

The
Mystery
of the
Gentiles

Pastor Ted Weiland

Preface

The Mystery of the Gentiles has been a long journey for me - several years in duration. It has been full of twisting paths and jagged precipices where many would have said it was foolish to tread, but always the path has led upward toward truth - and where truth leads I must follow.

The ultimate, and in some ways unexpected, impact of *The Mystery of the Gentiles* is something that even those dedicated to the pursuit of truth may initially find difficult to accept, especially in light of its spiritual, eschatological and political ramifications. It is my prayer that you will be able to look beyond the haze of supposition and predisposition through which most of us spend our lives gazing, and instead reach beyond into the realm of truth.

This is not a book to be skimmed. Every chapter must be read carefully and thoughtfully if you are to gain its full import. Each premise is built upon the preceding premise, and you may therefore find it confusing if even one premise is skipped.

The idea that the gentiles are not who many people have so long believed them to be is a tremendous concept - one that, if you are willing to solve their mystery, may forever change your life. May you read with an open mind and be awed by the power of our God's perfect design.

Ted Weiland
Nebraska, November 2004

Chapter 1

Setting the Stage

Nearly everyone enjoys a good mystery. Most of us can recall a book or movie that captivated us from the opening sentence through the very last scene. This accounts for the popularity of mysteries by Sir Arthur Conan Doyle, Agatha Christie and others. Yet, none of these authors' works compare to the mysteries presented in the book inspired by the greatest of all authors. Scottish novelist and poet Sir Walter Scott claimed that the greatest mystery of all is contained within the Holy Scriptures:

Within that awful volume lies the mystery of mysteries!¹

The greatest suspense novels pale in comparison with the mysteries found in the words inspired by Yahweh God's Holy Spirit:

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. - Isaiah 55:8-9²

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord...?
- Romans 11:33-34³

1 Sir Walter Scott, *The Monastery*, quoted by John Bartlett, *Familiar Quotations*, Fourteenth Edition (Boston, MA: Little, Brown and Company, 1968) p. 521.

2 All Scripture is quoted from the King James Version unless otherwise noted.

3 Portions of Scripture have been omitted for brevity's sake. If there are questions regarding any passage, please open your Bibles and study the text to ensure that it has been properly used.

God embodies mysteries and distinctive wonders, along with infinite concepts and principles that are beyond the finite capabilities of man to fully understand. For instance, Jesus's virgin conception and His dual divine and human nature are incomprehensible to the human mind, and therefore can only be received by faith.

Moses declared that God purposely concealed certain things, but those He does reveal belong to us that we might better serve Him:

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. - Deuteronomy 29:29

Job 32:8 informs us that "the inspiration of the Almighty giveth ... understanding." God has given His Spirit to Christians that they might know what is otherwise incomprehensible to carnal man (1 Corinthians 2:7-14). No man knows God in His fullness, but that which can be known of Him is revealed in His Word through His Spirit.

There are enigmas in the Bible that our finite minds are unable to comprehend fully. But there are also mysteries within that incredible book that God has given us to solve - if we are willing to search for the clues:

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. - Proverbs 25:2

This book is devoted to one of the Bible's greatest mysteries - that of the oft-mentioned gentiles.⁴ These people, who are inextricably bound with Jesus the Christ, are mentioned by the Apostle Paul in conjunction with the mystery of Christ and in relation to the mystery of Israel's blindness (Ephesians 3:1-6, Colossians 1:25-27, 1 Timothy 3:16 and Romans 11:25-26). Who are these gentiles, and what is their relationship with Jesus?

4 The word "gentiles", derived from the non-specific Hebrew *goyim* and Greek *ethne*, should not be capitalized. Therefore the word "gentile" has been capitalized only when quoting scripture or another source.

The Making of a Good Mystery

Under the heading "Mystery Story," *The World Book Encyclopedia* states in part:

Mystery stories about crime are also known as detective stories.... Characteristically, they are carefully plotted schemes of crime and detection, clues and suspense, and sometimes pursuit and violence.⁵

Although it is unnecessary to develop each of these elements, the mystery of the gentiles contains most of them, making it worthy of its title.

The majority of people, secular and Christian alike, do not recognize the gentiles' identity as a mystery.⁶ From the onset, this real-life mystery involves more intrigue than other mysteries because its protagonists are misidentified and therefore do not even realize that they share a part in the intrigue. While most mysteries begin by identifying the main characters, the mystery of the gentiles is all about discovering their identity.

This biblical saga is even now playing itself out, and the majority of the people reading this book are a part of the cast. In other words, this mystery is most likely about you in ways you have possibly never imagined.

For anyone willing to do the detective work of a Sherlock Holmes, the Bible contains the clues that will aid them in unmasking the characters in this real-life drama. Regrettably, however, not everyone is interested in putting forth the effort required in discovering the clues, much less using them to unravel this mystery. Content to let the characters remain disguised, they absolve themselves with excuses such as "So what? What

5 "Mystery Story," *The World Book Encyclopedia* (Chicago, IL: Field Enterprises Educational Corporation, 1963) Volume 12, p. 812.

6 Not everyone claiming to be a Christian has been properly instructed in the biblical plan of salvation. Therefore, in many instances the designation "Christian" is used in a generic sense only. Mark 16:15-16, Acts 2:36-41, 22:1-16, Romans 6:3-4, Galatians 3:26-27 and 1 Peter 3:21 should be studied in order to understand what is required for salvation in Jesus the Christ.

difference does it make?" Consequently, they will never experience the thrill of solving the riddle. On the other hand, to those who seek, they will find; to those who knock, the door will be opened; and to those who ask, it will be given to them (Matthew 7:7)

Chapter 2

The Cast of Characters: Biblical Jews

Who are the gentiles written about in the Bible, and where are they today? Be prepared to consider that at least some of the gentiles in the Bible may not be who you think they are. This book will demonstrate biblically, archaeologically and historically that many people today who consider themselves gentiles are, in fact, Israelites, and that many people who consider themselves Jews are, in fact, gentiles. Sound confusing? Remember truth is often stranger than fiction and error often flies on the wings of truth.

If these statements are true, one can only imagine the profound effect they will have upon the eschatology of many Christians and, in turn, will probably change their perspective on life in general.

In order to identify the gentiles in the Bible, it is first necessary to correctly identify the Jews and the Israelites. The fact that Jews and Israelites are often separate and distinct peoples is an important detail overlooked by many Christians.

In the Bible, racial Jews (better rendered Judahites⁷) are Israelites, but Israelites are not always Judahites. This fact is overlooked in Foy Wallace's book *God's Prophetic Word*. Wallace concluded that because "the terms 'Jews' and 'Israel' are used interchangeably" in the Bible "they are identical."⁸ This error might be compared with the statement, "Because French poodles are dogs, all dogs are French poodles." Designating all

7 From the perspective of the Hebrew language, *Yahudi* (singular) and *Yahudim* (plural) are better renditions than Judahite and Judahites. Nevertheless, Judahite(s) has been used throughout this book to reduce complexity and for the purpose of reader association.

8 Foy Wallace, Jr., *God's Prophetic Word* (Ft. Worth, TX: E. Wallace Publications, 1946) p. 402.

Israelites as Judahites would be the same as labeling all Americans Nebraskans. Most Nebraskans are Americans, but not all Americans are Nebraskans. The same is true of the term "Jews" as used in the Bible. This distinction is acknowledged in *The New Unger's Bible Dictionary*:

JEW.... A Jehudite, i.e., **descendant of Judah** ... a name formed from that of the patriarch Judah and **applied first to the tribe or country of Judah or to a subject of the kingdom of Judah** (2 Kings 25:25; Jer. 32:12; 38:19; 40:11; 41:3; 52:28) **in distinction from the seceding ten tribes, the Israelites.**^{9 10}

Three other Bible dictionaries confirm this distinction:

JEW.... **Originally a member of the state of Judah** (2 Ki. 16:6; Ne. 1:2; Je. 32:12) and so used by foreigners from the 8th century BC onwards....¹¹

JEW ... This word does not occur in OT literature earlier than the period of Jeremiah. **It then meant a citizen, or subject, of the kingdom of Judah** (II K 25:25; Jer 32:12, 34:9, etc).¹²

Jew.... **This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes** [of the kingdom or house of Israel]. The term first makes its appearance just before the [Assyrian] captivity of the ten tribes. 2 Kings 16:6.¹³

The first chapter of the 1980 edition of *The Jewish Almanac* titled "Identity Crisis," begins with the following statement:

9 "Jew," *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1985) p. 688.

10 Bold emphases have been added by the author of this book. Other emphases are by the author of the quoted material.

11 "Jew," *New Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, Inc., 1982) p. 593.

12 "Jew," *A New Standard Bible Dictionary* (New York, NY: Funk & Wagnalls Company, 1936) pp. 453-454.

13 "Jew," *Peloubet's Bible Dictionary* (New York, NY: Holt, Rinehart and Winston, 1947) p. 316.

Strictly speaking, it is incorrect to call an ancient Israelite a "Jew"¹⁴

The foregoing declarations stand in contrast to the unsupported assumptions of many Christians. Consider, for example, the following statements by James Kennedy, Pat Robertson and Tim LaHaye:

Throughout the history of **the Jews**, they **were in bondage to the Egyptians**, the Assyrians, the Babylonians, the Philistines, and the Canaanites.¹⁵

Correction: All twelve tribes of Israel, not just the Judahites, were in bondage to the Egyptians.

The law of the God of Jacob was preserved by **the Jewish people, who were the descendants of Jacob's twelve sons**, as the true rule of order for all the nations.¹⁶

Correction: The descendants of Jacob's twelve sons were Israelites, not Judahites. Judahites were descendants of Jacob's fourth son, Judah.

Jews: the descendants of Abraham through Isaac. They started out as Hebrews, **became the twelve tribes of Israel....**¹⁷

Correction: The Judahites were descendants of Abraham through Judah, and they initially made up only one tribe of Israel.

The claim that the tribe of Judah became the twelve tribes of Israel is as erroneous as would be the claim that the tribe of Reuben or the tribe of Gad or any other tribe became the twelve tribes of Israel. If LaHaye's statement were true, it would mean that Isaac's son Jacob was a Judahite

14 "Identity Crisis," *The Jewish Almanac*, compiled and edited by Richard Siegel and Carl Rheins (New York, NY: Bantam Books, 1980) p. 3.

15 James Kennedy, *Character & Destiny: A Nation in Search of Its Soul* (Grand Rapids, MI: Zondervan Publishing House, 1994) p. 165.

16 Pat Robertson, *The New World Order: It Will Change the Way You Live*, (Dallas, TX: Word Publishing, 1991) p. 250.

17 Tim LaHaye, *Rapture under Attack: Will You Escape the Tribulation?* (Sisters, OR: Multnomah Publishers, 1998) p. 233.

and that his twin brother Esau and his descendants were also Judahites. Obviously, this is incorrect.

In his book *What Price Israel*, Jewish author Alfred M. Lilienthal testified that the term "Jew" is not automatically synonymous with the term "Israelite." His statements leave no doubt that there is a general misunderstanding and misapplication of the word "Jew(s)":

The Jewish racial myth flows from the fact that the words Hebrew, Israelite, Jew, Judaism, and the Jewish people have been used synonymously to suggest a historic continuity. But this is a misuse. These words refer to different periods in history. Hebrew is a term correctly applied to the period from the beginning of Biblical history to the settling in Canaan. Israelite refers correctly to the members of the twelve tribes of Israel.¹⁸ The Yehudi or Jew is used in the Old Testament to designate members of the tribe of Judah, descendants of the fourth son of Jacob, as well as to denote citizens of the Kingdom of Judah, particularly at the time of Jeremiah and under the Persian occupation. Centuries later, the same word came to be applied to anyone, no matter of what origin, whose religion was Judaism.¹⁹

In *The History of Ancient Israel*, Michael Grant echoes Lilienthal by pointing out that the terms "Jew," "Hebrew" and "Israelite" are not always interchangeable:

'Jew,' 'Hebrew,' 'Israelite' are sometimes regarded as interchangeable, but that is not always strictly the case. The word 'Jew' (originally defining the descendants of Jacob's son Judah) carries a wide range of implications - religious, cultural, ethnic, biological - which mean that the term can hardly be employed without misleading effect before the fall of the kingdoms of Israel and Judah, or even, some would say, before the return of the exiles [from Babylon].... The designations 'Israelites' or 'people of Israel'

18 The term "Israelites" also refers to the ten-tribed house of Israel after the united kingdom of Israel, composed of all twelve tribes, was divided into two houses.

19 Alfred M. Lilienthal, *What Price Israel* (Chicago, IL: Henry Regnery Company, 1953) p. 216.

are available for the earlier periods.... But once we have reached the epoch when the country has become divided between the kingdoms of Israel and Judah, 'Israelites' and 'people of Israel' will evidently have to be abandoned as a generic term.²⁰

The Bible does not use the term "Jews" when referring collectively to Jacob's twelve sons or to their descendants who became the twelve tribes of Israel for the simple reason that not all Israelites were descended from the tribe, or kingdom, of Judah. This error has led to many mistakes in biblical interpretation and eschatology.

The earliest date that the term "Judahite" could be legitimately assigned to anyone would have been at the birth of Judah's children. Therefore, it is improper to identify Abraham, Isaac, Jacob or any of Jacob's other eleven sons as Judahites or Jews. To label Abraham as a Judahite would mean that *all* of his descendants, including his first born son Ishmael, the progenitor of today's Arabs, would be Judahites. In short, if Abraham was a Judahite, then today's Arabs would be Judahites.

Moreover, it is improper to call Abraham an Israelite. The first Israelites were the children of his grandson Jacob whose name was changed to Israel. Abraham is properly identified in Genesis 14:13 as a Hebrew.

The Bible clearly identifies the people known as Jews or Judahites. At the time of Solomon's son King Rehoboam, the nation of Israel consisted of twelve tribes that divided into two houses - the house of Judah and the house of Israel. 1 Kings 12 details this division.

Only the people of the house of Judah became known as Jews, as rendered in our English versions of the Bible. The first appearance of the word "Jew" in the Bible is found in 2 Kings 16:6, and it occurs *after* the two houses separated. From this point forward, the Bible uses the word "Jews" exclusively for descendants of the tribe of Judah or the citizens of the southern kingdom or house of Judah. The only exceptions are found in

20 Michael Grant, "Appendix 11, The Names of the Country and the People," *The History of Ancient Israel* (New York, NY: Charles Scribner's Sons, 1984) pp. 283-284.

Esther 8:17, Revelation 2:9 and 3:9 where non-Israelites assumed the name and/or religion of the house of Judah and became known as Judahites.

In *A Partisan History of Judaism*, Rabbi Elmer Berger testified that only those people from the tribe or house of Judah were designated as Jews in the Scriptures:

It is interesting ... to know that these tribes [Israelites from all twelve tribes entering Canaan] and their subsequent confederacies were not yet really Jews; that there was no "Jewish" nation. It was not for many years after these earliest origins of these people that we find the word "Jews" in the Biblical texts. Probably the earliest such reference is in the Second Book of Kings, chapter 18, verse 26, in which the language of the people of the southern kingdom of Judah is called "the Jews' language." This passage is in connection with an incident close to the period of the Babylonian Exile, and the people themselves and their religion are not spoken of, by the Bible, as Jews until after the Exile.²¹

With the exception of non-Israelite proselytes who adopted the name or religion of Judaism, the people identified as Jews throughout the Bible were the physical descendants of the house of Judah, which consisted of the tribes of Judah, Benjamin and Levi. The term "Jews" was never employed in the Bible to designate all twelve tribes of Israel.

The renowned first-century Judahite historian Flavius Josephus bore witness to the fact that the designation "Jews" was derived from the tribe of Judah and was used for the descendants of the house of Judah who came out of the Babylonian captivity:

So the Jews prepared for the work: that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to

21 Rabbi Elmer Berger, *A Partisan History of Judaism* (New York, NY: The Devin-Adair Company, 1951) p. 32.

these places [Jerusalem and the land of Judah], and thence both they and the country gained that appellation.²²

Many Christians incorrectly maintain that the term "Jews" became synonymous with all twelve tribes when a remnant from the two-tribed house of Judah returned from the Babylonian captivity to rebuild Jerusalem under Ezra and Nehemiah. For example, Foy Wallace asks the following baseless question regarding the Judahites:

After the return to Jerusalem, Ezra commanded a sin offering for every tribe of Israel, and he referred to them as 'all Israel.' ...Why offer for 'all Israel' if it was only the Jews who returned from Babylon, and not Israel...?²³

A fair answer would be - why shouldn't Ezra have done so? Nothing can be proven by the fact that Ezra made a sacrifice for all twelve tribes when dedicating the house of God. In the apocryphal book of 2 Maccabees, written in the second century BC, a priest named Jonathan made a similar offering at which time he prayed for Israel in her entirety, although only a portion of the house of Judah was present at the time:

Therefore whereas we are now purposed to keep ... the feast of the tabernacles, and of the fire, which was given us when Neemias [Nehemiah] offered sacrifice, after that he had builded the temple and the altar.... And the priests made a prayer whilst the sacrifice was consuming ... Jonathan beginning ... as Neemias did. And the prayer was after this manner; O Lord, Lord God, Creator of all things ... **Receive the sacrifice for thy whole people Israel**, and preserve thine own portion, and sanctify it. Gather **those together that are scattered from us**, deliver them **that serve among the heathen**, look upon them that are despised and abhorred, and let the heathen know that thou art our God. - 2 Maccabees 1:18-27

22 Flavius Josephus, *Josephus*, "The Antiquities of the Jews" (Grand Rapids, MI: Kregel Publications, 1960) Book XI, Chapter V, Verse 7, p. 236.

23 Foy Wallace, Jr., *God's Prophetic Word* (Ft. Worth, TX: E. Wallace Publications, 1946) p. 401.

In 1 Kings 18:30-32, we are informed that "Elijah took twelve stones, according to the number of the tribes of the sons of Jacob" and "with the stones he built an altar in the name of the LORD" on Mount Carmel at a time and place when only ten tribes were present. The Prophet Daniel also petitioned God for forgiveness not only for his fellow Judahites in the Babylonian captivity, but for all Israel near and far:

I Daniel ... prayed unto the LORD my God, and made my confession, and said, ... we have sinned.... O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; **the men of [the house of] Judah, and to the inhabitants of Jerusalem, and unto Israel, that are near, and that are far off, through all the countries whither thou hast driven them,** because of their trespass that they have trespassed against thee.... Yea, all [the nation of] Israel have transgressed thy law.... - Daniel 9:1-11

It was a common practice for the priests or prophets to sacrifice or pray on behalf of all twelve tribes even when some of the tribes were not present at the time. The book of Ezra reveals that Ezra was doing the same thing. He made an offering for all Israel - the remnant of the two tribes who had returned to Jerusalem and the remaining ten tribes who were scattered among other nations.

The International Standard Bible Encyclopaedia identifies those who returned to Jerusalem from the Babylonian captivity as Jews and specifies them as being from the tribes of Judah, Benjamin and Levi:

In the very first year of his [King Cyrus'] reign over Babylon he issued an edict (2 Chron 36 22 ff; Ezra 1 1 ff) that permitted **the Jews** to return home, with the command that they should again erect their temple.... At the head of those to be returned stood Sheshbazzar, who is probably identical with Zerubbabel ... and also the high priest, Joshua.... They were accompanied by only a small part of those in exile, that is by **42,360 men and women and children, male and female servants, esp. from the tribes of Judah, Benjamin and**

Levi, but of the last-mentioned tribes more priests than other Levites.²⁴

Jamieson, Fausset and Brown's comments on Ezra 2:1 agree with *The International Standard Bible Encyclopaedia*:

...those which had been carried away - i.e., the descendants, including children, grandchildren, and great-grandchildren of those whom Nebuchadnezzar had carried away unto Babylon. **Those who are mentioned in the following catalogue, then, were not the ten tribes, who were dispersed into various and scattered districts of Assyria, but the Jewish exiles resident in or around Babylon.** Zerubbabel, the prince of Judah, himself resided there; and thither flocked around his standard those Jews who formed the first caravan, **comprising chiefly or exclusively those of the tribes of Judah and Benjamin** who took the initiative in the journey to the land of their fathers, both from their location in Babylon, and from their greater interest in the work of rebuilding Jerusalem and the temple.²⁵

The house of Judah was composed of the three tribes of Judah, Benjamin and Levi:

...Judah and Benjamin ... and the priests and the Levites that were in all Israel resorted to him [Rehoboam, king of the house of Judah] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem. - 2 Chronicles 11:12-14

A small contingency from some of the other ten tribes associated themselves with the Judahites on certain occasions according to 1 Chronicles 9:1-3, 2 Chronicles 11:13-17 and 15:8-9. While this is true, there remained a definite distinction between the two houses. 1 Kings

24 James Orr, "Israel, History of," *The International Standard Bible Encyclopaedia* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1939) Volume III, p. 1526.

25 Robert Jamieson, A.R. Fausset and David Brown, *A Commentary Critical, Experimental and Practical on the Old and New Testaments* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1967) Volume II, pp. 583-584.

12:23-24, and other passages too numerous to cite, demonstrate this division between the two houses of Israel.

People who are determined to make the term "Jews" synonymous with all twelve tribes of Israel from the time of Ezra and Nehemiah onward attempt to use the passages from 1 and 2 Chronicles to support their claims. Adam Clarke thought otherwise:

The kingdom of Judah was composed of the tribes of Judah and Benjamin, with the Levites; all the rest [the ten tribes] went off in the schism with Jeroboam, and formed the kingdom of Israel. **Though some out of those tribes did rejoin themselves to Judah, yet no whole tribe ever returned to that kingdom.**²⁶

A close examination of the previous passages and an honest evaluation of the prophets refute any interpretation that unites the house of Judah with the house of Israel prior to the New Covenant dispensation. Demographics and common sense concur.

Various studies have estimated the collective population of the houses of Israel and Judah at the time of their respective captivities to be anywhere from five to thirty million. Ezra 2:64-65 declares that 49,697 Judahites returned to Jerusalem from the Babylonian captivity. Using the most conservative figure of 5,000,000 Judahites from all twelve tribes in existence at the time, and subtracting the approximate 50,000 Israelites who returned to Jerusalem, we are left with 4,950,000 Israelites from both houses who did not return to Jerusalem.

The following diagram demonstrates the enormity of the number of Israelites that would be unaccounted for by those who attempt to reunite both houses at the time of Ezra and Nehemiah after the Judahites returned to Jerusalem. This graphically illustrates the absurdity of the claim that the Judahites represented all twelve tribes of Israel. Each star in the diagram represents 50,000 Israelites; the entire chart represents the conservative figure of 5,000,000 Israelites.

26 Adam Clarke, *Clarke's Commentary* (New York, NY: Lane & Scott, 1850) Volume IV, p. 526.

The numbers alone dispel the notion that the houses of Judah and Israel were reunited when the 50,000 Judahites returned to Jerusalem from their Babylonian captivity.

Jamieson, Fausset and Brown's commentary acknowledges that the Judahites who returned to Jerusalem from Babylon did not represent the reunion of the house of Israel with the house of Judah foretold by the prophets:

...the ten tribes did *not* return at the restoration from Babylon, but is and shall continue distinct from Judah until the coming union with that tribe at the restoration ... a future complete fulfillment must therefore be looked for.²⁷

In the first century AD, approximately 500 years *after* Ezra and Nehemiah, Flavius Josephus placed the dispersed ten tribes beyond the Euphrates River:

...the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers.²⁸

Even contemporary Jews teach that only Judah, Benjamin and Levi returned to Jerusalem following their captivity in Babylon. In an article titled "Where are the Ten Tribes?" in the *Jewish Quarterly Review*, Adolf Neubauer distinguished between the ten tribes and the two tribes that returned from Babylon:

The captives of Israel exiled beyond the Euphrates did not return as a whole to Palestine along with their brethren the captives of Judah.... Ezra and Nehemiah give the enumeration only of "the children of the province of Judah, that went up out of the captivity, of those which had been carried away unto Babylon, and came again to Jerusalem and Judah, everyone unto his city."²⁹

27 Jamieson, Fausset and Brown, Volume IV, p. 346.

28 Flavius Josephus, *Josephus*, "Antiquities of the Jews" (Grand Rapids, MI: Kregel Publications, 1960) Book XI, Chapter V, Verse 2, p. 234.

29 Adolf Neubauer, "Where are the Ten Tribes?," *The Jewish Quarterly Review* (New York, NY: Ktav Publishing House, Inc., 1889) Volume I, pp. 15-16.

In *Discourses, Argumentative and Devotional on the Subject of the Jewish Religion*, Rabbi Isaac Leeser wrote that the two houses were not reunited following the Babylonian captivity:

But seventy years soon elapsed, and at their ending a small number of Jews, now **no longer the united Israelites**, returned to repossess their land, and again they dwelt therein....³⁰

Neubauer added that according to the prophets, the ten tribes of the house of Israel were not to be reunited with the two tribes of the house of Judah until the advent of the Messiah. He pointed out that the Judahites at the time of Ezra and Nehemiah did not look at this reconciliation as having occurred in their day, but as something to be fulfilled in the future:

...the return of the ten tribes was one of the great promises of the Prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption. ...the hope of the return of the Ten Tribes with the Messiah did not cease amongst the Jews during the time of the second Temple....³¹

Abraham Yagel, a sixteenth-century Italian Jew, pointed out that the ten-tribed house of Israel did not return at the time of the rebuilding of the second temple, but that they were to return at the Messiah's First Advent. Yagel did not recognize Jesus (Jesus' given Hebrew name) as the Messiah, therefore he erroneously anticipated the return of the ten tribes at some future date:

...it is clear to anyone who has his right senses, that the [Ten] Tribes still exist, and that they will return at the time when the Redeemer shall come to Sion.³²

30 Rabbi Isaac Leeser, *Discourses, Argumentative and Devotional on the Subject of the Jewish Religion* (Philadelphia, PA: Haswell and Fleu, 1836) Volume II, p. 25.

31 Neubauer, pp. 17-18.

32 Abraham Yagel, *Beth hal-Lebanon*, quoted by Adolf Neubauer, "Where are the Ten Tribes?," *The Jewish Quarterly Review* (New York, NY: Ktav Publishing House, Inc., 1889) Volume IV, p. 412.

Alone, these sources prove nothing. The Bible must be our authority, and a person has only to read the books of Ezra and Nehemiah to confirm that the houses of Judah and Israel were *not* reunited at that point in history:

Then rose up the chief of the fathers of **Judah and Benjamin, and the priests, and the Levites**, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem ... **them of the captivity that were brought up from Babylon unto Jerusalem.** - Ezra 1:5-11

...the adversaries of **Judah and Benjamin** heard that **the children of the** [Babylonian] **captivity** builded the temple unto the LORD God of Israel. - Ezra 4:1

...they made a proclamation throughout Judah and Jerusalem to **all the exiles**, that they should assemble at Jerusalem, and that whoever would not come within three days ... all his possessions should be forfeited and he himself excluded from the assembly of the exiles. So **all the men of Judah and Benjamin** assembled at Jerusalem within the three days.... - Ezra 10:7-9

And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, these are the people of the province who came up from the captivity of **the exiles whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, each to his city**.... - Nehemiah 7:5-7

King Nebuchadnezzar took only the house of Judah captive into Babylon, therefore only those carried captive into Babylon returned from Babylon. Ezra stipulated Judah and Benjamin as representing "all the exiles," thereby conclusively demonstrating that only the house of Judah returned from the Babylonian captivity.

There is no biblical justification for claiming that the house of Israel returned to Jerusalem with the house of Judah. Therefore in the books of

Ezra and Nehemiah only Israelites from the house of Judah were called Judahites.

Ezra and Nehemiah used the terms "Judahites" and "Israelites" interchangeably because descendants of the house of Judah could be called by either name. They were Judahites in the narrow sense and Israelites in the broad sense. *Hurlbut's Story of the Bible* also delineated the house of Judah's dual designation:

From this time [the Judahites' captivity in Babylon] these people were called Jews, a name which means "people of Judah." ...And because they had once belonged to the twelve tribes of Israel ... they were also spoken of as Israelites.³³

This statement cannot be made about the ten tribes of Israel. Because they did not meet the criteria for being called Judahites, they were, therefore, only known as Israelites.

In Amos 3:7, God declared that He "will do nothing, but he revealeth his secret unto his servants the prophets." God never revealed to any of His prophets that He would bring both Judahites and Israelites back to Jerusalem immediately following the Babylonian captivity. Instead, He revealed through His prophet Jeremiah that only Judahites would return to Jerusalem at that time:

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto **the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon....** Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon.... For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, **in causing you to return to this place.** - Jeremiah 29:1-10

33 Jesse Lyman Hurlbut, *Hurlbut's Story of the Bible* (Philadelphia, PA: The International Press, 1932) p. 419.

Robert Young's *Analytical Concordance to the Bible* summarizes the truth regarding the biblical term "Jew":

Strictly speaking, the name is appropriate only to the subjects of the kingdom of the two tribes after the separation of the ten tribes, B.C. 975.³⁴

This first clue establishes that the term "Jews" designates only the house of Judah. This one biblical fact alone should begin to change the way contemporary Christians view the history and the prophecies of the Bible.

34 Robert Young, "Jew," *Analytical Concordance to the Bible* (New York, NY: Funk and Wagnall's Company, Twentieth American Edition) p. 544.

Chapter 3

The Cast of Characters: Today's Jews

Most people believe that today's Jews are Israelite descendants of Abraham, Isaac and Jacob, and that they represent all twelve tribes of the nation of Israel. As has been demonstrated, the second half of this claim is inaccurate because the Bible *never* identifies the Judahites with all twelve tribes of Israel.

According to many Jewish authorities, the first half of this same claim - that the majority of today's Jews represent all or any Israelites - is also untrue. *The Jewish Almanac* succinctly states another fact that will surprise most people:

Strictly speaking, it is incorrect to call an ancient Israelite a "Jew" or **to call a contemporary Jew an "Israelite" or a "Hebrew."**³⁵

In the 1960s, Nathan M. Pollock was professor of Medieval Jewish History at Tel Aviv University. In the *San Diego Union*, August 28, 1966, Leo Heiman remarked about Professor Pollock's research supporting *The Jewish Almanac's* startling admission:

He has devoted 40 of his 64 years to trying to prove that six out of 10 Israelis and nine of 10 Jews in the Western Hemisphere are not real Jews' Jews [genetic Judahites], but descendants of fierce Khozar tribes which roamed the steppes of southern Russia many centuries ago. For obvious reasons the Israeli authorities are not at all eager to give the official stamp of approval to Pollock's theories. "For all we know, he may be 100 per cent right," said a senior government official.

35 "Identity Crisis," *The Jewish Almanac*, compiled and edited by Richard Siegel and Carl Rheins (New York, NY: Bantam Books, 1980) p. 3.

"In fact, he is not the first one to discover the connection between Jews and Khozars. Many famous scholars, Jews and non-Jews, stressed these links in their historical research works."³⁶

Notice that the connection between the Jews and the Khozars was acknowledged by a senior Israeli government official. This same official emphasized that "many famous scholars, Jews and non-Jews, stressed these links in their historical research works." Those famous scholars include Bernard Lazare, Robert Quillan, James Yaffe, Paul Meyer, the authors of *The Jewish Encyclopedia*, *The Universal Jewish Encyclopedia*, *The Encyclopedia Judaica*, *The New Standard Jewish Encyclopedia*, *The New Encyclopaedia Britannica* and many other scholars and reference works.

Following are portions of a letter written by Jewish author Benjamin H. Freedman to the New York National Economic Council, Inc. and published in their Council Letter No. 177, October 15, 1947. Although Freedman was specifically addressing the exploitations of Zionism,³⁷ he also expounded upon the fact that most of today's Jews are not descendants of Jacob Israel:

Popular ignorance of ... political Zionism is beyond calculation. Vaguely most Christian Americans have the idea that the Jews claim Palestine because it was the "Promised Land" in which they lived for a period of a few centuries that ended 2,000 years ago. And the thought of a people returning to its "homeland" seems emotionally satisfying and good. But here are facts most Americans do not know: Political Zionism is almost exclusively a movement by the Jews of Europe. But these Eastern European Jews have neither a racial nor a historic connection with Palestine. Their ancestors were not inhabitants of the "Promised Land." They are the direct

36 Leo Heiman, "The Jews That Maybe Aren't," *San Diego Union*, 28 August 1966.

37 Zionism is a national and political movement that maintains the Jewish people are entitled to a national homeland. Formerly founded in 1897, Zionism eventually selected Palestine in 1917 as their home. Since 1948, Zionism's main aim has been the development, support and defense of the modern State of Israel. The term "Zionism" was coined in 1890 by Nathan Birnbaum.

descendants of the people of the Khazar [alternate spelling for Khozar] Kingdom, which existed until the 12th century. The Khazars were a non-Semitic ... Mongolian tribal people.... About the 7th century A.D., the King of the Khazars adopted Judaism as the state religion, and the majority of inhabitants joined him in the new allegiance. Before that date there was no such thing as a Khazar who was a Jew [Judahite]. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land....

...these Eastern European, Yiddish-speaking Jews who form the Zionist group practically in toto, have neither a geographic, historic nor ethnic connection with either the Jews of the Old Testament or the land known today as Palestine.³⁸

H.G. Wells, in his *Outline of History*, reached the same conclusion regarding today's Jews:

The main part of Jewry never was in Judea and had never come out of Judea.³⁹

In The Master Bible's "Archaeological Supplement," George Robinson quoted the late Henry Morgenthau's autobiography *All in a Life Time*, which "Zionism is the most stupendous fallacy in Jewish history." Robinson declared that the Zionists are not Judahites:

The Zionists are not Jews according to race. Rather, they are the descendants of a hoard of pagans who pressed into Russia in the first century of our era and in due time became proselytes to Judaism. In 692 A.D., they formed the Khazar kingdom. In 955 A.D., Russia conquered them. They are neither Jews by race, nor are they genuinely Jewish in religion. They pass as Jews and pretend that they are the descendants of Israel and therefore, have a right to Palestine as

38 Benjamin H. Freedman, "Economic Council Letter, No 177 (October 15, 1947)," *Palestine* (New York, NY: National Economic Council, Inc., 1947) quoted in *Destiny Magazine*, 28 January 1948.

39 Herbert George Wells, *The Outline of History* (New York, NY: The Macmillan Publishing Company, Inc., 1923) p. 494.

their national homeland, but they are false in their claims and irreligious in their living.⁴⁰

The previous quotations are documented as historically accurate in the remarkable book *The Thirteenth Tribe* written by the well-known Jewish author Arthur Koestler. This book is summed up in the following statement:

In this last chapter I have tried to show that the evidence from Anthropology concurs with history in refuting the popular belief in a [modern] Jewish race descended from a biblical [Israelite] tribe.⁴¹

In his book *What Is A Jew?*, Rabbi Morris Kertzer testified that many ancient Jewish Rabbis were non-Israelite gentiles:

Several of the ancient rabbis, in fact, including some of those who created the Talmud, traced their ancestry to Gentiles who had been converted to Judaism.⁴²

Consequently, the descendants of those ancient rabbis would also be non-Israelite gentiles. To serious students of the Bible, none of this should come as a surprise. Jesus warned of imposters who falsely claim to be Israelites:

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Judahites,⁴³ and are not, but are the synagogue of Satan. - Revelation 2:9

Behold, I will make them of the synagogue of Satan, which say they are Judahites, and are not, but do lie; behold, I will

40 George L. Robinson, "Archaeological Supplement," *The Master Bible*, p. 1398-G.

41 Arthur Koestler, *The Thirteenth Tribe* (New York, NY: Random House, 1976) p. 199.

42 Rabbi Morris N. Kertzer, *What Is a Jew?* (New York, NY: Collier Books, 1960) p. 203.

43 The word "Jew(s)" does not accurately convey the biblical intent of the original Hebrew and Greek words *Yahuwdi* and *Ioudaios*. To accurately reflect that intent, I have inserted Judahite(s) where appropriate.

make them to come and worship before thy feet, and to know that I have loved thee. - Revelation 3:9

In other words, there were and are imposters who claim to be descendants of Jacob Israel from the house of Judah. After quoting the previous verse of Scripture in *The Life of an American Jew in Racist Marxist Israel*, Jewish author Jack Bernstein pointed to today's Jews as "... the people to whom God was referring"⁴⁴ in Revelation 3:9. Arthur Koestler was unable to genetically trace the majority of today's Jewish people to Jacob Israel. But, he did trace their Khazar ancestry to non-Israelites:

...genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term "anti-Semitism" would become void of meaning.⁴⁵

The Khazars and their King are all Jews [by conversion to Judaism].... Some are of the opinion that Gog and Magog are the Khazars.⁴⁶

Joseph [one of the Khazar kings] then proceeds to provide a genealogy of his people. Though a fierce Jewish nationalist, proud of wielding the 'Sceptre of Judah,' he cannot, and does not, claim for them Semitic descent....⁴⁷

According to the article 'Statistics' in *The Jewish Encyclopedia*, in the sixteenth century the total Jewish population of the world amounted to about one million. This seems to indicate ... that during the Middle Ages that the majority of those who professed the Judaic faith were Khazars.⁴⁸

44 Jack Bernstein, as told to Len Martin, *The Life of an American Jew in Racist Marxist Israel* (Costa Mesa, CA: The Noontide Press, 1991) p. 20.

45 Koestler, p. 17.

46 Koestler, p. 46.

47 Koestler, p. 72.

48 Koestler, p. 151.

Today's descendants of yesterday's Khazars cannot be Israelites. A point even more pertinent is that the Khazars have the biblical and spiritual marks of Esau Edom's descendants.⁴⁹ Some historians maintain that the Turkish tribes, from whom the Khazars are descended, can be traced to Teman, the grandson of Esau. *The Jewish Encyclopedia* recounts a Khazar tradition that originally places some of their progenitors near the land of Edom:

Hasdai ibn Shaprut, who was foreign minister to Abd al-Rahjan, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960 [AD]) ... speaks of the tradition according to which the Chazars once dwelt near the Seir (Serer) Mountains.⁵⁰

Mount Seir and the surrounding area was the Edomites' homeland:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. - Genesis 32:3

Thus dwelt Esau in mount Seir: Esau is Edom. - Genesis 36:8

At the time of Esther, approximately 475 BC, it is certain that relatives of Haman and other Edomites, who were a part of the Persian population, became known as Judahites by converting to their religion:

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Judahites had joy and gladness, a feast and a good day. And **many of the [non-Judahite] people of the land became Judahites**; for the fear of the Judahites fell upon them. - Esther 8:17

According to three Jewish encyclopedias and Flavius Josephus, the entire Edomite nation was forced into converting to Judaism and became known as Judahites at the time of the high priest John Hyrcanus (Maccabaeus):

49 *Who is Esau-Edom?* by Charles A. Weisman (Burnsville, MN: Weisman Publications, 1991) presents numerous Edomite characteristics found in the Khazars and in their modern Jewish descendants.

50 "Chazars," *The Jewish Encyclopedia* (New York, NY: Funk and Wagnalls Company, 1905) Volume IV, p. 3.

...in the days of John Hyrcanus (end of the second century B.C.E.) ... the Edomites became a section of the Jewish people.⁵¹

They were then incorporated with the Jewish nation....⁵²

...from then on they constituted a part of the Jewish people, Herod [King of Judea] being one of their descendants.⁵³

...they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time ... they were hereafter no other than Jews.⁵⁴

By their own testimony, the vast majority of today's Jews are not racial Israelites or even Judahites. History reveals that most of today's Jews are Khazars and Edomites because of forced conversion in the seventh and second centuries BC, and voluntary conversion in the seventh century AD. The Edomite connection with today's Jews is an important piece of the puzzle that will be addressed in more detail in Chapter 10.

51 "Edom," *Encyclopaedia Judaica* (Jerusalem, Israel: Encyclopaedia Judaica Company, 1971) Volume 6, p. 378.

52 "Edom, Idumea," *The Jewish Encyclopedia* (New York & London: Funk and Wagnalls Company, 1904) Volume V, p. 41.

53 Cecil Roth and Geoffrey Wigoden, "Edom (Idumea)," *The New Standard Jewish Encyclopedia* (Garden City, NY: Doubleday & Company, Inc., 1977) p. 589.

54 Flavius Josephus, "The Antiquities of the Jews," *Josephus*, (Grand Rapids, MI: Kregel Publications, 1960) Book XIII, Chapter IX, Verse 1, p. 279.

Chapter 4

The Cast of Characters: Biblical Israelites

Following the division of the twelve tribes of Israel, during the reign of King Rehoboam in approximately 937 BC, the ten northern tribes became known as the house of Israel. These tribes were *never* known as Judahites.

In a section titled "The Hebrew Peoples," relating to the time following the division of the two houses, *Harmsworth History of the World* affirms that the ten tribes were not Judahites:

Since the severance, the God of Israel had ceased to be the centre of a national worship, and any traces of such worship, which had been retained in the north from the time of David, were quite insignificant.... **In reality the Ten Tribes ... were not, therefore, "Jews."**⁵⁵

Furthermore, there was a period of time when the ten tribes were not even known by the name "Israelites." Understanding the Israelites' marital relationship with Yahweh God and His subsequent divorce of the house of Israel is essential to understanding this loss of identity. The Old Testament Scriptures reveal that God wed the twelve tribes of the nation of Israel:

And the LORD said ... Israel ... I am married unto you.... -
Jeremiah 3:11-14

Moses recorded in the book of Exodus what has been described as God's marriage proposal to all twelve tribes of the nation of Israel:

Ye have seen ... how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice

55 Hugo Winckler and Leonard William King, "The Hebrew Peoples," *Harmsworth History of the World* by Arthur Mee, Sir John Alexander Hammerton and Arthur Donald Innes (London, England: Carmelite House, 1908) Volume 3, p. 1776.

indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.... And **ye shall be unto me a kingdom** of priests, and an holy nation. - Exodus 19:4-6

This is the first time that the word "kingdom," used in reference to God's kingdom, appears in the Bible. God established a kingdom relationship between Himself and the nation of Israel when He married her at Mount Sinai. In Ezekiel 16 God provided a second witness to the affinity between His kingdom and His marriage to Israel:

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, **I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine....** Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, **and thou didst prosper into a kingdom.** - Ezekiel 16:8-13

King David commented on this kingdom relationship:

...let them know that **God ruleth in Jacob** unto the ends of the earth. - Psalm 59:13

While wrestling with an angel, Jacob was given the name "Israel" because this name means power or ruling with El:

And he [God] said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God.... - Genesis 32:28

James Strong's definition for the name "Israel" is even more explicit:

Yisra'el (yis-raw-ale'); from OT:8280 and OT:410; he **will rule as God....**⁵⁶

56 James Strong, "Dictionary of the Hebrew Bible," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 53.

"God" is translated from the Hebrew word "*Elohiym*," *El* being its shortened form. Yahweh Elohiym married the twelve tribes of Israel thereby making her His help meet. As both His wife and His queen, she *ruled with El* in His kingdom and was thus named *Isra El*.

Later, however, because the ten-tribed house of Israel worshiped other gods, an act which God identified as adultery, He divorced and put her away:

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not.... -
Jeremiah 3:8

2 Kings 17 describes the divorce and dispersion of the house of Israel at the hands of their Assyrian spoilers:

Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.... And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. - 2 Kings 17:18-20

God declared to Hosea that as a result of His divorcing the house of Israel, she would no longer be His people, thereby stripping that house of her name:

And the LORD said unto him ... **I will ... cause to cease the kingdom of the house of Israel.... Then said God ... ye are not my people**, and I will not be your God. - Hosea 1:4-9

When the ten tribes committed adultery and He divorced them, they were no longer a part of Yahweh Elohiym's people. Therefore, the ten northern tribes no longer had either the right or privilege of being called *Isra El*.

Historian Walter Hutchinson described the consequence of the house of Israel's disobedience under King Jeroboam and her subsequent divorce in terms of a loss of identity:

In consequence of Jeroboam's ambition, aided by the weakness of Solomon's successor Rehoboam [king of the house of Judah], at about the year 937 B.C. there were formed the rival, and often hostile, kingdoms of Judah and Israel, the latter of which **lost its identity** by the capture of Samaria in 722 B.C....⁵⁷

Following God's divorce of the ten-tribed house of Israel, He dispersed them among non-Israelite nations:

...when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings.... And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. - Ezekiel 36:17-19

Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. - Hosea 8:8

Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. - Amos 9:8-9

The Kingdom represented the seat of government and God's covenantal marriage relationship with Israel. It was this seat of government that God destroyed when He divorced her, not the people of the house of Israel.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD. - Leviticus 26:44-45

57 Walter Hutchinson, *Hutchinson's History of the Nations* (London, England: Hutchinson & Company, 1914) Volume II, p. 530.

God dispersed the house of Israel throughout the nations, and eventually their identity was forgotten by the other nations:

I [God] said, I would scatter them into corners, I would make the remembrance of them to cease from among men. - Deuteronomy 32:26

Although the house of Israel's identity was lost to other nations, and even to herself, God never lost sight of who she was:

...O Jacob my servant; and Israel, whom I have chosen ... thou art my servant: I have formed thee.... O Israel, thou shalt not be forgotten of me. - Isaiah 44:1-21

Because of being dispersed throughout the then known world, the descendants of the house of Israel became identified as simply "*goyim*," the Hebrew word most often translated gentiles in the Old Testament. This change from a specific to a non-specific identity is confirmed in the New Testament. Paul identified himself and the Corinthian Christians as descendants of the Old Testament Israelites, and later he identified them as *ethne*, the Greek equivalent of *goyim*:

Moreover, **brethren**, I would not that ye should be ignorant, 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; and did all eat the same spiritual meat; and did all drink the same spiritual drink:** for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for **they were overthrown in the wilderness.** - 1 Corinthians 10:1-5

Ye know that **ye were Gentiles** [*ethne*], carried away unto these dumb idols, even as ye were led. - 1 Corinthians 12:2

God had divorced the ten-tribed house of Israel for her idolatry and scattered her among non-Israelite *goyim* or peoples. Eventually they assumed the names of the nations and peoples among whom they lived or

those nations gave them other names. This change of names is indicated in *The Jewish Encyclopedia* under the heading "Tribes, Lost Ten":

If the Ten Tribes have disappeared, the literal fulfillment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name.⁵⁸

2 Kings 17:1-23 records that the Assyrians were responsible for taking the ten-tribed house of Israel into captivity and dispersing them among non-Israelite peoples. In recent years, some fourteen hundred Assyrian cuneiform tablets have been unearthed and deciphered. These tablets provide some of the names the house of Israel had been given or that they assumed during their dispersion.

Missing Links Discovered in Assyrian Tablets, by biblical archaeologist and historian E. Raymond Capt, documents the new names of the house of Israel during and following their Assyrian captivity. The identity of the dispersed Israelites today is a question that will be answered in Chapter 9.

It is important to understand that the terms "Jews" and "Israelites" are synonymous *only* when referring to the descendants of the two-tribed house of Judah. It is equally important to understand that it is inaccurate to refer to the Israelites descended from the ten-tribed house of Israel as Jews or Judahites. They were not descended from Judah; hence there is no scriptural justification for calling them Judahites. The Israelites that Assyria dispersed eventually became known as the nations or gentiles, having lost their identity through the centuries.

58 "Tribes, Lost Ten," *The Jewish Encyclopedia* (New York and London: Funk and Wagnalls Company, 1905) Volume XII, p. 249.

Chapter 5

The Cast of Characters: Biblical Gentiles

It would not be much of a mystery if the gentiles in the Bible were simply non-Israelites to whom Jesus granted salvation through His propitiating sacrifice. But it *would* be intriguing if some of these gentiles fulfilled Bible prophecies that were intended for Israelites. What if these gentiles were somehow racially related to the Israelites of biblical antiquity, and the redemption and remarriage that God promised to the divorced and dispersed Israelites actually applied to certain gentiles in the New Testament? Could some of the gentiles actually be other than whom they are commonly considered to be? These possibilities present a much more perplexing puzzle than simply that salvation was granted to non-Israelites.

To correctly answer the foregoing questions, a person must become familiar with two words, one Hebrew and one Greek. In the Old Testament, the English word "gentiles" is translated from the Hebrew words *goy* (singular) and *goyim* (plural). Their New Testament Greek counterparts are *ethnos* (singular) and *ethne* (plural). Many Christians erroneously believe that gentiles, *goyim*, and *ethne* refer exclusively to non-Jews or non-Israelites.

In the King James Old Testament, the Hebrew words "*goy*" and "*goyim*" are translated nation(s) 373 times, heathen(s) 142 times, gentiles 30 times, people(s) 11 times, and another 1 time. Not once is *goy* or *goyim* translated non-Jew or non-Israelite.

In the King James New Testament, the Greek words "*ethnos*" and "*ethne*" are translated gentiles 93 times, nation(s) 64 times, heathen(s) 5 times, people(s) 2 times and Greek 1 time. Not once is *ethnos* or *ethne* translated non-Jew or non-Israelite.

Because most people think that the Jews in the Bible represent all twelve tribes of Israel, they inevitably jump to the unwarranted conclusion that the term "gentiles," especially when used in contrast with the term "Jews," refers exclusively to non-Israelites. The following quotations represent this thinking:

Gentiles ... All nations of the world other than the Jews....⁵⁹

The Heb. *goyim* signified the nations, the surrounding nations, foreigners as opposed to Israel.⁶⁰

Heb. *Goi*, "the nations" (or "heathen," derived from the Gr. *ethne*), as opposed to Israel (Neh. v. 8).⁶¹

Gentiles: all the peoples of the world who are non-Jews. In the New Testament, a Gentile designates any lost member of the human race who is not a Jew.⁶²

The word translated as "GENTILES" is often translated as "NATIONS." It is the word "ETHNOS" from which we derive "ETHNIC." All people who are not JEWS are GENTILES regardless of their ethnic origin.⁶³

In the New Testament, the word for "Gentiles" (Greek *ethnos*) is also translated "nations" and "heathen." The corresponding Hebrew word in the Old Testament is *goi*. That is, all nations outside God's covenant people of Israel, were called "Gentiles," or "heathen," or simply the "nations."⁶⁴

59 "Gentiles," The Westminster Dictionary of the Bible (Philadelphia, PA: The Westminster Press, 1944) p. 199.

60 "Gentile," The New Unger's Bible Dictionary (Chicago, IL: Moody Press, 1966) p. 465.

61 "Gentiles," Fausset's Bible Dictionary (Grand Rapids, MI: Zondervan Publishing House, 1963) p. 316.

62 Tim LaHaye, Rapture under Attack: Will You Escape the Tribulation? (Sisters, OR: Multnomah Publishers, 1998) p. 233.

63 Randy Shupe, "God's Dispensational Truth," The Prophetic Word (Arvada, CO: Apostolic Missions, Inc., 1997) January, p. 3.

64 Henry Morris, Ph.D., "Heathen Darkness," Days of Praise (Santee, CA: Institute for Creation Research).

The term "Gentiles" in the New Testament always refers to people and nations outside of and apart from all the twelve tribes of Israel.... It can be said positively that IN NO CASE IN THE BIBLE, either in the Old Testament or in the New, DOES THE WORD "GENTILE" REFER OR APPLY TO ANY PART OF ISRAEL.⁶⁵

The words "gentiles," "goy" and "*ethnos*" are *not* the exclusionary terms that these authors have attempted to make them. For example, try replacing the word "nations" translated from *goyim*, with the word "non-Israelites" in Genesis 25:23 where Rebekah was informed about her twin boys, Jacob and Esau:

And the LORD said unto her, Two **non-Israelites** are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Try the same in Genesis 48:19 where Jacob blesses Joseph's second son Ephraim:

...he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of **non-Israelites**.

Try replacing the word "nation" with "non-Israelite" in Jeremiah 31:35-36 where God promised both houses of Israel that He would never forsake them as long as the sun rules by day and the moon by night:

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a **non-Israelite** before me for ever.

65 Anton Darms, *The Delusion of British-Israelism: A Comprehensive Treatise* (New York, NY: Loizeaux Brothers, Bible Truth Press, 1940) pp. 72-73.

The three preceding examples demonstrate that the definition and application of the Hebrew word "*goyim*" is not as narrow as some people would make it.

The same is true for its Greek counterpart "*ethne*." If modern Christianity's definition for *ethnos* is correct, John 18:35 would have to be translated as follows:

Pilate answered, Am I a Judahite? Thine own **non-Israelites** and the chief priests have delivered thee unto me: what hast thou done?

Ethnos and *ethne* have a much broader use in the New Testament than is commonly understood. Consider the following four examples.

The first employs the word "gentiles" (*ethne*) in reference to non-Israelites, specifically Canaanites:

Our [Israelite] fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus [the Old Testament Joshua] into the possession of **the Gentiles**, whom God drove out before the face of our fathers.... - Acts 7:44-45

The second example uses the word "nations" (*ethne*) in reference to a multi-ethnic multitude of people, non-Israelite and Israelite alike:

And hath made of one blood **all nations of men** for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. - Acts 17:26

The third example employs the word "nation" (*ethnos*) in reference to Judahites, descendants of the house of Judah, the two southern tribes of Israel:

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all **the nation of the Judahites**.... - Acts 10:22

The fourth examples the word "gentiles" (*ethne*) in reference to Israelites, the descendants of the house of Israel, the ten northern tribes of Israel:

And that he [God] might make known the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Judahites only, but also of **the Gentiles?**
- Romans 9:23-24

We will return to this last passage in Chapter 6 because some people may question this interpretation and also because it provides important clues for solving the mystery.

Even without accepting the application for *ethne* in Romans 9:23-24, it should be apparent from the other three passages, as well as many others, that there is a much broader use of the Greek words "*ethnos*" and "*ethne*" than what is usually taught. Lexicographers also provide the broader application. Consider the following definitions for the Greek word "*ethnos*":

...1. **multitude** (whether of men or of beasts) associated or living together; a company, **troop, swarm**.... 2. **a multitude of individuals of the same nature or genus** ... Acts 17:26.... 3. **Race, nation:** Mt 21:43; Acts 10:35, etc. ... of **the Jewish people**, Lk 22:25; **used** (in the sing.) of **the Jewish people**, Lk. 7:5; 23:2.... 4. ... in the O.T., **foreign nations not worshipping the true God, pagans, Gentiles** ... Mt. 4:15 ... and very often; **in plain contradistinction to the Jews:** Ro 3:29.... 5. Paul uses ... *ta ethne* even **of Gentile Christians:** Ro. 11:13; 15:27....⁶⁶

There are 64 passages in the NT where we have *ethnos* or *ethne* without any special sense or characteristics.... **About 60 refer to a people or peoples in the general sense, and of**

66 Joseph Henry Thayer, "ethnos," The New Thayer's Greek-English Lexicon (Peabody, MA: Hendrickson Publishers, 1979) p. 168.

these the following have in view the Jewish people: Lk. 7:5; 23:2; Jn. 11:48, 50, 51, 52; 18:35; Ac. 10:22; 24:2, 10, 17; 26:4; 28:19; 1 Pt. 2:9. That the Jewish people is meant in the same sense as others, with no particular distinction, may be seen from the various contexts.... **That the expression *ethne* refers to all nations may be seen from the addition of *panta* [all] in Mt. 24:9, 14; 25:32; 28:19; Mk. 11:17; 13:10; Lk. 21:24; 24:47; R. 15:11; Gl. 3:8.**⁶⁷

In the foregoing quotation from the *Theological Dictionary of the New Testament*, some of the passages that are applied to "the Jewish people" are inclusive of all twelve tribes, indicating that the word "*ethnos*" sometimes describes both Judahites and Israelites.

It is no different in the Old Testament. "*Goy*," the Hebrew equivalent of the Greek word "*ethnos*," is used in identical fashion. Consider the following definition for *goy* from *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*:

...1. Nation, people ... a. **specif. of descendants of Abraham** ... Gn 12:2 ... 17:6 ... **definitely of Israel** Ex 19:6 ... 33:13 ... Dt 4:6 ... **of Israel and Judah as two nations** Ez 35:10.... c. usually of non-Heb. peoples Ex 9:24, 34:10 ... esp. of these peoples as heathen: idolatrous Lv 18:24, 28....⁶⁸

The Old Testament *does not* use *goy* exclusively for non-Hebrew peoples. In fact, this lexicon begins by correctly defining the word generically as any nation or people. It then includes three definitions that many Christians completely ignore: *goy* can refer "specif. of descendants of Abraham," "definitely of Israel" and "of Israel and Judah as two nations."

Precisely opposite of popular teaching, the Bible provides examples of non-Israelite nations identifying Israelites as *goy* and *goyim*:

67 Karl Ludwig Schmidt, "ethnos," *Theological Dictionary of the New Testament*, Gerhard Kittel, editor (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1964) Volume II, p. 369.

68 Francis Brown, S.R. Driver, Charles A. Briggs, William Gesenius, *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979) p. 156.

Behold I have taught you [the nation of Israel] statutes and judgments.... Keep therefore and do them; for this is your wisdom and your understanding **in the sight of the** [non-Israelite] **nations** [*goyim*], **which shall hear all these statutes, and say, Surely this great** [Israelite] **nation** [*goy*] **is a wise and understanding people.** For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for. - Deuteronomy 4:5-7

...**thou** [Mount Seir representing the Edomites] **hast said, These two nations** [two *goyim*, the houses of Israel and Judah] ... **shall be mine, and we will possess it....** Ezekiel 35:10

The International Standard Bible Encyclopaedia and The Zondervan Pictorial Bible Dictionary correctly define *goy*:

...*Goy* (or *Goi*) is rendered "Gentiles" in the AV [Authorized Version] in some 30 passages, but much more frequently "heathen," and oftener still, "nation," ... it, is commonly used for a non-Israelitish people, and thus corresponds to the meaning of "Gentiles." **It occurs, however, in passages referring to the Israelites,** as in Gen 12 2; Deut 32 28; Josh 3 17; 4 1; 10 13; 2 S 7 23; Isa 1 4; Zeph 2 9....⁶⁹

...**Sometimes *goy* refers to Israel** (Gen. 12:2; Deut. 32:28; Josh. 3:17; 4:1; 10:13; II Sam. 7:23; Isa. 1:4; Zeph. 2:9....)⁷⁰

Nelson's New Illustrated Bible Dictionary points out that the word "gentiles" is "a term used by [contemporary] Jewish people to refer to foreigners or any other people who were not a part of the Jewish race."⁷¹ In other words, the idea that the term "gentiles" exclusively represents non-Jews is simply a Jewish tradition adopted by modern Christianity.

69 "Gentiles," *The International Standard Bible Encyclopaedia* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1939) Volume II, p. 1215.

70 "Gentiles," *The Zondervan Pictorial Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1967) p. 307.

71 "Gentiles," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995) p. 487.

While this is true for many of today's Jews and Christians, *The Universal Jewish Encyclopedia* and *The Jewish Encyclopedia* admit that in the Bible *goy* simply meant nation(s), and that it was used for both non-Israelites and Israelites alike:

The Hebrew word *goy* (plural *goyim*) means "nation." In Biblical usage it is applied also to Israel: "Ye shall be unto Me a kingdom of priests, and a holy nation" (*goy kadosh*; Ex. 19:6).⁷²

In the Hebrew of the Bible "*goi*" and its plural "*goyyim*" originally meant "nation," and were applied both to Israelites and to non-Israelites (Gen. xii. 2, xvii. 20; Ex. xiii. 3, xxxii. 10; Deut. iv. 7; viii. 9, 14; Num. xiv. 12; Isa. i. 4, ix. 22; Jer. vii. 28).⁷³

The Jewish Encyclopedia admits that the Hebrew word "*goyim*," and its English equivalent "gentiles," changed over time and took on "the sense of 'non-Jew.'"⁷⁴ Nevertheless, in the Bible, *goy* means any nation, be it non-Israelite, Israelite or Judahite.

The Hebrew word "*goy*," like the Greek word "*ethnos*," is simply a generic word meaning nation(s) or people(s). The most cogent definition for both words is "a multitude of individuals from the same nature or genus."⁷⁵ Nations is the best translation of "*goy*" and "*ethnos*." Both words should have been translated in this manner throughout the Old and New Testaments, permitting the context of each passage to determine which nation(s) were being referred to. Had they been consistently translated nation(s), much of today's confusion concerning the gentiles would have never occurred. The translators' inconsistency in their renditions of "*goy*"

72 Gentiles," *The Universal Jewish Encyclopedia* (New York, NY: The Universal Jewish Encyclopedia, Inc., 1941) Volume 4, p. 533.

73 Gentile," *The Jewish Encyclopedia* (New York, NY: Funk and Wagnalls Company, 1905) Volume V, p. 615.

74 Min (pl. Minim)," *The Jewish Encyclopedia* (New York, NY: Funk and Wagnalls Company, 1905) Volume VIII, p. 594.

75 Joseph Henry Thayer, "e)qno\$," *The New Thayer's Greek-English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979) p. 168.

and "*ethnos*" has contributed to flawed theology concerning these words and their biblical, eschatological and contemporary applications.

People are often heard speaking of an individual as being a gentile. This is another improper use of the term. Because both "*goy*" and "*ethnos*" are collective nouns, neither word can be used to identify an individual. The Bible always uses these terms to identify numerous nations or a nation composed of many individuals.

With this information so readily available from both the Bible and the lexicons, why is it that many preachers and theologians continue to teach otherwise? At best, they have not taken the initiative to investigate this subject. At worst, they are similar to the leaders described in Ezekiel 22:25: "There is a conspiracy of her [the land's] prophets ... they have taken the treasure and the precious things," giving them away to people to whom they do not belong.

Understanding that *goy* and *ethnos* refer to both non-Israelite and Israelite nations will place you well on your way toward solving the mystery of the gentiles.

Chapter 6

The Prophets Bear Witness

Amos 3:7 declares, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." This is precisely where the customary interpretation of the gentiles falls woefully short. The generally accepted application of the word "gentiles" not only misuses God's Word, it also misapplies or leaves unfulfilled many prophecies. Consider the following three Old Testament witnesses:

Witness Number One

And Israel stretched out his right hand, and laid it upon Ephraim's head.... And he blessed Joseph, and said ... **his [Ephraim's] seed shall become a multitude of nations.** -
Genesis 48:14-19

Ephraim was the representative tribe of the ten-tribed house of Israel. The prophets used Ephraim and sometimes Joseph, Ephraim's father, to represent the house of Israel. *Fausset's Bible Dictionary* attests to this use of Ephraim:

This kingdom was sometimes also designated 'Ephraim' from its leading tribe (Isa. xvii. 3, Hos. iv. 17), as the southern kingdom 'Judah' was so designated from the prominent tribe.⁷⁶

Jacob's blessing upon Ephraim and his descendants was essentially an extension of God's promise to Abraham:

⁷⁶ "Israel," *Fausset's Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1963) p. 317.

...the LORD appeared to Abram, and said unto him ... I will make my covenant between me and thee, and will multiply thee exceedingly. ...and **thou shalt be a father of many nations**. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for **a father of many nations have I made thee**. And I will make thee exceeding fruitful, and **I will make nations of thee....** And **I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant**, to be a God unto thee, and to thy seed after thee. - Genesis 17:1-7

As a consequence of misidentifying some of the gentiles in the Bible, much of contemporary Christendom teaches a replacement theology known as "Spiritual Israel." This doctrine erroneously maintains that under the New Covenant God has replaced national Israel with a spiritual Israel made up of a multiracial multitude of people who have embraced Jesus as their Saviour. However, when God blessed Abraham, He prophesied that *Abraham's descendants* would become a multitude of nations. Likewise when Jacob blessed Ephraim, he prophesied that *Ephraim's descendants* would become a multitude of nations. Neither God nor Jacob prophesied that a multitude of non-Israelite nations would become spiritual Israelites.⁷⁷

The phrase "a multitude of nations" can also be rendered "a fullness of gentiles," a translation that will be addressed in Chapter 7.

Witness Number Two

Moreover, thou son of man, **take thee one stick**, and write upon it, **For** [the tribe of] **Judah, and for the children of Israel** [of the house of Judah] his companions: **then take another stick**, and write upon it, **For** [the tribe of] **Joseph, the stick of Ephraim, and for all the house of Israel** his companions: And **join them one to another into one stick**; and they shall become one in thine hand. ...Behold, I will take

⁷⁷ This doctrine is more thoroughly addressed in Appendix 1 - Spiritual Israel: Out of All Nations or Out of the Nation of Israel?

the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And **I will make them** [the house of Judah and the house of Israel] **one nation** in the land upon the mountains of Israel; and one king shall be king to them all: and **they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.** - Ezekiel 37:16-22

God declared through Ezekiel and other Old Testament prophets that the ten tribes of the house of Israel, whom God had divorced and scattered among other nations, were not to be banished forever. They were to be called out from among the non-Israelite nations where they were dispersed and eventually reunited with the house of Judah.

Many people assume that the Judahites represent all twelve tribes of Israel. Consequently, when some Christians are called upon to interpret prophecies relating to both houses of Israel, they are unable to do so. Because these Christians are mistaken about the heritage and ancestry of today's Jews, and because they have absolutely no idea who represents the house of Israel, they often ignore Ezekiel's and other corresponding Old Testament prophecies. They are unable to see that this prophecy and others like it actually find fulfillment in the New Testament and in today's descendants of the house of Judah and the house of Israel.

Ezekiel's prophecy is sometimes erroneously circumvented by those who teach that it was fulfilled at the time of Ezra and Nehemiah⁷⁸ or that it is

78 A careful reading of Ezra and Nehemiah reveals that only Israelites from the tribes of Judah, Benjamin and Levi returned from Babylon to Jerusalem. The following quotations should also prove interesting: "...believers in the literal inspiration of the Scriptures have always labored under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah and Levi (or Benjamin), which returned [from Babylon] with Ezra and Nehemiah." "Tribes, Lost Ten," *The Jewish Encyclopedia* (New York and London: Funk and Wagnalls Company, 1905) Volume XII, p. 249.

"...unto the Second Temple there only went up Judah and Benjamin who were carried captive to Babylon; and the children of Judah and the children of Israel were not gathered together at that time." Rabbi David ben Joseph Kimhi, quoted in *The Holy Bible According to the Authorized Version (AD 1611): With Explanatory and Critical Commentary...* (London, England: John Murray, 1876) Volume VI, p. 417.)

yet to be fulfilled at the Second Advent of Christ. Neither of these two interpretations is correct. Scripture records that the reunion of Judah and Israel would begin at the First Advent of Jesus the Christ, as evidenced in Micah's and Zechariah's well-known prophecies concerning Christ's first appearance upon earth:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. **Therefore will he** [God] **give them** [the divorced house of Israel] **up, until the time that she** [Mary] **which travaileth hath brought forth: then the remnant of his** [Christ's] **brethren** [of the house of Judah] shall return unto the children of Israel. And this man shall be the peace.... And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people.... - Micah 5:2-8

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh** unto thee: he is just, and having salvation; lowly, and **riding upon an ass, and upon a colt the foal of an ass**. And **I will cut off the chariot from Ephraim** [the representative tribe of the house of Israel], **and the horse from Jerusalem** [the capital of the house of Judah], **and the battle bow shall be cut off: and he shall speak peace unto the heathen** [*goyim* or nations].... - Zechariah 9:9-10

Isaiah also prophesied that the reuniting of the two houses of the nation of Israel would begin at Christ's First Advent:

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles [*goyim* or nations] seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.... And he shall set up an ensign for the nations, and shall assemble the

outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. - Isaiah 11:10-12

The fact that Isaiah was referring to the First and not the Second Advent of Christ is made apparent by the Apostle Paul in Romans 15:12. Paul applied the phrase "the root of Jesse" to Jesus and this prophecy to His First Advent.

Nelson's New Illustrated Bible Dictionary applies the reference to David in the prophecy of the two sticks in Ezekiel 37 to Christ's First Advent as well:

Although God's people were suffering at the hands of a pagan nation when Ezekiel prophesied, better days were assured. God would establish His universal rule among His people through a descendant of David (37:24-25). This is a clear reference to the MESSIAH, a prophecy fulfilled when Jesus was born in Bethlehem more than 500 years later.⁷⁹

These prophecies reveal that the two houses were not reunited when the house of Judah returned to Jerusalem from their Babylonian captivity. Instead, God promised to call the house of Israel back from among the non-Israelite nations where she had been dispersed and reunite her with the house of Judah beginning at the First Advent of Yeshua.

Witness Number Three

Then said God ... ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that **in the place where it was said unto them** [the house of Israel], **Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.** Then shall the children of Judah and the children of Israel be gathered together.... - Hosea 1:9-10

79 "Ezekiel, Book Of," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995) p. 432.

Hosea was speaking to Israelites of the divorced house of Israel whom God would call from their banishment and christen "sons of the living God." Jesus' ministry was initially to His brethren of the house of Judah, and He granted them the power to become sons of God first:

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. - John 1:11-13

Another name for sons of God is Christians. According to Hosea, there would also be Israelites from the house of Israel who would become Christians. Many people understand that God's New Covenant people were to be given the name "Christians" as prophesied in Isaiah 65:15 and fulfilled in Acts 11:26. But, those same people often fail to discern that Isaiah's prophecy was made to and about Israelites.⁸⁰

So far we have gleaned the following clues from the Old Testament:

- Non-Israelites and Israelites alike can be gentiles.
- God divorced the ten-tribed house of Israel and scattered them among non-Israelite gentiles or nations.
- These same Israelite people were to become a multitude of nations or fullness of gentiles.
- These Israelites lost their identity and became collectively referred to as gentiles or by the names of the gentile nations among whom they were dispersed or by the names given to them by these non-Israelite nations.
- A remnant of these Israelite people were to be reunited with a remnant from the house of Judah beginning at the first advent of Christ.

⁸⁰ This is not to say that non-Israelites are unable to share in some of the New Covenant benefits available through Yeshua and His blood-atoning sacrifice, much the same as non-Israelites did under the Old Covenant. See Appendix 2 - God's Plan for Believing Non-Israelites.

- These reunited Israelites would be christened sons of the living God and would be called Christians.

Additional Witnesses

Armed with these clues, let us consider some additional Old Testament prophecies quoted in the New Testament:

And that he [God] might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Judahites only, but also of the Gentiles. **As he saith also in Osee [Hosea], I will call them my people, which were not my people....** - Romans 9:23-25

Christians who assume that the Judahites in Romans 9 represent all twelve tribes of Israel, conclude that the gentiles must be non-Israelites. Therein lies the heart of the mystery. Because the term "Jews" is never used in either the Old or New Testament to describe all twelve tribes of Israel, there is no reason to immediately conclude that the gentiles in this and other passages represent non-Israelites. The gentiles in Romans 9 simply represent non-Judahites - either Israelites or non-Israelites or both. The Old Testament prophets narrow down these three options, helping us to determine which nations Paul was referring to.

In verse 23, the Apostle Paul describes these people as "vessels of mercy." The prophets Isaiah, Ezekiel and Zechariah inform us which nations were to specifically receive God's mercy:

For **thy** [the house of Israel's] **Maker is thine husband; the LORD** of hosts is his name; and **thy Redeemer the Holy One of Israel....** For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but **with great mercies will I gather thee.** In a little wrath I hid my face from thee for a moment; but **with everlasting kindness will I have mercy on thee....** For the mountains shall depart, and the hills be removed; but my

kindness shall not depart from thee, **neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.** - Isaiah 54:5-10

So the house of Israel shall know that I am the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord GOD; Now will **I bring again** [reverse] **the captivity of Jacob, and have mercy upon the whole house of Israel,** and will be jealous for my holy name. - Ezekiel 39:22-25

And **I will strengthen the house of Judah, and I will save the house of Joseph,** and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. - Zechariah 10:6

In Hosea 1:6, God initially declared that He would "no more have mercy upon the house of Israel." Later, He announced that it was to these very people that He would indeed eventually show His mercy:

And I will betroth thee unto me for ever; yea, **I will betroth thee unto me** in righteousness, and in judgment, and in lovingkindness, and **in mercies....** And I will sow her unto me in the earth; **and I will have mercy upon her that had not obtained mercy....** - Hosea 2:19-23

Throughout the Old Testament prophets, we find God bringing judgment upon the backsliding houses of Judah and Israel, yet He always followed that judgment with promises of His future mercy. Although at times God was also merciful to non-Israelites, the prophetic passages of the Old Testament specifically identify Israelite nations as the recipients of His mercy. Therefore there is no reason to assume that Romans 9:23-24

applies to non-Israelite gentiles, especially in light of the remaining textual evidence.

The New American Standard Bible translators described the nations in question in Romans 9:23 as having been "prepared beforehand for glory." In verses 3 and 4 of this same chapter, Paul proclaims to whom the glory belongs:

...my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory.... - Romans 9:3-4

Isaiah prophesied that the glory of God was reserved for Israel:

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. - Isaiah 28:5

...the house of Jacob.... Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. - Isaiah 58:1-8

These prophecies reveal that God glory was "prepared beforehand" or predestined for the people of Israel. Paul also spoke of predestination in Romans 8:

...all things work together for good to them that love God, to **them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. - Romans 8:28-30

Note especially the phrase "whom He did foreknow." The Greek phrase *hoús proégnoo*, from which this English phrase is translated, is also found in Romans 11, where Paul used it to identify Israelite nations:

I say then, Hath God cast away **his people**? God forbid. For I also am **an Israelite, of the seed of Abraham**, of the tribe of Benjamin. God hath not cast away **his people which he foreknew**.... - Romans 11:1-2

The Prophet Amos declared that it was *only* Israelites whom God foreknew:

Hear this word that the LORD hath spoken ... O children of Israel ... saying, You only have I known of all the families of the earth.... - Amos 3:1-2

Paul identified those "whom he did foreknow" as Jesus' brethren in Romans 8:29 and as Israelites in Romans 11:1-2. Paul continued in Romans 8:30 by saying - "...whom he did predestinate, them he also called." In other words, those whom God foreknew - identified as Israelite "kinsman according to the flesh" - were also those people whom He called. This calling leads us right back to Romans 9:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, **whom he hath called**, not of the Judahites only, but also of the Gentiles. - Romans 9:23-24

Isaiah identified those whom God called as Israelites:

Hearken unto me, O **Jacob and Israel, my called**; I am he; I am the first, I also am the last.... I, even I, have spoken; yea, **I have called him**. - Isaiah 48:12-15

According to Paul, those whom God called were of the house of Judah and also "of the Gentiles." The New American Standard Bible translates this same phrase "from among the Gentiles," which points again to the house of Israel scattered among the non-Israelite nations. In Ezekiel's prophecy regarding the two sticks representing the house of Judah and the house of Israel we find essentially the same phrase:

...say unto them, Thus saith the Lord GOD; Behold, I will take **the children of Israel** [of the house of Israel] **from among**

the heathen [*goy*], whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them [the house of Judah and the house of Israel] one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. - Ezekiel 37:16-22

All of the textual evidence points to the fact that the gentiles referred to by Paul in Romans 9:24 are the divorced and "gentilized" nations from the house of Israel. In these verses both parties have been identified - the Jews represent the house of Judah and the gentiles represent the house of Israel. Romans 9:23-24 is not describing a union between Israelites and non-Israelites, which was never prophesied in the Old Testament. It is describing the beginning of the fulfillment of Ezekiel's prophesied reunion of the house of Judah and the house of Israel.

While the foregoing provides sufficient evidence to conclude that the gentiles in Romans 9:24 are the nations of the house of Israel, the context provides further definitive confirmation for this conclusion:

Even us, whom he hath called, not of the Judahites only, but also of the Gentiles? **As he saith also in Osee** [Hosea], I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. - Romans 9:24-26

In Romans 9:25-26, the Apostle Paul quoted from chapters 1 and 2 of the Prophet Hosea. Everything in these two chapters pertains to Israelites and only Israelites. These chapters describe God's divorce of the house of Israel and prophesy His remarriage to those same people and their reunion with the house of Judah. In Romans 9:24-26, Paul quoted and applied Hosea 1:10 and 2:23 to the scattered Israelites simply known then as *ethne*. Romans 9:24 is the beginning of the fulfillment of both Ezekiel 37:21 and Hosea's corresponding prophecies concerning the reunion of the

house of Israel with the house of Judah. The Hosea prophecies were made about the nations of the house of Israel and can be applied to only the nations of the house of Israel.

God is not a man, that he should lie ... hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? - Numbers 23:19

The authors of *The Pulpit Commentary* misidentified the Judahites in Romans 9:24 as being all twelve tribes of Israel and the gentiles as being non-Israelites. Nevertheless, in attempting to explain how these prophecies from Hosea could somehow be applied to non-Israelites gentiles, they admitted that these prophecies pertained to the ten-tribed house of Israel:

It might seem that these quotations are not apposite [applicable], since they referred originally, not to the Gentiles, but to the ten tribes of Israel.⁸¹

The Pulpit Commentary's use of the word "originally" implies that at some point in time God changed His mind. But nothing in the Old Testament indicates that someone else was ever substituted for the Israelites. There is no biblical justification for applying these prophecies to anyone other than to whom they were originally directed. These prophecies refer to the ten tribes of Israel, and no one has the authority to apply them to non-Israelites. Had *ethnos* been translated nations in Romans 9:24 and had the connection between the ten tribes or nations of Israel and the *goyim* and the *ethne* been made, most of the confusion over this passage would have never existed.

Immediately following his quotations from Hosea about the house of Israel, Paul quoted the Prophet Isaiah in verse 27. He introduced the quotation by declaring that "Esaias *also* crieth concerning Israel." The context of Isaiah 10:22 from which Paul quoted is about the gentilized Israelites from the nations of the house of Israel. By quoting from Hosea 1

81 *The Pulpit Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1962) Volume 18, p. 269.

and 2 and Isaiah 10, Paul confirmed that the nations to whom he was referring were Israelites rather than non-Israelites. Therefore, in Romans 9 and other New Testament passages, the *ethne* are the same Israelite *goyim* found in the Old Testament who were divorced by God and who were prophesied to be reunited with the house of Judah beginning at the First Advent of the Messiah.

In spite of the prophetic and textual evidence demonstrating that in Romans 9:24 the Jews are Judahites and the gentiles are Israelites, verses 30-31 raises a question that begs an answer:

What shall we say then? That **the Gentiles**, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But **Israel**, which followed after the law of righteousness, hath not attained to the law of righteousness. - Romans 9:30-31

In these two verses, Paul contrasts the gentiles with Israel; therefore, how can those gentiles be Israelites? Remember God initially chose to conceal the identity of the house of Israel by divorcing and scattering her among the nations of the world. According to Hosea 1:4-6, they lost the right to be called by the name "Israel." Although undeserved, the house of Judah remained in a marriage relationship with God right up to the New Covenant dispensation, presumably so that God's Son would not be born out of wedlock:

And the LORD said unto ... [Hosea] ...I will ... cause to cease the kingdom of the house of Israel.... I will no more have mercy upon the house of Israel.... But **I will have mercy upon the house of Judah....** - Hosea 1:4-7

Therefore, the house of Judah continued in her kingdom relationship with God and retained the right to be called by the marital name *Isra El*. Although representing only the two southern tribes and principally known as Judahites, they were nonetheless Israelites and occasionally called Israel because they still reigned with El in His kingdom:

Hear ye this, **O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah....** - Isaiah 48:1

Ephraim compasseth me about with lies, and the house of Israel with deceit: but **Judah yet ruleth with God** [Elohiym].... - Hosea 11:12

Under the subheading "Rebellion of the Northern Tribes," *Nelson's New Illustrated Bible Dictionary* declares that the reason why the term "Israel" in the Bible is sometimes confusing is because it is occasionally used for both the northern tribes of the house of Israel and for the covenant people of the house of Judah:

The northern tribes declared independence and formed a separate kingdom with Jeroboam as head. They named their kingdom "Israel" (this sometimes causes confusion because the name is also used for the remnant of the Covenant People at a later time).⁸²

The New Unger's Bible Dictionary also comments concerning the use of the name "Israel" as a designation for the descendants of the house of Judah:

After the Babylonian captivity the returned exiles, though mainly of Judah, resumed the name of Israel as the designation of their nation, but as individuals they are called Jews....⁸³

The Israel in Romans 9:31 attempted to follow "after the law of righteousness." This descriptive phrase fits only the house of Judah. The house of Israel never had such aspirations, which was one of the reasons why God divorced her. Therefore, the Israelites referred to in verse 31 are Judahite Israelites who were still known by the name "Israel" and who

82 "Israel, History of," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995) p. 618.

83 "Israel," *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1985) p. 635.

believed that the only path to righteousness was by way of God's law. Paul contrasted them with the descendants of the house of Israel who had earlier lost the right to bear that name and who were, therefore, simply known as the nations.

Verses 25-27 of Romans 9 contain prophecies from Hosea 1:10, 2:23 and Isaiah 10:22-23, regarding the ten tribes, that explain verse 24. It is for this reason that the term "Israel" in these verses is used in reference to the house of Israel. However, in Romans 9:30 through 11:25, Paul contrasts the divorced and gentilized nations of the house of Israel with the house of Judah. Therefore, in this and other Roman passages, Paul uses the term "gentiles" to signify the scattered house of Israel and the term "Israel" to signify the house of Judah.

Having determined that the term "Israel," when contrasted with gentiles, represents the house of Judah and that the term "gentiles" represents the house of Israel, it should be apparent that Romans 11 is the fulfillment of Ezekiel's prophecy about the two sticks depicting the two houses of Israel.

The first half of Ezekiel 37 begins by describing the valley of the dry bones representing both houses of Israel. One house, the house of Israel, was spiritually dead and already divorced. The other house, the house of Judah, was also spiritually dead and would be divorced later.⁸⁴ However, it was also prophesied that these "dead" Israelites would have the breath of life breathed back into them. What was dead would be made alive.

A corresponding prophecy is found in the latter half of Ezekiel 37:

84 The kingdom relationship between Yahweh God and the entire nation of Israel was established when God married the twelve tribes of Israel in Exodus 19:5-6. This kingdom relationship represents His marital relationship with them. God's divorce of the house of Israel in Hosea 1:4 is depicted in terms of the removal of the kingdom. Therefore, the removal of the kingdom from the Judahite leaders in Matthew 21:43 is equivalent to the divorce of the house of Judah. The house of Judah's divorce was prophesied in 2 Kings 23:27: "And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The house of Judah was put away, but not divorced, when the Babylonians sacked Jerusalem in 581 BC and took the remaining Judahites captive for seventy years. The house of Judah was finally divorced following the crucifixion of Christ, which culminated in the destruction of Jerusalem and the second temple in 70 AD.

The word of the LORD came again unto me, saying, Moreover, thou son of man, **take thee one stick, and write upon it, For [the tribe of] Judah, and for the children of Israel [of the house of Judah] his companions: then take another stick, and write upon it, For [the tribe of] Joseph, the stick of Ephraim, and for all the house of Israel his companions.** And join them one to another into one stick; and they shall become one in thine hand. - Ezekiel 37:15-17

Each of the two houses of Israel is portrayed in this prophecy as being a stick. The bones in the first prophecy and the sticks in the second prophecy represent dead Israelites. If dead, dry sticks are brought back to life, they become living, fruitful branches - a very important clue.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of [the house of] Israel his fellows, and will put them with him, even with the stick of [the house of] Judah, and **make them one stick, and they shall be one in mine hand.** And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of [the house of] Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And **I will make them [the house of Judah and the house of Israel] one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:** Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. - Ezekiel 37:18-23

How peculiar that various Christian leaders are telling their flocks that this and similar prophecies are fulfilled in a union of Israelites and non-

Israelite gentiles. God was very specific in Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Micah and Zechariah that these prophecies concern a reunion of the two houses of Israel. Changing the principle parties of these prophecies makes it impossible to apply them correctly.

By combining both prophecies in Ezekiel 37, it can be seen that the two sticks, representing the house of Judah and the house of Israel, were to be brought back from the dead and reunited with each other. Ezekiel, Isaiah, Micah and Zechariah prophesied that this reuniting was to begin at the First Advent of the Messiah. Therefore, it is reasonable to expect that the fulfillment of such a momentous prophecy would be mentioned in the New Testament.

Chapter 7

Supporting Scriptural Evidence: Romans 11

It has already been determined that Romans 9:24 fulfills Ezekiel 37:21, Hosea 1:10 and 2:23. However, there is more. The two dead sticks of Ezekiel 37 that were brought back to life and reunited with each other and the two living branches brought back from the dead of Romans 11 are one and the same.

Romans 11:1-11

I say then, Hath God cast away his people [the whole nation of Israel]? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin [of the house of Judah]. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? ...I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant [from the house of Judah] according to the election of grace.... What then? Israel [the house of Judah] hath not obtained that which he seeketh for; but the election [from the house of Judah] hath obtained it, and the rest [of Judah] were blinded.... **I say then, Have they [the house of Judah] stumbled that they should fall? God forbid: but rather through their [the house of Judah's] fall salvation is come unto the nations⁸⁵ [of the house of Israel], for to provoke them [the house of Judah] to jealousy.**

85 Because people are likely to stumble over the phrase "the Gentiles" in Romans 11, I have taken the liberty to change it to "the nations," as it would have been better translated.

This last phrase is a reference to Deuteronomy 32:21, a prophecy regarding the nation of Israel:

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and **I will move them to jealousy with those which are not a people** [Hebrew - *lo am*]; I will provoke them to anger with a foolish nation. - Deuteronomy 32:18-21

Deuteronomy 32:21 can be interpreted only for exactly what it says - that Israelites would be provoked by *lo am* or not a people. Who were these "not a people" people? The Prophet Hosea identified them as a people who were divorced by their Husband, who were no longer His people and who subsequently lost their identity as Isra El. God commanded the Prophet Hosea to name his second son *Loammi* for that reason:

Then said God, Call his name **Loammi**: for ye [the house of Israel] **are not my people**, and I will not be your God. - Hosea 1:9

Isaiah also identified the house of Israel as "not a people":

...within threescore and five years **shall Ephraim be broken**, that it be **not a people**. - Isaiah 7:8

Paul quoted Deuteronomy 32:21 in Romans 10:19-20, followed by a quotation from Isaiah written *to Judah about* Israel:

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, **unto a nation that was not called by my name**. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. - Isaiah 65:1-2

Isaiah's prophecy to Judah is a second witness that the "not a people" people were those rebellious and dispersed Israelites who were to provoke the Judahites to jealousy at the time of the New Covenant. Romans 11:11 is not describing non-Israelites provoking Israelites, but rather the ten-tribed house of Israel provoking the house of Judah to jealousy.

Romans 11:12

Now if the fall of **them** [the Judahites] be the riches of **the** [non-Israelite] **world**, and the diminishing of them the riches of **the nations** [the Israelites]; how much more their [the Judahites'] fulness?

There are three groups listed in verse 12 - Judahites, the world and gentiles. If the Judahites represent all twelve tribes of Israel and the gentiles represent non-Israelites, there is no one left to represent the world. Instead, the Judahites represent descendants of the house of Judah, the gentiles or nations represent descendants of the house of Israel, and the world represents non-Israelites.

In the parable in Matthew 13:44 about the treasure hid in the field, the treasure represents Israel (Psalm 135:4), and the field represents the world (Matthew 13:39). The non-Israelite world benefited from the house of Israel being scattered among them because Jesus Christ purchased the world in order to redeem scattered Israel who had been sifted "among all nations" (Amos 9:9) and "removed into all the kingdoms of the earth" (Jeremiah 34:17). Both Judahites and non-Israelites benefited from the house of Israel's return to her God. The extent of Christ's sacrifice covered those in the world who would obey the gospel.⁸⁶ But, the intent of His mission and the primary emphasis of Romans 11 is the reunion of Israelites from the house of Israel with Judahites from the house of Judah through Christ's blood-atonement sacrifice as prophesied by the Old Testament prophets.

86 See Appendix 2 - God's Plan for Believing Non-Israelites.

Romans 11:13-15

For I speak to you nations [Israelites], inasmuch as I am the apostle of the nations [Israelites].... If by any means I may provoke to emulation them [the Judahites] which are my flesh, and might save some of them. For if the casting away of them [the Judahites] be the reconciling of the world [where the house of Israel had been scattered], what shall the receiving of them [the Judahites] be, but **life from the dead**

In fulfillment of Ezekiel's prophecy concerning the valley of dry bones, both the house of Judah and the house of Israel were given "life from the dead."

Romans 11:13-15

For if the firstfruit be holy, the lump is also holy: and **if the root be holy, so are the branches**

Jesus is the root of Jesse, and without Him there can be no reunion or restored relationship with God for any Israelite of either house:

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles [*goyim* or nations] seek.... And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.... And he shall set up an ensign for the nations [*goyim*], and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. - Isaiah 11:10-12

For he [Christ] shall grow up before him [God] as a tender plant, and as a root out of a dry ground.... But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and

with his stripes we are healed. All we [Israelites] like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all ... for the transgression of my people was he stricken. - Isaiah 53:2-8

Hosea declared that Israelites cannot bear fruit when their root is dried up:

Ephraim is smitten, their root is dried up, they shall bear no fruit.... My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations. - Hosea 9:16-17

Additionally, the Prophets Isaiah and Jeremiah identified Jesus as a branch through whom Israelites from both houses of Israel and Judah would be saved:

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. - Isaiah 4:2

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the LORD our righteousness. - Jeremiah 23:5-6

Romans 11:17

And if some of the branches [of the house of Judah] be broken off, and thou [from the house of Israel], being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.

When referring to a specific nation, olive branches or olive trees always represent Israelites in the Bible. In Hosea 9:16-17, Hosea informs us that after God divorced the house of Israel their root was dried up and He had

cast them away. This casting away did not change them from an olive tree to a cypress or some other kind of tree. They would have simply become a wild variety of olive tree.

Isaiah prophesied that the house of Israel would have its branch cut off:

...Ephraim and the inhabitant of Samaria ... turneth not unto him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. - Isaiah 9:9-14

In Romans 11:17 Paul used the term "wild olive tree." God used similar language to describe the house of Israel after she had turned away from Him:

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into **the degenerate plant of a strange vine** unto me? - Jeremiah 2:21

The Old Testament prophets never describe non-Israelites as a wild plant of any kind. Isaiah employed the word "wild" to describe the house of Israel when in rebellion to her God:

My wellbeloved hath **a vineyard** in a very fruitful hill ... and he looked that it should bring forth grapes, and it **brought forth wild grapes**.... And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns.... **For the vineyard of the LORD of hosts is the house of Israel, and the men of [the house of] Judah his pleasant plant**.... - Isaiah 5:2-7

Isaiah identified the wild grapes with the house of Israel. Verses 5-6 describe the house of Israel as an uncultivated vineyard. The house of Judah was depicted as God's pleasant or good plant. As we will see, these descriptions are nearly identical to Paul's portrayal of the gentiles and the Judahites in Romans 11:24.

Hosea prophesied that the house of Israel would be reunited with God, their Root, and that they would again become a fruit-bearing olive tree:

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.... I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. **His branches shall spread, and his beauty shall be as the olive tree....** - Hosea 14:1-6

According to the Old Testament prophets, the wild olive tree or branches of Romans 11 represent the nations of the house of Israel who had been divorced by God and scattered throughout the world.

Romans 11:18

Boast not against the branches [of the house of Judah]. But if thou [the house of Israel] boast, **thou bearest not the root, but the root thee.**

Physical descent has very little significance without Jesus Christ's blood-atoning sacrifice and resurrection from the grave. There is no such thing as salvation by race even for the descendants of Jacob Israel.

Romans 11:19-22

Thou wilt say then, **The** [natural] **branches** [of the unbelieving house of Judah] **were broken off**, that I [the wild olive branches of the house of Israel] might be grafted in. Well; **because of unbelief** they [the house of Judah] were broken off, and thou [the house of Israel] standest by faith. **Be not highminded, but fear: For if God spared not the natural branches** [of the unbelieving house of Judah], **take heed lest he also spare not thee** [the grafted wild olive branches of the house of Israel]. Behold therefore the goodness and severity of God: on them [unbelievers from the house of Judah] which fell, severity; but toward thee [believers from the house of Israel], **goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.**

Paul warned the Roman Christians that branches from both houses could be broken off. This fulfills Jeremiah's prophecy in which he declared that both houses of Judah and Israel, as olive branches, would be broken off from the main tree of the nation of Israel:

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: **the house of Israel and the house of Judah....** What hath my beloved to do in mine house, seeing she hath wrought lewdness...? The LORD called thy name, **A green olive tree**, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and **the branches of it are broken**. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah.... - Jeremiah 11:10-17

When God divorced the ten-tribed house of Israel, they were broken or cut off from their relationship with God and consequently severed from the two-tribed house of Judah. Much later the house of Judah was also broken off when God divorced them as well (Matthew 21:43 and Romans 11).

Romans 11:23-27

And they [the house of Judah] also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou [the house of Israel] wert cut out of the olive tree which is wild by nature [after being divorced by God], and wert grafted contrary to nature into a good olive tree: How much more shall these [the house of Judah], which be the natural branches, be grafted into their own olive tree? For **I would not, brethren, that ye should be ignorant of this mystery**, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel** [the house of Judah], **until the fulness of the nations** [the house of Israel] **be come in. And so all Israel** [a remnant from all twelve tribes] **shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from** [the

descendants of] **Jacob: For this is my covenant unto them, when I shall take away their sins.**

The Apostle Paul did not want the first-century Roman Christians ignorant of the mystery concerning Israel's blindness. Many twenty-first century Christians are still unaware that in this passage Israel represents the house of Judah and the gentiles represent the nations of the house of Israel. It was these gentilized Israelites from the house of Israel who were the *goyim* that Ezekiel prophesied would be reunited with their brethren of the house of Judah. These are the two sticks of Ezekiel 37 who were and are being brought back to life - born again to be fruit-bearing branches in Jesus Christ.

"All Israel shall be saved" and "out of Sion the Deliverer" shall come to "turn away ungodliness from Jacob" are the results of the house of Judah's eyes being opened *and* the return of the house of Israel to their God, described in Romans 11 as the "fullness of the gentiles." It takes both groups coming together for "all Israel" to be saved. This is the only interpretation that harmonizes the statements that a remnant from the house of Israel would be saved according to Romans 9:27, and that also a remnant from the house of Judah would be saved according to Romans 11:5, and that all Israel would be saved according to Romans 11:26. What appear to be conflicting statements cannot be reconciled if Paul's discussion of the two olive branches is about a union of Israelites and non-Israelites.

Once it is understood that the natural or cultivated olive branch represents the house of Judah and that the wild olive branch represents the gentilized house of Israel, Romans 9:27, 11:5 and 11:26 are relatively simple to reconcile. Indeed, a remnant from all Israel, or both houses of Israel, has been and is being saved. Rather than being a contradiction of terms, all three statements are harmonious and, therefore, factual.

This agrees with two of Jeremiah's prophecies:

At the same time, saith **the LORD, will I be the God of all the families of [the nation of] Israel, and they shall be my**

people.... Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of **Israel....** Thou shalt yet plant vines upon the mountains of **Samaria** [capital of the house of Israel].... For there shall be a day, that the watchmen upon the mount **Ephraim** shall cry, Arise ye, and let us go up to **Zion** [another name for Jerusalem, capital of the house of Judah] unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, **O LORD, save thy people, the remnant of** [all the families of] **Israel.** - Jeremiah 31:1-7

In those days, and in that time, saith the LORD, **the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve** [leave as a remnant NASB]. - Jeremiah 50:20

As prophesied in Jeremiah 31, 50 and as stated by Paul in Romans 11, the LORD is saving a remnant out of all the families of both houses of Israel.

In Jeremiah 31, the house of Israel is equated with a flock of sheep who was to be re-gathered from its dispersion:

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. - Jeremiah 31:10

The high priest Caiaphas confirmed that this re-gathering of the house of Israel was to be accomplished through the death of Christ:

...Caiaphas, being the high priest that same year, said unto them, ... it is expedient for us, that one man should die for the [Judahite] people, and that the whole nation perish not. ...**he prophesied that Jesus should die for that nation** [the house of Judah]; **and not for that nation only, but that also he should gather together in one the children of God** [the house of Israel] **that were scattered abroad.** - John 11:49-52.

Israelites are the only people identified in the Bible as sheep:

And he [the Prophet Micaiah] said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd.... - 1 Kings 22:17

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. - Jeremiah 50:17

...the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture.... - Ezekiel 34:30-31

But go rather to the lost sheep of the house of Israel. - Matthew 10:6

But he answered and said, I [Jesus] am not sent but unto the lost sheep of the house of Israel. - Matthew 15:24

Both groups or flocks referred to by Caiaphas in John 11 represent Israelites. This is demonstrated in Caiaphas' use of the term "the children of God," which is nearly identical to the term Moses used in Deuteronomy 14:1 to describe the nation of Israel. Caiaphas' phrase "that were scattered abroad" specifies the second flock as descendants of the house of Israel.

In the following quotation, Adam Clark used "Jewish" where he should have used "Israelite." Nevertheless, his comments on Caiaphas' prophecy are worth noting, especially because he related them to Romans 11:

...he [Caiaphas] terms them here, the children of God, which was an ancient character of the Jewish people: see Deut. xxxii. 5; Isa. xliii. 6; xlv. 11; Jer. xxxii. 1. Taking his words in this sense, then his meaning is this: that Christ was to die, not only for the then inhabitants of Judea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various

dispersions, and made one body. This comports with the predictions of St. Paul: Rom. xi. 1-32.⁸⁷

Caiaphas' prophecy harmonizes with Jesus' statement found one chapter earlier:

I am the good shepherd, and know my sheep, and am known of mine. ...I lay down my life for **the sheep** [of the house of Judah]. And **other sheep** [the house of Israel] I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be **one fold**, and one shepherd. - John 10:14-16.

This was to be in fulfillment of God's prophecy by Micah:

I will surely assemble, O Jacob, all of thee; I will surely gather **the remnant** [from both houses] **of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold....** - Micah 2:12

Isaiah, Ezekiel, Micah and Zechariah prophesied that this reuniting would begin to occur at the time of the New Covenant. Jeremiah prophesied that it was the house of Israel and the house of Judah *with whom* God would make His New Covenant:

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah [in their respective dispersions] with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.... Behold, **the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt.... But **this shall be the covenant that I will make with the house of Israel;** after those days, saith the LORD, I will put my law in

87 Adam Clarke, *Clarke's Commentary* (New York, NY: Lane & Scott, 1850) Volume V, p. 605.

their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ...**for I will forgive their iniquity, and I will remember their sin no more.** - Jeremiah 31:27-34

According to this promise, a remnant from both houses of the nation of Israel have responded over the last two thousand years to the gospel call of their Messiah, thereby embracing the New Covenant religion of Christianity by way of Jesus' sacrifice.⁸⁸

After declaring that all Israel would be saved, Paul quoted Isaiah 59:20-21 in part:

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

The covenant to which God was referring was the New Covenant. Isaiah 59:20 prophesied about those who "turn from transgression in Jacob," or a remnant from all twelve tribes of the nation of Israel, who would find salvation in Jesus as their Lord and Savior.

In Romans 4, the Apostle Paul declared that the promise was "to all the seed," providing a second New Testament witness that Israelites from both houses of the nation of Israel would find salvation in Jesus the Christ:

Therefore it is of faith, that it might be by grace; to the end **the promise might be sure to all the seed** [descendants NASB];

88 The New Covenant, at any given time, is only with those who have been called to God through the death, burial and resurrection of Jesus the Christ. Therefore, although a remnant is not mentioned in Jeremiah 31:27-32 and other similar passages, it is apparent that when the sum of God's Word on this issue is considered (Psalm 119:160 NASB), that a remnant is nonetheless intended. Mark 16:15-16, Acts 2:36-41, 22:1-16, Romans 6:3-4, Galatians 3:26-27 and 1 Peter 3:21 should be studied when considering what our response should be to Christ's gospel call

not to that only which is of the law [the house of Judah], but to that also which is of the faith of Abraham [the house of Israel]; who is the father of us all [the entire nation of Israel]. - Romans 4:16

Many people misinterpret the word "seed" in this passage as representing a spiritual Israel, consisting of both Israelites and non-Israelites alike who have come to Jesus Christ for salvation.⁸⁹ However, Paul makes it clear that the seed to which he is referring in this passage is not a multi-racial spiritual Israel, but instead physical descendants of Abraham:

What shall we say then that **Abraham our father, as pertaining to the flesh,**⁹⁰ hath found?... (**As it is written, I have made thee a father of many nations,**) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. **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** [descendants NASB] **be.** - Romans 4:1-18

This last phrase literally reads "So shall be the seed of thee." It was Abraham's physical seed who were to become many nations, not many nations who were to become Abraham's spiritual seed.

In addition to Paul's discussion concerning "all Israel," he wrote in Romans 11:25 about "the fullness of the Gentiles." In Genesis 48:19, Jacob blessed Ephraim, who represented the house of Israel, telling him that his descendants would become "a multitude of nations." James Strong defines the Hebrew word *melo*, translated multitude, as fullness:

...melo' (mel-o') ... **fullness** (literally or figuratively).⁹¹

89 See Appendix 1 - Spiritual Israel: Out of All Nations or Out of the Nation of Israel?

90 The phrase "as pertaining to the flesh" in Romans 4:1 is not found in the New International Version. The translators' reason for omitting this phrase should be challenged because the phrase is in the Greek text.

91 James Strong, "Dictionary of the Hebrew Bible," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 66.

The Concordant Version of Genesis 48:19, likewise, translates *melo* as fullness. The word "nations" in Genesis 48:19 is translated from the word "*goyim*." Therefore, Jacob's promise to Ephraim could have been translated his seed shall become "a fullness of gentiles" - the exact phrase found in Romans 11:25.

Consider also James Strong's definition for the Greek word *pleroma*, translated fullness in the King James Version:

...pleroma (play'-ro-mah); ... repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, **multitude**), or (objectively) what is filled (as container, performance, period).⁹²

The Greek word "*ethnos*" would have been better translated nations. Therefore, the phrase "the fulness of Gentiles" in Romans 11:25 could have been translated "a multitude of nations," which is a part of the benediction and prophecy with which Jacob blessed Joseph's younger son Ephraim:

...his seed shall become a multitude of nations. - Genesis 48:19

This translation is validated in the Greek Septuagint Version of Genesis 48:19 wherein is found the same Greek phrase *pleérooma toón ethnoón* that was used by Paul in Romans 11:25. Moreover, in Franz Delitzsch's Hebrew translation of the New Testament and in Ginsburg-Salkinson's Hebrew New Testament, Romans 11:25 is translated using the same Hebrew phrase *m^alo'- hagowyim* found in Genesis 48:19 in the Masoretic text. All of this further corroborates that the nations referred to by Paul in Romans 9-11 are Israelites from the ten tribes whom God divorced and who lost their name and identity. Consider carefully the following testimony concerning the house of Israel from the *Speaker's Commentary*:

Ephraim was to be cut off "from being a people" (Isa. 7:8). It should lose the name, and be scattered across the world; not,

92 James Strong, "Dictionary of the Greek Testament," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 58.

however, to perish, but, in accordance with that mysterious oracle, Gen. 48:16-19, to ... "become *the fullness* of nations."⁹³

Romans 11:28-32

As concerning the gospel, they [the house of Judah] are enemies for your [the house of Israel's] sakes: but as touching the election, they are beloved for the fathers' sakes. **For the gifts and calling of God are without repentance.** For as ye [the house of Israel] in times past have not believed God, yet have now obtained mercy through their [the house of Judah's] unbelief: Even so have these [the house of Judah] also now not believed, that through your [the house of Israel's] mercy they [the house of Judah] also may obtain mercy. For God hath concluded them all [the twelve tribes of the nation of Israel] in unbelief, that he might have mercy upon all.

The translators of the New American Standard Bible rendered verse 29, "For the gifts and the calling of God are irrevocable." God is fulfilling His promises in the law and the prophets not only to the house of Judah but also to the house of Israel. If Romans 11 is left to traditional interpretation - an interpretation not supported by the prophets - numerous prophecies and promises to both houses would be left unfulfilled. For example, Henry Morris recognized that the Apostle Paul quoted the Old Testament prophets numerous times in his epistle to the Romans. And yet because he did not understand the biblical use of the Greek word "*ethne*," he mistakenly applied these prophecies about Israelites to non-Israelites:

...in the longest and most doctrinal of all his [Paul's] epistles ... he actually quoted from the Old Testament no less than sixty times, even though the epistle had been specifically addressed to Gentiles....⁹⁴

93 *Speaker's Commentary*, Volume 5, p. 106, quoted in "The 'Gentiles' In God's Plan"

94 Henry M. Morris, "Written for Our Learning," *Days of Praise* (Santee, CA: Institute for Creation Research, 2004) March 31, 2004.

Praise God that His gifts and calling are not left up to finite interpretations, and that He has proven true to His promises concerning His people Israel.

Romans 11:33-36

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

As if Paul knew that the mystery of the gentiles would not be solved by everyone, he concluded this prophetically packed chapter of Romans by lauding God's infinite understanding.

From the testimony of the prophets it should now be apparent that the grafting of the wild olive branches into the cultivated olive tree in Romans 11 is not a uniting of non-Israelites and Israelites. It is the reuniting of gentilized Israelites with Judahite Israelites - the beginning of the fulfillment of Ezekiel's prophesied reunion of the two sticks representing the house of Israel and the house of Judah. Ezekiel's prophecy about the two dead sticks is fulfilled by the two living branches of Romans 11.

Chapter 8

Supporting Scriptural Evidence: Ephesians 2

Many of the same mistakes commonly made with Romans 11 are committed when interpreting Ephesians 2. This chapter is also about the reuniting of the two houses of Israel and is correctly understood through the corroborating testimony of the prophets.

Ephesians 2:1-3

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Contrary to the common belief that the Ephesians were non-Israelite gentiles, some of the citizens of Ephesus were Israelites who had been scattered abroad and to whom James wrote his epistle:

James, a servant of God and of the Lord Jesus Christ, **to the twelve tribes which are scattered abroad....** - James 1:1

The English word "scattered" in the phrase "the twelve tribes ... scattered abroad" is translated from the Greek word *diaspora*. Strong's Concordance defines *diaspora*:

...diaspora ... **dispersion, i.e.** (spec. and conc.) the (converted) **Isr resident in Gentile countries.**⁹⁵

"Diaspora" is the Greek word used by the translators of the Septuagint Old Testament in Deuteronomy 28:25, 30:4, Nehemiah 1:8 and Psalm 147:2 for the dispersion of the Old Testament Israelites. The Apostle Peter also wrote his first epistle to Israelites of this dispersion, indicated by his use of the same Greek word "*diaspora*," also translated scattered in his salutation:

Peter, an apostle of Jesus Christ, to the **strangers scattered** [dispersed abroad NASB] throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.... - 1 Peter 1:1-2

The Greek word *parepidemos*, translated strangers, conveys a similar idea:

...an alien alongside, i.e. a resident foreigner.⁹⁶

...one who comes from a foreign country into a city or land to reside there by the side of the natives; hence stranger; sojourning in a strange place, a foreigner....⁹⁷

In other words, Peter wrote his first epistle to Israelite foreigners residing among the native residents of "Pontus, Galatia, Cappadocia, Asia [including the coastal city of Ephesus], and Bithynia." Flavius Josephus, the first-century Jewish historian and contemporary of the Apostle Peter, verified the existence and location of the scattered tribes of the house of Israel:

95 James Strong, "Dictionary of the Greek Testament," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 23.

96 James Strong, "Dictionary of the Greek Testament," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 55.

97 Joseph Henry Thayer, *The New Thayer's Greek-English Lexicon* (Peabody, MA: Hendrickson Publishers, 1981) p. 488.

...**the ten tribes are beyond the Euphrates till now**, and are an immense multitude, and not to be estimated by numbers.⁹⁸

The following map reveals that "beyond the Euphrates" included the countries cited in Peter's salutation.

Josephus' statement should not surprise any serious student of the Bible because it describes the fulfillment of Ahijah's prophecy concerning the house of Israel:

For the LORD will strike Israel, as a reed is shaken in the water; and **He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the Euphrates River**, because they have made their Asherim, provoking the LORD to anger. - 1 Kings 14:15 NASB

After making reference to the quotation from Josephus, the *Jewish Chronicle*, May 2, 1879, declared that the people of the house of Israel must still exist:

There has always been, however, an unwillingness to admit that a fate which has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. **The Ten Tribes are certainly still in existence. All that has to be done is to discover which people represents them.**⁹⁹

Ephesus was one of Asia Minor's principle cities,¹⁰⁰ and according to the Prophet Ahijah, the Apostle Peter and Josephus, Asia was one of the

98 Flavius Josephus, *Josephus*, "Antiquities of the Jews" (Grand Rapids, MI: Kregel Publications, 1960) Book XI, Chapter V, Verse 2, p. 234.

99 "The Israelites Found in the Anglo-Saxons," *Jewish Chronicle* (London, England) 2 May 1879, p. 3.

100 Ephesus was "a large and important city on the west coast of Asia Minor where the apostle Paul founded a church." "Ephesus," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995) p. 406.

locations to which the house of Israel had been dispersed. The Apostle Paul wrote his Ephesian epistle to some of those same dispersed Israelites. This is principally deduced from the Ephesian epistle itself and the numerous Old Testament prophecies concerning Israel fulfilled therein. Consider how Paul addressed the Ephesians in chapter 1:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.... According as he [God] hath chosen us in him [Jesus] before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto **the adoption** of children by Jesus Christ to himself.... In whom we have **redemption** through his blood.... - Ephesians 1:1-7

Paul identified himself and those to whom he was writing in Ephesus as having been chosen before the foundation of the world and predestined unto the adoption of children. In his epistle to the Romans, Paul declared that the adoption belongs to Israelites:

For I could wish that myself were accursed from Christ for my brethren, my **kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption**.... - Romans 9:3-4

Paul also spoke of redemption in Ephesians 1:7. Redemption implies buying something back. Other nations could be bought, but only the people of Israel who had previously been the possession of God (Exodus 19:5, Deuteronomy 7:6, 14:2, Psalm 135:4) could be *bought back*. Therefore, when the word "redemption," or some form thereof, is used in the Bible in relation to a specific people, no matter what Hebrew or Greek word it is translated from, it is always associated with the nation of Israel:

Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. - Psalm 130:7-8

And [God] said unto me, Thou art my servant, O Israel, in whom I will be glorified. ...to bring Jacob again to him.... Thus saith the LORD, the Redeemer of Israel, and his Holy One ... he shall choose thee.... And ... all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. - Isaiah 49:3-26

But we [the two disciples with Jesus on the road to Emmaus] trusted that it had been he [Jesus] which should have redeemed Israel.... - Luke 24:21

...the hundred and forty and four thousand [from the twelve tribes of Israel], which were redeemed from the earth.... These were redeemed from among men, being the firstfruits unto God and to the Lamb. - Revelation 14:3-4¹⁰¹

Yahweh God is described the Redeemer of Israel, never the Redeemer of the Egyptians or the Philistines or the Canaanites or any other nation. According to the law of the kinsman redeemer, only a brother or near relative could redeem a member of the family:

And if ... thy brother ... wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; **one of his brethren** may redeem him: Either his uncle, or his uncle's son, may redeem him, or **any that is nigh of kin unto him of his family may redeem him**.... - Leviticus 25:47-49

Redemption belongs to the nation of Israel just as adoption does. Therefore, biblical exegesis affirms that Paul wrote the Ephesian epistle to born-again Israelite foreigners residing in the city of Ephesus.

Furthermore, Paul used language in Ephesians 1 similar to that which Peter used in his first epistle to born again Israelites:

...we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after

101 See also 1 Chronicles 17:21-22, Psalm 77:15, Isaiah 41:14, 44:6, 59:20, Jeremiah 31:10-11, Hosea 13:12-14, Zechariah 10:7-9, Luke 1:68-70 and Galatians 4:4-5.

the counsel of his own will: **That we should be to the praise of his glory**, who first trusted in Christ. - Ephesians 1:11-12

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; **that ye should shew forth the praises of him** who hath called you out of darkness into his marvellous light. - 1 Peter 2:9

Ephesians 2:4-9

But God, **who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ**, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

In Ephesians 2:5, Paul stated that God quickened or made alive in Christ the two groups - Judahites and Ephesian gentiles - whom he was writing about in this epistle. This quickening was in fulfillment of Ezekiel 37:4-14 where God prophesied that the dry bones of both houses of Israel would be imparted life by His Spirit.

Paul wrote to the Ephesians that God was rich in mercy toward them. It cannot be denied that God chose one people in particular upon whom to bestow His mercy and love:

I will mention the lovingkindnesses of the LORD ... the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed

them; and he bare them, and carried them all the days of old. -
Isaiah 63:7-9

Even egalitarians are often heard declaring, albeit mistakenly, that today's Jews are the Chosen People. God has indeed designated a "chosen people," but those people are not today's Edomite and Khazar Jews. It was instead the nation of Israel whom God chose as the recipients of His mercy, even selecting her to be His wife. Moses attested to God's special relationship with the nation of Israel:

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.... Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.... Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.... Thou shalt be blessed above all people. - Deuteronomy 7:6-14

Husbands are to love their wives above other women, and because God chose the nation of Israel to be His wife, it should not come as a surprise that God loved her above other nations. This special relationship was not exclusive to the Old Covenant. Although certain aspects of the covenants differ, the people with whom God made the covenants are the same. With the commencement of the New Covenant, this unique marital relationship is being renewed with a remnant of Israelites from both houses who were and are being born again in Jesus the Christ:¹⁰²

For finding fault with them [the nation of Israel under the Mosaic Covenant], he saith, Behold, the days come, saith the LORD, when I will make a new covenant with the house of

102 The New Covenant, at any given time, is only with those who have been called to God through the death, burial and resurrection of Jesus Christ. Although a remnant is not mentioned in Hebrews 8:8-12 it is apparent, when the sum of God's Word on this issue is considered (Psalm 119:160 NASB), a remnant is nonetheless intended.

Israel and with the house of Judah.... For this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.... For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. - Hebrews 8:8-12

The Old and New Covenants alike are covenants of marriage made with Israelites. This New Covenant relationship is borne out by the Prophets Isaiah and Ezekiel:

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

Moreover I will make a covenant of peace with them [the reunited Israelites]; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. - Ezekiel 37:26-28

In verses 4 and 5 of Ephesians 2, Paul identified himself and the people to whom he was writing as loved by God "even when we were dead in sins." This is nearly identical to what he wrote to the Roman Christian Israelites:

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. - Romans 5:8

Some people may question that Romans could be Israelites. It is often overlooked that Paul, a Judahite, identified himself as a Roman:

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. - Acts 22:25-38

Not all Romans or all Ephesians were Israelites. However, the first-century Romans and Ephesians to whom Paul wrote his epistles and who responded to the New Covenant call of salvation were descended from the house of Judah and the house of Israel.

Ephesians 2:10

For we are his workmanship, **created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

Paul wrote that the Ephesian Christians were created in Christ for good works. When Christ foretold the divorce of the house of Judah in Matthew 21:43, He declared that the kingdom of God would be taken from them and be "given to a nation bringing forth the fruits [or good works] thereof."

Today, that "nation" is made up of a remnant of Israelites from both houses who have been called to salvation by Jesus Christ. They are the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). The Apostle Peter identified these born-again Israelites as an *ethnos* or *a nation* who would proclaim God's excellencies - a people "created in Christ Jesus unto good works":

But **ye are** a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; **that ye should shew forth the**

praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. - 1 Peter 2:9-10

The first phrase is a quotation from Exodus 19:5-6 where God first proposed marriage to the nation of Israel. The last two phrases are quotations from Hosea 1:9 and 2:23, the same prophecies about the house of Israel quoted by Paul in Romans 9. These quotations and what is stated in 1 Peter 1:1 prompted the authors of *The Pulpit Commentary* to admit that Peter wrote his first epistle to Israelites who had been dispersed among non-Israelite nations:

In 1 Pet. ii. 10 the same text from Hosea is quoted as applying to those who were addressed in the Epistle, and then with more obvious applicability; for it appears to have been written, mainly at least, to Israelites of the dispersion (see ch. i. 1).¹⁰³

This commentary attempts to expand the application of 1 Peter to also include non-Israelite gentiles by citing 1 Peter 1:14 and 4:3. However, everything in those verses can be applied to the house of Israel after God divorced and dispersed them. It is exegetically incorrect to apply Hosea's prophecies and Peter's first epistle to anyone other than Israelites of the dispersion. It is born-again Israelites who make up the new nation and who are also bringing forth the good works "before ordained that [they] should walk in them."

The phrase "before ordained" in Ephesians 2:10 is translated from the Greek word *proetoímasen*. This is the same word that is translated "afore prepared" in Romans 9:

And that he might make known the riches of his glory on **the vessels of mercy, which he had afore prepared unto glory**, even us, whom he hath called, **not of the Judahites** [the house of Judah] **only, but also of the Gentiles** [nations of the house of Israel]? As he saith also in Osee [Hosea], I will call them

103 *The Pulpit Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1962) Volume 18, p. 269.

[the house of Israel] my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. - Romans 9:23-26

Ephesians 2:11

Wherefore remember, that ye [the house of Israel] **being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision** [the house of Judah] in the flesh made by hands.

Because Paul characterizes the Ephesians as uncircumcised gentiles in contrast to the Judahites who boasted of being the circumcised, most Christians assume that the Ephesians must be non-Israelites. However, bear in mind that God divorced the house of Israel because she no longer followed His laws, including the law of circumcision.

In Joshua's day, before entering the Promised Land, the Bible identifies all twelve tribes of Israel as uncircumcised:

At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.... And this is the cause why Joshua did circumcise: **...all the people** that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.... And their children, whom he raised up in their stead, them Joshua circumcised: for they **were uncircumcised** because they had not circumcised them by the way. - Joshua 5:2-7

Thus Paul's use of the term "uncircumcision," by itself, does not prove whether he was writing to non-Israelites or Israelites.

Ephesians 2:12

That at that time ye [the house of Israel] were without Christ, being **aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.**

The phrase "aliens from the commonwealth of Israel" describes the house of Israel after God divorced and banished her. Jay P. Green's *The Interlinear Bible*, Alfred Marshall's *The Interlinear Greek-English New Testament* and *The Kingdom Interlinear Translation of the Greek Scriptures* all translate the Greek phrase *apeல்லotriooménoi teés politeías toú Israeél* as "having been alienated from the citizenry of Israel." This description fits only Israelite nations because only they had once been citizens of the commonwealth of Israel. The Prophet Zechariah recorded that the commonwealth or brotherhood between the houses of Judah and Israel would be broken:

Then I [God] cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. -
Zechariah 11:14

The phrase "strangers from the covenants of promise" also depicts the house of Israel because that is precisely what they became when God divorced them. The Mosaic Covenant was a covenant of marriage between God and the nation of Israel, but after being divorced the house of Israel could no longer lay claim to that covenant. Those Israelites became strangers to the covenants of promise and they fulfill Zechariah's prophecy that God would break covenant with the house of Israel:

And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.... And **I took my staff, even Beauty, and cut it asunder, that I might break my covenant** [with the house of Israel] which I had made with all the people. - Zechariah 11:7-10

The two staffs, Beauty and Bands, represent the house of Israel and the house of Judah. The covenant was first broken with *Beauty*, the house of Israel, when Assyria took her captive in 722 BC.

Ephesians 2:12 describes the gentiles as being "without hope." In Ezekiel's prophecy concerning the dry bones, God proclaimed because the people of Israel were without their God that they were also without hope:

Then he [God] said unto me, Son of man, these bones are **the whole house of Israel**: behold, **they say**, Our bones are dried, and **our hope is lost: we are cut off** for our parts. - Ezekiel 37:11

Jeremiah prophesied that God would restore the hope of the house of Israel, indicating that for a period of time they would be without hope:

Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And **there is hope in thine end**, saith the LORD, that thy children shall come again to their own border. I have surely heard **Ephraim** bemoaning himself thus; Thou hast chastised me ... turn thou me, and I shall be turned; for thou art my God. Surely after that I was turned, I repented; and after that I was instructed.... Is Ephraim my dear son? Is he a pleasant child? ...I will surely have mercy upon him, saith the LORD. - Jeremiah 31:16-20

The Prophet Joel testified that hope would be restored to the house of Israel when it was reunited with the house of Judah:

For, behold, in those days, and in that time, **when I** [God] **shall bring again** [reverse] **the captivity of Judah and Jerusalem**, I will also gather all nations [among whom the house of Israel had been dispersed], and will bring them down into the valley of Jehoshaphat, **and will plead with them there for my people and for my heritage** [the house of] **Israel, whom they have scattered among the nations ... the LORD will be the hope of his people, and the strength of the children of Israel.** - Joel 3:1-16

The Apostle Paul declared that this hope pertained to all twelve tribes of Israel:

And now I stand and am judged for **the hope of** the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come.... - Acts 26:6-7

"Without God in the world," the last phrase in Ephesians 2:12, is similar to the language Hosea used when describing some of God's reasons for divorcing the house of Israel:

Then said God ...ye are not my people, and **I will not be your God.** - Hosea 1:9

Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because **there is no** truth, nor mercy, nor **knowledge of God in the land.** - Hosea 4:1

It was Israelites who were "without God" when God divorced them, and thereby they became "aliens from the commonwealth of Israel" and "strangers from the covenants of promise." Through the death, burial and resurrection of Jesus Christ, God made it possible for people from both houses of Israel to be reunited with Him and with each other. After all, it was with these people whom the promise had been made:

I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath **God according to his promise raised unto Israel a Saviour, Jesus:** When John had first preached before his coming the baptism of repentance to all the people of Israel. - Acts 13:22-24

Ephesians 2:13

But now in Christ Jesus ye [nations of the house of Israel] **who sometimes** [formerly NASB] **were far off** are made nigh by the blood of Christ.

The phrase "ye who sometimes were far off" might appear at first to describe non-Israelite gentiles. However, "far off" is precisely where God exiled the nations of the house of Israel after divorcing them and from where He also promised to save them:

But now thus saith the LORD that created thee, O **Jacob ... O Israel**, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.... For I am the LORD thy God, the Holy One of Israel, thy Saviour.... Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: **bring my sons from far, and my daughters from the ends of the earth.** - Isaiah 43:1-6

Thus saith the LORD, the Redeemer of Israel.... In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people ... for he that hath mercy on them shall lead them.... Behold, these **shall come from far**: and, lo, these from the north and from the west; and these from the land of Sinim.¹⁰⁴ - Isaiah 49:7-12

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah.... But they shall serve the LORD their God, and [the greater] David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O **Israel**: for, lo, **I will save thee from afar**.... - Jeremiah 30:3-10

104 "Sinim [SIH nem] - a land from which the scattered Israelites were to be gathered, according to the prophet Isaiah (Is. 49:12). It refers to Syene, present-day Aswan in southern Egypt." "Sinim," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1986) p. 1184.)

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near [the house of Judah], and **that are far off** [the house of Israel], through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. - Daniel 9:7

And the word of the LORD came unto me, saying, Take of them [of the house of Judah] of the captivity ... which are come from Babylon.... And speak unto him [the high priest Joshua], saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH ... he shall build the temple of the LORD ... and he shall be a priest upon his throne: and the counsel of peace shall be between them [the house of Judah and the house of Israel] both... And they [the house of Israel] **that are far off shall come and build in the temple of the LORD....** And this shall come to pass, if ye will diligently obey the voice of the LORD your God. - Zechariah 6:9-15

In this last prophecy, Zechariah prophesied that the Branch, a prophetic appellation for Jesus, would bring peace between the houses of Judah and Israel. This began to be fulfilled following Jesus' death, burial and resurrection as described in Ephesians 2.

Ephesians 2:14-15

For *he* [Jesus Christ] **is our peace, who hath made both** [the house of Judah and the house of Israel] **one, and hath broken down the middle wall of partition between us;** having abolished in his flesh **the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.**

Paul's description of Christ and what he accomplished fulfills Micah's and Zechariah's prophecies concerning the reunion of the house of Judah with the house of Israel:

But thou, Bethlehem Ephratah ... little among the thousands of **Judah, yet out of thee shall he** [Yeshua] **come forth unto me that is to be ruler in Israel....** Therefore will he [God] give them [the house of Israel] up, until the time that she [Mary, the mother of Jesus] which travaileth hath brought forth: then **the remnant of his brethren** [of the house of Judah] **shall return unto the children of** [the house of] **Israel.** And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God.... And **this man shall be the peace....** And the remnant of Jacob shall be among the Gentiles in the midst of many people. - Micah 5:2-8

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And **I** [God] **will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he** [Jesus] **shall speak peace unto the heathen** [*goyim* or nations].... - Zechariah 9:9-10

Ephesians 2:14-15 records the fulfillment of the same Old Testament prophecies concerning the reunion of the house of Israel and the house of Judah that were fulfilled by Romans 9 and 11. Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Micah and Zechariah prophesied that the two houses would again become one and there would once more be peace. There are no Old Testament prophecies describing such an event between Israelites and non-Israelites. Therefore, the word "*ethne*" in Ephesians 2 refers to Israelite rather than to non-Israelite nations.

The word "partition" in the phrase "hath broken down the middle wall of partition between us" in Ephesians 2:14 is translated from the Greek word *phragmos*. *Phragmos* is usually translated hedge in the New Testament. When God divorced the house of Israel, He declared that he would both hedge up and wall off the house of Israel:

Therefore, behold, **I will hedge up thy way with thorns, and make a wall**, that she shall not find her paths. - Hosea 2:6

Paul identified the wall of partition as the "law of commandments contained in ordinances." It was these commandments, broken by the house of Israel, which eventuated in her divorce. In 2 Chronicles 15:3, the Prophet Azariah not only declared that the house of Israel was "without God" but also that she was "without law." Therefore, "the law of commandments contained in ordinances" would have indeed been a "middle wall of partition" between the houses of Judah and Israel.

The Samaritan woman in John 4, who indicated that she was a descendant of Jacob through the house of Israel (verse 12), acknowledged this wall of separation when she questioned Christ concerning His kindness toward her:

Then saith the woman of Samaria unto him, How is it that thou, being a Judahite, askest drink of me, which am a woman of Samaria? For the Judahites have no dealings with the Samaritans. - John 4:9

Isaiah's depiction of Jesus mending the division between the houses of Judah and Israel fits Paul's description in Ephesians 2 of this same restoration:

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people [of the house of Judah]; to it shall the Gentiles [nations] seek.... And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.... And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. - Isaiah 11:10-13

In fulfillment of dozens of Old Testament prophecies, the wall of partition is broken down a little more each time a Judahite or an Israelite finds salvation in Jesus Christ.

Ephesians 2:16

And that **he** [Christ] **might reconcile both unto God in one body by the cross**, having slain the enmity thereby.

Joseph Thayer pointed out that the Greek word *apokatállaxee* can be rendered "to reconcile back again, bring back to a former state of harmony."¹⁰⁵ This cannot refer to a reconciliation between those who were never in a prior state of harmony. The implication of this phrase fits only Judah and Israel who lost their harmonious relationship when the united kingdom was divided and the house of Israel was divorce and dispersed abroad among non-Israelite nations. Isaiah prophesied that both houses of Israel would be reconciled to God and, therefore, each other:

And now says the LORD, who formed me [Jesus] from the womb to be His servant, **to bring Jacob back to Him**, in order that Israel might be gathered to Him ... to restore the preserved ones of Israel.... - Isaiah 49:5-6 NASB

To apply Paul's statements regarding the *ethne* in Ephesians 2 to non-Israelite nations forces the Scriptures to say something they were never meant to say and to leave unfilled many Old Testament prophecies.

Ephesians 2:17-18

And [Jesus] came and **preached peace to you which were afar off** [the dispersed house of Israel], **and to them that were nigh** [the house of Judah]. For through him we both have access by one Spirit unto the Father.

105 Joseph Henry Thayer, *The New Thayer's Greek-English Lexicon* (Peabody, MA: Hendrickson Publishers, 1981) p. 63.

Ephesians 2:17 is a quotation from one of Isaiah's prophecies:

...he that putteth his trust in me ... shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of **my people**.... For I will not contend for ever, neither will I be always wroth.... I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him.... I create the fruit of the lips; **Peace, peace to him that is far off** [the house of Israel], **and to him that is near** [the house of Judah], saith the LORD; and I will heal him. - Isaiah 57:13-19

This prophecy is about the nation of Israel and can be applied only to Israelites.

Ephesians 2:19

Now therefore **ye are no more strangers** and foreigners, but fellowcitizens with the saints, and of the household of God.

The word "strangers" refers back to verse 12 and the phrase "strangers from the covenants." When Jesus reconciled the two groups by the blood of the New Covenant, the Ephesian gentiles who became Christians were no longer strangers from God's covenants of promise. This can only refer to Christian Israelites because God made His covenants with the people of Israel (Romans 9:3-4). Jeremiah prophesied that God was going to make the New Covenant with the house of Israel and the house of Judah:

Behold, **the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. - Jeremiah 31:31-32

There are no prophecies declaring that God would make His New Covenant with both Israelites and non-Israelites. This is not to say, however, that non-Israelites cannot share in some of the New Covenant

benefits by way of Jesus Christ and His blood-atoning sacrifice, just as non-Israelites did under the Old Covenant.¹⁰⁶

Ephesians 2:20-22

And are built upon the foundation of the apostles and prophets, **Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord:** In whom ye also are builded together for an habitation of God through the Spirit.

The term "cornerstone" comes from a prophecy in Isaiah 28 about the nations from the house of Israel and the house of Judah:

The crown of pride, the drunkards of Ephraim [the house of Israel], shall be trodden under feet.... In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [remnant NASB] of his people [from both houses of the nation of Israel].... Wherefore hear the word of the LORD, ye scornful men, that rule this people [of the house of Judah] which is in Jerusalem.... Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, **a precious corner stone**, a sure foundation: he that believeth shall not make haste.... And your covenant with death shall be disannulled, and your agreement with hell shall not stand.... - Isaiah 28:3-18

Peter also quoted this prophecy in 1 Peter 2:6 when he wrote to Christian Israelites from the scattered nations of Israel living in foreign countries.

The claim in Ephesians 2:21 that in Jesus the Judahites and the gentiles would build a holy temple in the Lord fulfills Zechariah's prophecy that Jesus the Branch would bring peace between the houses of Judah and Israel:

...Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH ... shall build the temple of**

106 See Appendix 2 - God's Plan for Believing Non-Israelites.

the LORD: ... the counsel of peace shall be between them both [the house of Judah and the house of Israel].... And **they** [the house of Israel] **that are far off shall come and build in the temple of the LORD**, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God. - Zechariah 6:12-15

In 1 Corinthians 6:19 and 2 Corinthians 6:16, the Apostle Paul described the temple of God as being composed of Christians in whom dwells the Holy Spirit. This New Covenant temple fits with the prophecies about a remnant of Israelites from both houses whom Jesus would call to become the New Covenant temple of God - a temple not built by human hands.

A part of the mystery of Christ that Paul referred to in Ephesians 3 is that the gentiles - the divorced nations of the house of Israel - would become one body with the house of Judah:

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles.... How that by revelation he made known unto me ... **the mystery of Christ ... that the Gentiles should be fellowheirs, and of the same body**, and partakers of his promise in Christ by the gospel. - Ephesians 3:1-6

The Old Testament prophets establish that Ephesians 2 concerns the reunion of the house of Israel with the house of Judah.

Paul's summation in Ephesians 2:20 includes the phrase "built upon the foundation of the apostles and prophets." According to the prophets and apostles, the house of Judah was to be reconciled with the nations of the house of Israel. The Old Testament prophets *never* prophesied that Judah would be united with non-Israelites. Therefore, the textual evidence supports the conclusion that the gentiles in Ephesians 2 are Israelites.

Chapter 9

Today's Gentile Israelites

Scriptural Testimony

The people most likely to read this book are, in all probability, the main characters in this biblical mystery. However, because the gentiles in the Bible are usually misidentified, it is inevitable that today's descendants of those same gentiles are also misidentified. In other words, yesterday's muddy waters have become today's muddy waters.

On the other hand, if a person correctly identifies the gentiles in the Bible, it is relatively simple to identify their descendants. Certain gentiles in the Bible have been identified as Israelites, which means that the descendants of those same peoples must be Israelites as well. More to the point, people of Celtic, Germanic, Scandinavian and Anglo-Saxon descent have always considered themselves to be the descendants of the biblical gentiles. The evidence reveals that these gentiles are the scattered peoples of the house of Israel; therefore, today's Celto-Saxons and related peoples must be Israelites.

Either the Celto-Saxon peoples comprise Israel or God has not been true to His Word. God vowed that He would have a relationship with the Israelites forever:

...thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, the LORD, art become their God. - 2 Samuel 7:24

This relationship under the New Covenant was prophesied to be with both houses of Israel:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt.... Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar.... If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done.... - Jeremiah 31:31-37

The sun continues to rule by day and the moon by night. The heavens have yet to be fully measured and the earth completely searched out beneath. In Proverbs 25:3, King Solomon informs us that the heaven for height, and the earth for depth are in fact unsearchable. The following two commentaries recognized God's enduring relationship with the Israelites:

In order to give good security that the promise of a new covenant would be fulfilled, the Lord, in [Jeremiah 31] v. 35 f., points to the everlasting duration of the arrangements of nature, and declares that, if this order of nature were to cease, then Israel also would cease to be a people before Him; i.e., the continuance of Israel as the people of God shall be like the laws of nature.¹⁰⁷

To underscore Israel's permanence because of this New Covenant, God compared her existence to that of the heavens and the earth. As God had appointed the sun to shine by day and the moon and stars to shine by night (cf. Gen 1:14-19), so He had appointed Israel as His chosen nation. It would take a feat as fabulous as making these natural decrees vanish from nature to make Israel ... cease to be a nation. The power God

107 C.F. Keil and F. Delitzsch, "The Prophecies of Jeremiah," *Commentary on the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1973) Volume VIII, p. 41.

displayed in creating the universe was the power that He exercises in preserving Israel as a nation.... The New Covenant was made with Israel (Jer 31:31,33) just as the Mosaic Covenant had been (v. 32). One key element of the New Covenant is the preservation of Israel as a nation (vv. 35-37).... In addition to a new beginning God promised to make a New Covenant with His people. This New Covenant was expressly for the house of Israel (the Northern Kingdom) and the house of Judah (the Southern Kingdom).¹⁰⁸

Jamieson, Fausset and Brown attempted to expand the application of Jeremiah 31 to include non-Israelite gentiles by misapplying Romans 11. Nevertheless, they agreed that the New Covenant was made with Israel and Judah:

The new covenant is made with literal Israel and Judah, not with the spiritual Israel, i.e., believers, except secondarily, and as grafted on the stock of Israel (Rom 11:16-27). For the whole subject of Jer 30 and 31 is the restoration of the Hebrews (Jer 30:4, 7, 10, 18; 31:7, 10-11, 23-24, 27, 36).¹⁰⁹

God is always true to His Word. Just as He promised, He has made the New Covenant with Israelites. Take a globe and draw circles around the land masses in which true Christianity has flourished for the last two millennia, and you will find that your circles encompass those nations primarily composed of Celtic, Germanic, Scandinavian, Anglo-Saxon and kindred peoples.

Over the last two thousand years, it has been predominantly Celto-Saxons who have embraced New Covenant Christianity and who have been the most responsive to Christ's call to salvation. Other nations would be oblivious to Christianity had it not been for the Celto-Saxons' proliferation of the gospel message.

108 *Bible Knowledge Commentary* (c) 1983, 2000 Cook Communications Ministries.

109 Robert Jamieson, A.R. Fausset and David Brown, *A Commentary Critical, Experimental and Practical on the Old and New Testaments* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1967) Volume IV, p. 109.

It is another little-known biblical fact that the Assyrians took captive the majority of the Judahites along with the house of Israel and that they, too, were subsequently dispersed among the nations:

And it came to pass in the fourth year of king Hezekiah [of the house of Judah] ... that Shalmaneser king of Assyria came up against Samaria [capital of the house of Israel], and besieged it. And at the end of three years ... Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.... Now **in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.** - 2 Kings 18:9-13

It is important to note that the majority of the Judahites were taken captive by the Assyrians, not by the Babylonians. Approximately one hundred and forty years later, the remaining Judahites were taken captive by the Babylonians. They were described by King Hezekiah in 2 Kings 19:4 as "the remnant that are left." It was this remnant of Judahites and their descendants who were preserved to set the stage in the Holy Land for the coming of Jesus the Messiah.

James addressed his epistle to all twelve tribes scattered in the same general area thus verifying the dispersion of Judah with Israel. Consequently, some of today's gentiles are descended not only from the house of Israel, but also from the house of Judah.

Armed with this information, it should come as no surprise that the majority of today's Jews, who admit in their encyclopedias, almanacs and other literature that they are *not* genetic descendants of either the house of Israel or the house of Judah, do not fit the biblical marks of the nation of Israel. In fact, today's Jews often epitomize the antithesis of those marks.

For example, Yahweh God promised that one tribe of Abraham's offspring through Jacob Israel would become "a great nation," and another tribe would become "a company of nations." Today's Jews do not fulfill these prophecies. During the past 2,100 years, they have been neither a great

nation nor a multitude of nations. However, these two biblical marks, along with every other biblical mark of Israel, fit the Celtic, Germanic, Scandinavian, Anglo-Saxon and kindred nations:

- Israel was to become a vast multitude of people (Genesis 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12; 48:14-16; Isaiah 49:19-20).
- Israel was to become a great and mighty nation (Genesis 12:1-3; 18:18; Deuteronomy 4:7-8; 26:19).
- Israel was to become a multitude of nations (Genesis 17:4-6, 15-16; 26:24; 35:10-11; 48:19).
- Israel was to rule over other nations (Deuteronomy 15:6; 28:13).
- Israel was to be feared by all nations (Deuteronomy 2:25; 33:29; Jeremiah 33:8-9).
- Israel was to be a blessing to all nations (Genesis 12:2-3; 18:18; 22:18; 28:14).
- Israel was to be gathered from remote countries, coasts and islands (Isaiah 49:1-3; 51:4-5; Jeremiah 31:7-10).
- Israel was to colonize and spread abroad (Genesis 28:14; Deuteronomy 33:17; Psalm 2:8; Isaiah 26:15; 27:6; 49:19-20; 54:2-3; Zechariah 10:8-9).
- Israel was to find native inhabitants diminishing before her (Deuteronomy 28:1-13; 33:17; Isaiah 60:12).
- Israel was to have a new home (2 Samuel 7:10; 1 Chronicles 17:9; Psalm 2:8; Isaiah 49:19-20; Ezekiel 11:15; 34:13, 29).
- Israel's new land was to have great agricultural wealth (Genesis 27:28; Deuteronomy 28:8-11; 33:13-16, 28).
- Israel was to have a new religion and was to be saved by God (Deuteronomy 33:29; Isaiah 43:1-3; 45:17; 49:25-26; 59:20; Jeremiah 31:7, 31-37; 50:20; Ezekiel 34:11-16; 37:26-28; Micah 7:14-20; Matthew 1:12; 2:6; 10:5-7; 15:24; Luke 16:77; Acts 5:31; 13:23-24; Romans 9:4, 27; 11:26; Hebrews 8:7-9).
- Israel was to recognize Yahweh as her God (Jeremiah 31:31-34; Ezekiel 37:16-23; Hebrews 8:8-11).

- Israel was to recognize Jesus as her Savior (Psalm 74:1-2; Isaiah 53:6; Jeremiah 31:10-11; 50:6-17; Ezekiel 34:11-16, 23-24, 30-31; Micah 7:14-15; Matthew 10:6; 15:24; John 10:11, 27; 1 Peter 1:1; 2:25).
- Israel was to possess God's Holy Spirit (Isaiah 44:1-3; 59:20-21; Ezekiel 37:11-14; Haggai 2:5; Acts 2:36-39).
- Israel was to have a new heart and spirit and be born anew (Deuteronomy 30:6; Ezekiel 11:19-20; 36:24-27).
- Israel was to be given God's laws, commandments, statutes and judgments (Deuteronomy 28:45-46; 33:4; Psalm 78:5-7; 147:19-20; Isaiah 59:21; Jeremiah 31:31-33; Ezekiel 11:19-20; 36:25-27; Romans 9:3-4; Hebrews 8:8-10; 10:16).
- Israel was to have an inner awareness of biblical morality (Hebrews 8:8-10).

These marks do not fit today's Jews. It is true that some of these biblical characteristics fit other nations, but as an aggregate they fit only the Celto-Saxon and kindred nations.

Jewish Testimony

Many Jews recognize that they are neither Israelites nor even Judahites, and some acknowledge who true Israel is today:

Moses Guibbory, 1943

...the daughters of the ten tribes of Israel (Anglo-Saxon female missionaries)....¹¹⁰

Alfred Lilienthal, 1953

'Here's a paradox, a paradox, a most ingenious paradox': an anthropological fact, many Christians may have much more

¹¹⁰ Moses Guibbory, *The Bible in the Hands of Its Creators; Biblical Facts As They Are*, translated from Hebrew by David Horowitz (Jerusalem and New York: The Polygon Press, Inc., 1943) p. 1881.

Hebrew-Israelite blood in their veins than most of their Jewish neighbors.¹¹¹

Harry Golden, 1967

Isaiah, the prophet, wrote that the remnant of Yahweh's people would be found in the "isles of the sea." Isn't it reasonable this remnant may be the people of the British Isles?

...As they [the ten tribes of the house of Israel] made their way across Europe, they left indelible evidence of their journey.... These were the fellows who emigrated to the next island and came to call themselves Scotsmen....¹¹²

Alfred Lilienthal, 1985

Many [modern-day Jews] of whom have clamored to go back [to Palestine] never had antecedents in that part of the world. Many who do not want to go back have had a better claim. [Great Britain's] Queen Victoria herself belonged to an Israelite society that traced its membership back to the Ten Lost Tribes of Israel.¹¹³

Ed Koch, 1987

The 10 lost tribes of Israel we believe ended up in Ireland.¹¹⁴

Yair Davidy, 1994

...most of the ancient Israelites assimilated to foreign cultures and forgot their origins. In the course of time they reached the

111 Alfred M. Lilienthal, *What Price Israel* (Chicago, IL: Henry Regnery Company, 1953) p. 223.

112 Harry Lewis Golden, "Only in America: The 10 Lost Tribes," *Heritage Southwest Jewish Press*, 20 April 1967, Volume 5727, No. 31, pp. 1, 34.

113 Dr. Alfred M. Lilienthal, *Middle East Terror - The Double Standard: Address* (Washington, DC: The 30th Anniversary Fund, Phi Beta Kappa Association, 1985) p. 5.

114 New York City Mayor Ed Koch, quoted by Richard Drew in "Begorra, it's Mr. Mayor," *Picture of the Week, U.S. News and World Report*, 30 March 1987, p. 7.

British Isles and north-west Europe whence related nations (such as the U.S.A.) were founded.¹¹⁵

...most of the ancient Israelites were exiled and lost their identity ... their descendants are to be found mainly amongst the "Gentile" peoples of North America, Northwest Europe, Australasia and South Africa.... These claims are not far-fetched. They are supported by Biblical, Historical, and other evidence much of which is, in effect, even recognized by the academic world, which simply has not sufficiently co-related the information in its possession and not drawn the necessary conclusions from the proof it already acknowledges.¹¹⁶

The Israelites were transported en masse firstly mainly to areas in northern Mesopotamia and to Hara and from those regions they later moved northward into "Scythia" ... whence they migrated in several waves to the extreme north and west of Europe from which their descendants settled North America, Australasia, and South Africa.¹¹⁷

Archaeological Testimony

The Assyrian cuneiform tablets reveal that the Assyrians called the Israelites *Khumri*.¹¹⁸ The Babylonians called the Israelites *Gimirri*, and the Persians called them *Saka*. George Rawlinson (1812-1902), English historian and translator of the *History of Herodotus*, confirmed the genetic affinity of these people and linked the *Khumri*, the *Gimirri*, the *Cimmerians* and the *Sacae* or *Scythians* (the progenitors of the Saxons) with the ten tribes of Israel:

The *Sacae* or *Scythians*, who were termed *Gimirri* by their Semitic neighbours, first appear in the cuneiform inscriptions as a substantive people under [the Assyrian King] Esar-Haddon [son of Sennacherib] in about 684 BC.¹¹⁹

115 Yair Davidy, *The Tribes* (Hebron, Israel: Russel-Davis Publishers, 1994) p. xiv.

116 Davidy, pp. 1-2.

117 Davidy, p. 7.

118 *Missing Links Discovered in Assyrian Tablets*, by E. Raymond Capt

We have reasonable grounds for regarding the Gimirri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century BC, and the Sacae of the Behistun Rock, nearly two centuries later, as identical with the Beth-Khumree of Samaria, or the Ten Tribes of the House of Israel....¹²⁰

Even *The Jewish Encyclopedia* comments upon the connection between the descendants of the house of Israel and the Sacae:

If the Ten Tribes have disappeared, the literal fulfillment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name. ...**the Sacae, or Scythians, who, again, were the Lost Ten Tribes.... The identification of the Sacae, or Scythians, with the Ten Tribes because they appear in history at the same time, and very nearly in the same place, as the Israelites removed by Shalmaneser [king of Assyria], is one of the chief supports of the theory which identifies the English people, and indeed the whole Teutonic race, with the Ten Tribes.**¹²¹

Omri, Kuhumri, Gamera, Kimmeraii, Cimmertians, Ceythians, Scythians, Iskuza, Saka, Sacae, Sakka, Sakasone, Sakaii, as well as other names, identified the Israelites in their banishment and continued migrations. As these people migrated north and west into Europe and elsewhere, they became known as Celts, Lombards, Goths, Visigoths, Ostrogoths, Normans, Belgai, Norsemen, Northmen, Vikings, Danes, Germani, Teutones, Angles, Saxons and others. Eventually these peoples became Germans, Anglo-Saxons, Scots, Swedes and Scandinavians.

119 George Rawlinson, *History of Herodotus*, Book VII, p. 378, quoted by J.S. Brooks in a pamphlet entitled *The Mystery of the Missing Bible Tribes, The Real Diaspora*, p. 6.

120 George Rawlinson, *History of Herodotus*, Book VII, p. 378, quoted by J.S. Brooks in "Appendix 3: The Persian Monument," *The Story of Celto-Saxon Israel* by W.H. Bennett, (Rochester Hills, MI: CBIA - The Servant People, 2002) p. 151.

121 "Tribes, Lost Ten," *The Jewish Encyclopedia* (New York & London: Funk and Wagnalls Company, 1904) Volume XII, pp. 249-250.

These Celto-Saxons - usually considered gentiles - are today's Israelites.
God has been true to His Word:

There failed not ought of any good thing which the LORD had
spoken unto the house of Israel; all came to pass. - Joshua
21:45

God did not fail in His promises to Israel at the time of Joshua, nor has He failed them now. A person does not need to manipulate the words of God's prophecies to find their fulfillment in the New Testament and in the peoples of the world today.

It is time for each of us to answer the same question the Apostle Paul asked King Agrippa in Acts 26:27, "*Believest thou the prophets?*"

Chapter 10

Unmasking Today's Edomites: A Mystery Within A Mystery

The solution to the mystery of the gentiles would be incomplete without uncovering the identity of those who pose as Israelites today. People unfamiliar with the Israelite ancestry of many gentiles are usually just as unaware of the Edomite ancestry of many Jews. Both of these mistakes contribute to the mystery of the gentiles.

The story of the Edomites and the Israelites began at the conception of their respective forefathers. Isaac's wife Rebekah conceived fraternal twin sons: Esau whose name was changed to Edom, and Jacob whose name was changed to Israel. When it became apparent that this pregnancy was unusual, Rebekah made inquiry of God:

And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. - Genesis 25:22-23

The Hebrew word *ratsats*, translated struggled together, is defined by James Strong:

...to crack in pieces, literally or figuratively.¹²²

"*Ratsats*" is the same word used in Judges 9:53 translated "to brake" when "a certain woman cast a piece of a millstone upon Abimelech's head ... to

¹²² James Strong, "Dictionary of the Hebrew Bible," *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 110.

brake his skull." In other words, some kind of intense battle was being waged between these two brothers even while in the womb. The next three verses appear to suggest that, at the very least, these two brothers were jockeying for position in order to be firstborn:

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. - Genesis 25:24-26

Jacob held onto his twin brother Esau's heel in what may have been an attempt to prevent Esau from gaining the advantage of being firstborn. Although Jacob's attempt was in vain, God's will was not to be thwarted. He had promised Rebekah that the elder should serve the younger. Eventually, Jacob became the sole possessor of both the birthright and the blessing. This reversal of roles was not without conflict. God informed Rebekah that Esau and Jacob would invariably contend with one another and so would their descendants.

This promise began to find its fulfillment soon after the two boys were grown. Esau foolishly sold his birthright to his younger brother Jacob for a meager bowl of red lentil stew, and their father unwittingly bestowed the blessing upon him as well. Had Rebekah not intervened on Jacob's behalf, Esau would have destroyed him as result of his bitter jealousy:

And Esau hated Jacob because of the blessing wherewith his father blessed him.... - Genesis 27:41

The struggle between these two men, and subsequently between their descendants, continued to manifest itself in the Edomites' hatred of the Israelites:

...thou [Edom] hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity.... - Ezekiel 35:5

Edom ... did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever. - Amos 1:11

In *The History of Israel*, Heinrich Ewald described the Edomites' hatred for the Israelites:

...the Idumeans [Edomites] ... were Israel's most bitter foes when Jerusalem was destroyed (by the Babylonians)....¹²³

Since the days of the judges and the kings there was no neighbouring people with which Israel had been compelled to struggle so keenly as with Edom.¹²⁴

In cunning ... as well as in a certain outward piety, they are far superior; and when they mingle in the internal disputes of a community, they operate like a corroding lie or cankering poison.... They ... penetrate in the unexpected guise of feigned friendship and apparent equality, in order to involve the ancient Israel in the deepest ruin....¹²⁵

Numbers 20 informs us that when the Israelites were wandering in the wilderness, the Edomites for no apparent reason refused to allow the Israelites to pass through their land. Approximately four hundred years later, King David would write about this inherent hatred:

Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. **They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.** For they have consulted together with one consent: they are confederate against thee. The tabernacles of Edom, and the Ishmaelites; of Moab, and the

123 Heinrich Ewald, *The History of Israel* (London: Longmans, Green, and Co., 1874) Volume V, p. 80.

124 Ewald, Volume V, p. 350.

125 Ewald, Volume V, pp. 396-397.

Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen [helped] the children of Lot.... - Psalm 83:1-8

Fausett's Bible Dictionary states that the reason for this concerted attack upon the Israelites involved the inheritance that the Edomites doubtless believed rightfully belonged to them as descendants of Isaac's first born son Esau:

E.[dom] was also linked with Ammon and Moab **in the desperate effort made to root out Israel from his divinely given inheritance** ... under Jehoshaphat [king of the house of Judah], as recorded in 2 Chron xx.... Ps. lxxxiii. (3-5, 12)....¹²⁶

2 Chronicles 20:11 declares that Edom, Ammon and Moab had "come to cast ... [the Israelites] out of thy possession, which ... [God] hast given ... [them] to inherit."

In 1 Samuel 15:1-3, God commanded King Saul to utterly destroy the descendants of Esau's grandson Amalek. Saul disobeyed and ironically was later killed by one of the very Amalekites he spared (2 Samuel 1:2-10). Approximately 400 years later, Haman, a descendant of Esau Edom through Amalek, intended to exterminate Mordecai and Esther, Saul's descendants,¹²⁷ along with the portion of the house of Judah that were captive in Persia. Haman's hatred for the Judahites was so intense that he was willing to pay the Persian King Ahasuerus to see it accomplished:

...Haman sought to destroy all the Judahites that were throughout the whole kingdom of Ahasuerus, even the people

126 "Edom, Idumea," *Fausset's Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1963) p. 185.

127 Esther was a cousin of Mordecai who was a descendant of Kish (Esther 2:5-7). According to 1 Samuel 9:1-2, Kish was the father of King Saul. Esther was a Benjamite, and Saul was the only Benjamite to ever reign over Israel. Therefore, Esther would have been of Saul's royal lineage. Flavius Josephus relates that Esther "was herself of the royal family." Flavius Josephus, "The Antiquities of the Jews," *Josephus* (Grand Rapids, MI: Kregel Publications, 1960) Book XI, Chapter VI, Verse 1, p. 237.)

of Mordecai. ... And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. - Esther 3:6-9

By God's providence, Haman did not succeed in his genocidal plot, and he was hanged from the very gallows that he had built for Mordecai. The ensuing conflict killed many Edomites and many others claimed to be Judahites in an effort to preserve their lives:

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Judahites had joy and gladness, a feast and a good day. And **many of the people of the land became Judahites; for the fear of the Judahites fell upon them.** - Esther 8:17

1 Samuel 22 records that Doeg the Edomite slaughtered Ahimelech and other Levitical priests when Saul's servants refused to take part in the bloody deed. The Talmud, Sanhedrin 69b, states that Doeg "...is regarded by the rabbis as the greatest scholar of his time..."¹²⁸ King David, on the other hand, described Doeg as having character traits similar to those of his progenitor Esau:

Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words.... - Psalm 52:2-4

Jasher 28:20 declares that "Esau was a designing and deceitful man, one who hunted after the hearts of men..."¹²⁹

128 "Doeg," *The Jewish Encyclopedia* (New York, NY: Funk and Wagnalls Company, 1905) Volume IV, p. 630.

129 Although Jasher is not a part of the sacred canon of Scripture, it is mentioned in Joshua 10:13 and 2 Samuel 1:18 and it is referenced in 2 Timothy 3:8.

Ezekiel 25:12 states that "Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them." Obadiah 1:10-14 declares that Edom "rejoiced over the children of Judah in the day of their destruction.... Thou ... entered into the gate of my people in the day of their calamity; yea, thou ... looked on their affliction ... [and] laid hands on their substance in the day of their calamity ... [and] cut off those of his that did escape ... [and] delivered up those of his that did remain in the day of distress."

The Apocryphal book of 1 Maccabees records the Edomites' desire to destroy the Israelites:

...they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. Then Judas [Maccabaeus] fought against the children of Esau in Idumea at Arabattine, because they besieged Israel.... - 1 Maccabees 5:2-3

King Herod the Great exhibited the same wicked trait as did his Edomite progenitors. Matthew 2:16 relates that he was so intent on killing the infant Christ that He murdered all Judahite boys two years of age and under in Bethlehem and the surrounding territory.

Bible dictionaries document that Herod was of Edomite descent:

The Herodian dynasty made its way into Palestine through Antipater, an Idumean by descent. The Idumeans were of Edomite stock as descendants of Esau. Antipater was installed as procurator of Judea by Julius Caesar, the emperor of Rome, in 47 B.C. He appointed two of his sons to ruling positions. One of these was Herod, known as "Herod the Great," who was appointed governor of Judea.¹³⁰

Although Herod directed his murderous act principally against Yeshua, this was yet another instance when Edom's "perpetual hatred" was unleashed upon Israelites. Edomite enmity was also exhibited during the

130 "Herod," *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995) p. 559.

siege of Jerusalem in 70 AD when they entered the besieged city with the Roman Emperor Titus:

Just before the siege under Titus 20,000 Idumeans were admitted into Jerusalem and filled it with bloodshed and rapine.¹³¹

...nor did the Idumeans spare anybody; for as they are naturally a barbarous and bloody nation.... And now the outer temple was all of it overflowed with blood; and that day, as it came on, saw eight thousand five hundred dead bodies there. But the rage of the Idumeans was not satiated by these slaughters, but they now betook themselves to the city, and plundered every house, and slew every one they met ... they sought for the high priests ... and as soon as they caught them they slew them.... Now after these were slain, the zealots and the multitude of the Idumeans fell upon the people as upon a flock of profane animals, and cut their throats; and, for the ordinary sort, they were destroyed in what place soever they caught them.¹³²

These are only a few instances where biblical and secular history cite Edom's perpetual hatred toward Israelites. But who did these Edomites become? Just as the Israelites assumed new identities, so did the Edomites. Each of the following Jewish witnesses testifies to the Edomites' new identity:

...in the days of John Hyrcanus (end of the second century B.C.E.) ... the Edomites became a section of the Jewish people.¹³³

They were then incorporated with the Jewish nation....¹³⁴

131 "Edom, Idumea," *Fausset's Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1963) p. 185.

132 Flavius Josephus, "The Wars of the Jews," *Josephus* (Grand Rapids, MI: Kregel Publications, 1960) Book IV, Chapter V, Verse 1-3, p. 534.

133 "Edom," *Encyclopaedia Judaica* (Jerusalem, Israel: Encyclopaedia Judaica Company, 1971) Volume 6, p. 378.

134 "Edom, Idumea," *The Jewish Encyclopedia* (New York & London: Funk and Wagnalls Company, 1904) Volume V, p. 41.

...from then on they constituted a part of the Jewish people, Herod being one of their descendants.¹³⁵

...they were hereafter no other than Jews [in name].¹³⁶

It is also worth repeating that God warned that non-Israelites would pose as Israelites:

...I know the blasphemy of them which say they are Judahites, and are not, but are the synagogue of Satan. - Revelation 2:9

Behold, I will make them of the synagogue of Satan, which say they are Judahites, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. - Revelations 3:9

During the time that the Israelites became known as gentiles, the Edomites became known as Judahites, or Jews, as they are called today. With this name, the Edomites have laid claim to both the birthright and blessings lost to their brethren by their progenitor Esau. The Jews today are not descended from Jacob Israel, but from the Edomites and Khazars. They assumed the name "Jew" at the times of Esther, John Hyrcanus and King Bulan.

The following piece of the puzzle should not be passed over lightly. Jerusalem's celebrated Western or Wailing Wall is one of the Jews' most sacred sites. Contrary to widespread belief, this site is not what is left from the wall that surrounded King Solomon's Israelite temple, but from what is left of King Herod's Edomite temple. *The Standard Jewish Encyclopedia* and *The Universal Jewish Encyclopedia* testify to this Edomite connection with the Wailing Wall:

Western (or wailing) Wall ... Part of the wall enclosing Herod's Temple still standing in the Old City of Jerusalem. The five

135 "Edom (Idumea)," *The New Standard Jewish Encyclopedia* (Garden City, NY: Doubleday & Company, Inc., 1977) p. 589.

136 Flavius Josephus, "The Antiquities of the Jews" *Josephus* (Grand Rapids, MI: Kregel Publications, 1960) Book XIII, Chapter IX, Verse 1, p. 279.

lower courses ... date from the time of Herod ... this part of the wall was regarded as sacred in popular legend as far back as the Talmudic Period; since at least the 10th cent., regular services were held before it.¹³⁷

The Temple of Herod. Herod began the construction of his own Temple in the eighteenth year of his reign (20-19 B.C.E.).... The Herodian Temple was never completed ... the Western, or Wailing Wall, with its gigantic hewn stones, was ... the wall that surrounded the Temple area.¹³⁸

Today's Jews seem to intuitively understand that Herod's wall, not Solomon's, is their rightful shrine.

The innate morality of today's Jews also testifies that they are not Israelites. When Rebekah was pregnant with Esau and Jacob, God informed her that two manner of people were within her. A comparison of the Talmud, the religious book of today's Edomite Jews, with the Holy Bible, the religious book of today's Israelite Christians, bears out this disparity in ethics.

137 Cecil Roth, "Western (or wailing) Wall," *The Standard Jewish Encyclopedia* (Garden City, NY: Doubleday & Company, Inc., 1966) pp. 1908-1909.

138 "Temple ... 3. The Temple of Herod," *The Universal Jewish Encyclopedia* (New York, NY: The Universal Jewish Encyclopedia, Inc., 1943) Volume 10, p. 195.

MORALS OF THE TALMUD

Approves of Sodomy: "If one committed sodomy with a child of less than nine years, no guilt is incurred" (Sanhedrin 54b)

Approves of Child Sacrifice to Idols: "He who gives of his seed to Molech incurs no punishment" (Sanhedrin 64a)

Cursing Parents Allowed: "One who curses his parents isn't punished unless he curses them by Divine name" (Sanhedrin 66a)

Allows Enchanting: "It is permitted to consult by a charm the spirits of oil and eggs, and make incantations" (Sanhedrin 101a)

Bestiality Condoned: "Woman having intercourse with a beast can marry a priest, the act is a mere wound" (Yebamoth 59b)

Harlotry Lawful: "A harlot's hire is permitted, for what the woman has received is a gift" (Abodoh Zarah 62b-63a)

Blasphemy Allowed: "One can revile the Divine Name if mentally applying it to some other object" (Sanhedrin 65a-b)

Not Required to Keep Vows: One may declare: "Every vow which I make in the future shall be null" (Nedarin 23a-23-b)

Murder Condoned: "If ten men smote a man with ten staves and he dies, they are exempt from punishment" (Sanhedrin 78a)

MORALS OF THE BIBLE

Prohibits Sodomy: "Thou shalt not lie with mankind as with womankind: it [homosexuality] is an abomination" (Leviticus 18:22)

Prohibits Child Sacrifice to Idols: "Whoever gives any of his seed to Molech: he shall surely be put to death" (Leviticus 20:2)

Cursing Parents Prohibited: "He that curses his father or mother shall be put to death" (Exodus 21:17)

Forbids Enchanting: "None of you shall be an enchanter or a charmer, or consult with familiar spirits (Deut. 18:10-11)

Bestiality Condemned: "You shall not lie with any beast, nor shall any woman stand before a beast to lie with it" (Lev. 18:23)

Harlotry Unlawful: "She that plays the whore in her father's house shall be put to death" (Deut. 22:21)

Blasphemy Punishable: "He that blasphemeth the LORD shall surely be put to death" (Numbers 30:2)

Required to Keep Vows: "If a man vows, he shall not break his word, he shall do according to all that he spoke" (Numbers 30:32)

Murder Prohibited: "He that smites a man with a staff so that he dies, he is a murderer and shall be put to death" (Numbers 35:18)

Although many Christians believe contemporary Judaism derives its beliefs from the Old Testament, many Jews admit otherwise. Consider carefully the following Jewish testimonies regarding the source of their morals and values:

Arsene Darmesteter, 1897

The Talmud ... represents the uninterrupted work of Judaism ... it is the faithful mirror of the manners, the institutions, the knowledge of the Jews, in a word of the whole of their civilization.... Nothing, indeed, can equal the importance of the Talmud....¹³⁹

Judaism finds its expression in the Talmud.... The study of Judaism is that of the Talmud, as the study of the Talmud is that of Judaism.... They are two inseparable things, or better, they are one and the same....¹⁴⁰

Rabbi Morris Kertzer, 1952

The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis.... It is a compendium of law and lore. It is the legal code which forms the basis of Jewish religious law and it is the textbook used in the training of rabbis.¹⁴¹

Dr. Benjamin Freedman, 1954

The Talmud today virtually exercises totalitarian dictatorship over the lives of so-called or self-styled "Jews" whether they are aware of that fact or not....¹⁴²

139 Arsene Darmesteter, *The Talmud*, translated from French by Henrietta Szold (Philadelphia, PA: The Jewish Publication Society of America, 1897) p. 7.

140 Darmesteter, pp. 60-61.

141 Rabbi Morris Norman Kertzer, "What is a Jew?," quoted in *Look Magazine*, 17 June 1952, p. 123.

142 Benjamin H. Freedman, letter to Dr. David Goldstein, L.L.D., October 10, 1954, *Facts Are Facts* (New York, NY: Benjamin H. Freedman, 1955) p. 26.

Just as the Talmud is the "textbook by which rabbis are trained," so is the Talmud also the textbook by which the rank and file of the so-called, or self-styled, Jews are trained to think from their earliest age.¹⁴³

Herman Wouk, 1959

The Talmud ... is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs, or ceremonies we observe - whether we are Orthodox, Conservative, Reform, or merely spasmodic sentimentalists - we follow The Talmud. It is our common law.¹⁴⁴

Rabbi Adin Steinsaltz, 1976

...the Talmud is the central pillar [of Judaism], soaring up from the foundations and supporting the entire spiritual and intellectual edifice. In many ways the Talmud is the most important book in Jewish culture, the backbone of creativity and the national life. No other work has had a comparable influence on the theory and practice of Jewish life, shaping spiritual content and serving as a guide to conduct.¹⁴⁵

In his book *A Rabbi Talks with Jesus*, Rabbi Jacob Neusner admitted to the dissimilarity of the Jew's morality derived from the Talmud and that of Christians who follow the teachings of Jesus Christ:

[Jesus'] way so radically differs from my way, it is clear we are hearing different voices from Sinai....¹⁴⁶

This is because the Jews' religion does not originate from Sinai, but from Babylon:

143 Freedman, p. 43.

144 Herman Wouk, *This Is My God: The Jewish Way of Life* (Garden City, NY: Doubleday & Company, Inc., 1959) p. 200.

145 Rabbi Adin Steinsaltz, *The Essential Talmud* (New York, NY: Basic Books, Inc., Publishers, 1976) p. 3.

146 Rabbi Jacob Neusner, quoted by Matthew Scully in "Face the Nation," *National Review*, 9 August 1993, p. 62.

The beginnings of Talmudic literature date back to the time of the Babylonian Exile in the sixth pre-Christian century, before the Roman Republic had yet come into existence.¹⁴⁷

Its birthplace, Babylonia, was an autonomous Jewish centre for a longer period than any other land; namely, from soon after 586 before the Christian era to the year 1040 after the Christian era - 1626 years; from the days of Cyrus [king of Babylon] down to the age of the Mongol conquerors!¹⁴⁸

Jewish author Maurice Samuel, in his book *You Gentiles*, provided yet further witness to the differences between today's Edomite-Khazar Jews and today's Celto-Saxon Israelites:

I have said, "There are two life-forces in the world I know: Jewish and gentile, ours and yours." ...What their origin was I cannot say. ...I can only affirm - to the Jews, in the main, belongs the Jewish life-force, a consistent and coherent force, a direction in human thought and reaction. To you others belongs the gentile life-force, a mode of life and thought distinct from ours.... We have lived for many centuries in close contiguity, if not intimacy.... Yet the cleavage is there, abysmal and undeniable. In the main, we are forever distinct. Ours is one life, yours is another.... I do not believe that this primal difference between gentile and Jew is reconcilable.... There will be irritation between us as long as we are in intimate contact. For nature and constitution and vision divide us from all of you forever.... With the best will on both sides, successful adaptation to each other will always be insecure and transient.... But, as has come to pass so often, the difference which is deeper than will, deeper than consciousness, will assert itself.¹⁴⁹

147 Chief Rabbi Joseph Herman Hertz, foreword to the first edition, *The Babylonian Talmud* (London, England: The Soncino Press, 1935) p. xiii.

148 Hertz, p. xxi.

149 Maurice Samuel, *You Gentiles* (New York, NY: Harcourt, Brace and Company, 1924) pp. 95-96.

God informed Rebekah that "two nations are in thy womb, and two manner of people shall be separated from thy bowels." These two "life-forces" that Samuel wondered about are easily understood from a biblical perspective, especially when the two parties are identified correctly. Samuel continued his insightful observations concerning the differences between these two peoples, their laws and their morality:

...your system of morality is no less a need to you than ours to us. And the incompatibility of the two systems is not passive. You might say: "Well, let us exist side by side and tolerate each other. We will not attack your morality, nor you ours." But the misfortune is that the two are not merely different. They are opposed in mortal, though tacit, enmity. No man can accept both, or, accepting either, do otherwise than despise the other. ...the preferences and aversions which I here express will at least serve to make clear the irreconcilable difference between Jewish and gentile morality....¹⁵⁰

The Jewish radical ... will discover that nothing can bridge the gulf between you and us.... We, Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own....¹⁵¹

Keeping in mind God's prophecy to Rebekah and the prophecies of Ezekiel and Amos regarding the Edomite's everlasting hatred of Israelites, it is evident that some of today's Edomites are still intent on fulfilling these prophecies.

It is commonly believed that the Jews or Israelis are allies of America and other Christian nations. There is no better way for someone to defeat an enemy without detection than to convince him that he is an ally. A pat on the back can easily become a stab in the back. Micah 3:5 warns of those who cry, "Peace!" and secretly plan for war. Benjamin Freedman, a Jew, tried to alert Christians to their avowed enemies:

150 Samuel, p. 96.

151 Samuel, pp. 154-155.

The history of the world for the past several centuries and current events at home and abroad, confirm the existence of a conspiracy to destroy Christian civilization. The world-wide plot of these diabolical conspirators has been implemented while most Christians have been asleep. The Christian clergy seem to be more ignorant and indifferent to this plot than other Christians. They seem to bury their heads in the sands of indifference and ignorance like the legendary ostrich. This ignorance and indifference has dealt a severe blow to the Christian faith.... The confusion ... is unwarranted and unjustified. It need not exist. It would not exist if the Christian clergy did not aid and abet the deceptions responsible for it. The Christian clergy may be shocked to learn that they have been aiding and abetting the dedicated enemies of the Christian faith. Many of the Christian clergy are actually their allies but may not know it.¹⁵²

In 500 BC while expounding upon the tactics of warfare, Chinese philosopher and general Sun Tzu declared the importance of not only knowing yourself, but also correctly identifying your adversary:

If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.¹⁵³

Over a century before Sun Tzu was born, God made a similar declaration:

My people are destroyed for lack of knowledge.... - Hosea 4:6

Tragically, many Christians do not know either who they are or who their enemies are. Even worse, they do often not even understand that they have enemies. Because many Christians have misidentified themselves and failed to recognize the existence of an enemy dedicated to destroying the Christian faith, they have become bedfellows with those who would

152 Freedman, pp. 7-9.

153 Sun Tzu, *The Art of War*, edited by James Clavell (New York, NY: Delacorte Press, 1983) p. 18.

destroy them and their religion. Many Jews testify to this plot against Christianity:

Rabbi Reichhorn, 1869

Every hundred years, We, the sages of Israel [Talmudic Judaism] ... meet in Sanhedrin in order to examine our progress towards the domination of the world ... and our conquests over the enemy - Christianity.¹⁵⁴

Learned Elders of Zion, 1897

...only years divide us from the moment of the complete wrecking of that Christian religion....¹⁵⁵

Bernard Lazare, 1903

...they are the enemies of God and Jesus Christ ... in their daily prayers they curse the Savior under the name of the Nazarene; they build new synagogues as if to insult the Christian religion.... In brief, "there is no wickedness in the world which the Jews are not guilty of, so that they seem to aim at nothing but the Christians' ruin."¹⁵⁶

154 Rabbi Reichhorn, "Funeral Oration for Grand Rabbi Simeon-ben-Ihuda" (1869), published in *La Vielle France*, 10 March 1921 and *Libre Parole*, 27 November 1933, quoted in *The Liberty Bell*, 29 March 1983, p. 29.

155 Protocol 17, Article 2, Sentences 1-3, *Protocols of the Learned Elders of Zion*, translated from Russian by Victor Emile Marsden, 1905, and subsequent editions, reprinted (Boring, OR: CPA Books) p. 50. According to Marsden, the Protocols give the substance of addresses delivered at the First Zionist Congress held in Basel, Switzerland in 1897 under its president and the father of modern Jewish Zionism, the late Theodor Herzl (Binyamin Ye'ev). The *Protocols* reveal the plan of action for Talmudic Zionism's quest for world domination. Sergyei Nilus included the *Protocols of the Learned Elders of Zion* as an appendix to his book *Velikoe v Malom - The Great in the Little, or The Coming of Anti-Christ and the Rule of Satan on Earth*, which was translated from Russian by Marsden and published in Tsarskoe Selo (Pushkin), Russia by Tip. Tsarskoeselskago Komiteta as *The Jewish Peril: The Protocols of the Learned Elders of Zion*, and republished many times under various titles. An original copy of Nilus' book containing the *Protocols* is in the British Museum bearing the reception date of August 10, 1906.

156 Bernard Lazare, *Antisemitism: Its History and Causes* (New York, NY: The International Library Publishing Company, 1903) Volume II, pp. 164-165.

The Jews did not stop there.... Their activity was such as to give rise to ... the existence of a secret society sworn to the destruction of Christianity.¹⁵⁷

...attacking all dogmas and forms of Christianity with a bitterness entirely Judaic....¹⁵⁸

The Jew ... is not content merely to destroy Christianity, but he preaches the gospel of Judaism.... He is engaged in his historic mission, the annihilation of the religion of Christ.¹⁵⁹

Benjamin Disraeli, 1905

...[the Jews] touch the hand of all the scum and low castes of Europe! And all this because they wish to destroy that ungrateful Christendom....¹⁶⁰

Israel Shahak, 1994

Judaism is imbued with a very deep hatred towards Christianity.... The very name "Jesus" was for Jews a symbol of all that is abominable, and this popular tradition still persists.¹⁶¹

This plot against Christianity revealed itself again in 2004 when many Jewish organizations attacked Mel Gibson's movie *The Passion of the Christ*.

Jewish attacks upon Christians and Christianity come in various forms - religion, politics, the legal system, the arts, Hollywood, the media and war - to name a few. In his book *The International Jew*, Henry Ford, Sr.,

157 Lazare, p. 302.

158 Lazare, p. 306.

159 Lazare, pp. 319-320.

160 Benjamin Disraeli, *Lord George Bentinck: A Political Biography* (London, England: Archibald Constable and Company Limited, 1905) p. 324. Benjamin Disraeli (1804-1881) was the first and only Jew to be Prime Minister of England (1868, 1874-1880).

161 Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years* (Brooklyn, NY: Baruch Spinoza Press, 1994) pp. 97-98.

founder of the Ford Motor Company and owner of *The Dearborn Independent* newspaper, boldly declared the truth:

There is a religious prejudice in this country, there is, indeed, a religious persecution, there is a forcible shoving aside of the religious liberties of a majority of the people, and this prejudice and persecution and use of force is Jewish and nothing but Jewish.¹⁶²

Bible students should find the foregoing facts concerning the Edomites disquieting. Because Esau lost the birthright and the blessing to Jacob, it seems innate for Esau's descendants to do whatever it takes, including masquerading as Israel, to steal these blessings back from God's intended heirs.

In Genesis 28:40 Isaac told his son Esau that "when thou shalt have the dominion, that thou shalt break his [Jacob Israel's] yoke from off thy neck." With this prophecy in mind, consider very carefully the implication of the following passages. Ezekiel 35:10-12 records how the Edomites had proclaimed that "these two nations and these two countries [the two houses of Israel and their respective lands] shall be mine, and we will possess it" and that "the mountains of Israel ... are laid desolate" and "given us to consume."

Ezekiel 36:2, 5 foretell that Idumea, or Edom, would claim "the ancient high places are ours in possession" and that they had "appointed my [God's] land [of Judea, modern-day Palestine] into their possession."

Malachi 1:4 states that Edom would "return and rebuild the desolate places." In Isaiah 49:14-19, the desolate places are identified with Zion or Jerusalem and its surrounding region.

A case could be made that King Herod helped to fulfill these prophecies, even though they were principally fulfilled as a consequence of the Edomites assisting Emperor Titus in sacking Jerusalem in 70 AD. There

162 Henry Ford Sr., *The International Jew: The World's Foremost Problem* (Dearborn, MI: The Dearborn Publishing Company, 1922) p. 43, reprinted from a series of articles appearing originally in the *The Dearborn Independent*, 22 May 1920 through 2 October 1920.

also appears to have been a secondary fulfillment, as there often is with prophecy, when Jews immigrated to the land of Israel in 1948. Remember God is sovereign and all things happen according to His divine plan.

In other words, the relocation of the Jews to the land of Israel in 1948 has nothing to do with prophecies concerning Israelites. The Jewish settlement of the Holy Land better fulfills Ezekiel's and Malachi's prophecies that the Edomites would one day take over Jerusalem and its surrounding area and rebuild the desolate places.

Because the eschatology of many Christians, churches and ministries is based upon the belief that the Jews' migration to the Holy Land is fulfillment of prophecy about Israelites, it will be difficult for many people to abandon these ideas. On the other hand, this is an opportunity to prove that truth is more sacred than man-made doctrines.

Since 1948 American taxpayers and Christian ministries have sent billions of dollars to assist the Zionist State of Israel. But instead of being blessed for blessing these Jews, as many modern-day preachers claim, America has been cursed. Consider the record. Since 1948 and the formation of the State of Israel, America has declined socially, politically, economically, educationally, spiritually and morally. This alone should be proof enough that there has been a case of mistaken identity.

Although the Edomites appear to be fulfilling Isaac's blessing that they would break Jacob's yoke from their neck and regain dominion (Genesis 27:40), later prophecies assure us that the Edomites will not always have the upper hand:

Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according

to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD. - Ezekiel 25:12-14

Thus saith the Lord GOD; ... I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD. - Ezekiel 35:14-15

...Thus saith the Lord GOD concerning Edom.... The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.... How are the things of Esau searched out! How are his hidden things sought up! ...For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou ... entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. ...as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.... - Obadiah 1:1-15

Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, the people against whom the LORD hath indignation for ever. And your eyes shall see, and ye shall say, the LORD will be magnified from the border of Israel. - Malachi 1:4-5

Chapter 11

Conclusion

Christians disdain Esau for despising his birthright. Yet, by rejecting their identity as Israelites, they despise their own birthright as much as Esau did. May God hasten the day when today's true Israelites come to appreciate their heritage and praise Him for it. More importantly, may He use this knowledge to cause many Israelites to seek Him by way of the blood-atoning sacrifice of Jesus Christ.¹⁶³

Many gentiles have been misidentified as non-Israelites, and today's Jews have been misidentified as Israelites, resulting in the theft of one of the greatest inheritances of all time. However, as the rightful heirs of Jacob Israel awaken, they will arise and claim their inheritance:

And he [God] will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. - Isaiah 25:7-9

What has been concealed for far too long is being revealed. The cast of characters in this biblical saga have now been correctly identified and corroborated by the testimony of the inspired voice of the prophets, by

¹⁶³ Mark 16:15-16, Acts 2:36-41, 22:1-16, Romans 6:3-4, Galatians 3:26-27 and 1 Peter 3:21 should be studied when considering what our response should be to Christ's gospel call

history and by archaeology. The birthright and the blessing are now secure with those who are willing to embrace their identity.

Ralph Waldo Emerson once wrote, "Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream."¹⁶⁴ May God hasten the day when the veil is totally removed and the errors that have been so long embraced are but a dream!

It is incumbent upon us who know the truth to share this information with others who have not yet been blessed with the knowledge of who they are:

For the anxious longing of the creation waits eagerly for the revealing of the sons of God. - Romans 8:19 NASB

May God grant us the courage to take part in this great revelation, which, Lord willing, will result in many sons of Israel becoming sons of God!

164 Ralph Waldo Emerson, "Spiritual Laws," *Essays, First and Second Series* (Boston and New York: Houghton Mifflin Company, 1929) p. 147.

Appendix 1: Spiritual Israel: Out of All Nations, or Out of the Nation of Israel?

Many contemporary Christians teach that God no longer has a plan for physical Israel under the New Covenant and that He is now working with only a multi-ethnic spiritual Israel. This hypothetical Israel is said to consist of anyone of any nationality or race who becomes a Christian. In theological terminology this is a form of supercessionism, or replacement theology. Many Christian preachers and writers attempt to use Galatians 3:26-29 as justification for a spiritual Israel:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. **There is neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.** - Galatians 3:26-29

It is commonly taught that Jews and Greeks represent two different nationalities or two different races. Consequently, they conclude that God is no longer working with a physical Israel under the New Covenant, but with a spiritual Israel composed of people from all races who have been saved in Christ. In his book *Clouds Over America*, Leonard Lee presented these ideas about God's relationship with the Israelites under the New Covenant:

God rejected the Israelites as a nation [at the commencement of the New Covenant].... The Israelites have now passed off the stage of action.¹⁶⁵

Their nationality [under the New Covenant] is of no significance in the ultimate purposes of God.¹⁶⁶

Lee claimed that the New Testament emphasis was on a “spiritual Israel”:

Since God rejected the Israelites as a nation, we can look for the fulfillment of His purposes only in spiritual Israel.¹⁶⁷

He then explained how this allegedly occurs, citing Galatians 3:26-29 to support his claims:

Those [people of all nationalities and races] who are grafted into Christ, the root, the true vine, will become spiritual Israel and will receive all the blessings and promises made to ancient Israel.¹⁶⁸

Lee also relied upon the customary interpretation of Romans 11. However, Romans 11 is not about non-Israelites being grafted into Christ. It was demonstrated in Chapter 7 that Romans 11 fulfills several Old Testament prophecies concerning the reunion of the house of Israel with the house of Judah.

In his book *Just Before Dawn*, Cornelius Vandrebreggen used Galatians 3:26-29 in similar fashion:

Here are words addressed not to physical descendants of Abraham, but to saved [non-Israelite] Gentiles. They are informed that because of their faith in Jesus Christ they are Abraham’s seed. In other words, spiritually they are his

165 Leonard C. Lee, *Clouds Over America* (Washington DC: Review and Herald Publishing Association, 1948) p. 71.

166 Lee, p. 74.

167 Lee, p. 71.

168 Lee, p. 75.

descendants or his children, for they have believed in the same One in Whose coming he believed!¹⁶⁹

In his periodical *The Last Trump*, Ed Moore made similar remarks concerning the Israelites under the New Covenant:

Hence, we can begin to see that being the children of Abraham has nothing to do with race.¹⁷⁰

James McKeever drew the same conclusions in his book *The Future Revealed*, in a chapter entitled “Israel and the Covenants”:

Today, Israel is composed of all those [people from all races of mankind] who have received Jesus Christ as their Savior....¹⁷¹

...all those who believe in Christ are Jews, are Israel, and are heirs to the promises made to Abraham.¹⁷²

The title *The Church Is Israel Now*, a book by Charles Provan, succinctly states the spiritual Israel position. On the back cover Provan states emphatically that physical Israel is no longer of consequence:

...the titles, attributes and blessings of Israel were transferred to all those who accept Jesus Christ as Lord and Savior, and to no one else, regardless of Abrahamic descent. The Church is Israel Now.¹⁷³

The Roman Catholic Church makes a similar claim. Pope Pius XI is quoted as saying the following:

Spiritually, we are Semites.¹⁷⁴

169 Cornelius Vanderbreggen, Jr., *Just Before Dawn* (Hiawasse, GA: Reapers Fellowship, 1988) p. 35.

170 Ed Moore, *The Last Trump* (January/February, 1991) p. 7.

171 James McKeever, *The Future Revealed* (Medford, OR: Omega Ministries) p. 43.

172 McKeever, p. 55.

173 Charles D. Provan, *The Church IS Israel Now* (Vallecito, CA: Ross House Books, 1987) back cover.

174 Pope Pius XI, *The Point* (October, 1958) p. 18.

Because Galatians 3:26-29 is so widely used to justify a spiritual Israel composed of all nationalities and races under the New Covenant, it is important to analyze this passage carefully.

Those who believe that a spiritual Israel under the New Covenant includes all nationalities and races will find that their interpretation of Galatians 3:26-29 depends entirely upon their definitions of the words “Jew” and “Greek.” It is generally assumed that the term “Jew” is synonymous with the terms “Israel” or “Israelites,” the descendants of all twelve sons of Jacob Israel. It is also generally assumed that the word “Greek,” especially when used in contrast to the word “Jew,” means non-Israelites. If these definitions are correct, then the common interpretation of Galatians 3:26-29 is also correct. However, because these definitions are incorrect, the common interpretation of this passage is also incorrect.

The error lies in the commonly held definitions of Jew, Greek and gentile. When the correct definitions of these terms are furnished, new light is shed on Galatians 3:26-29 and on similar passages.

The biblical definitions for Jews (better rendered Judahites) and gentiles has already been provided in Chapter 2 and Chapter 5. The term “Greek” has yet to be explored. Although some New Testament passages use the term “Greek” in a more explicit sense, most biblical authorities recognize that it is often employed to simply represent gentiles in general:

“Greek” means either a native of Greece or else a Gentile in general (Rom 10:12; 2:9-10, margin).¹⁷⁵

The term Hellenes [the Greek word translated Greeks] refers to the inhabitants of Greece ... but it **is also used as a virtual equivalent of ‘Gentile,’** to describe those who are not of Jewish [Judahite] origin....¹⁷⁶

175 “Greece,” *Fausset’s Bible Dictionary*, Electronic Database Copyright (c)1998 by BibleSoft.

176 “Greeks,” *The New Bible Dictionary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1978) p. 494.

This interchangeable use of the words “Greek” and “gentile” is confirmed in the Greek text of Romans 2, as accurately rendered in the New American Standard Bible:

There will be tribulation and distress for every soul of man who does evil, of the Judahite first and also of **the Greek** [*Hellenos*], but glory and honor and peace to every man who does good, to the Judahite first and also to **the Greek** [*Helleni*]. For there is no partiality with God. For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; for not the hearers of the Law are just before God, but the doers of the Law will be justified. For when **Gentiles** [*ethne*] who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves. – Romans 2:9-14 NASB

Consequently, the word “Greek” in Galatians 3:28 could be replaced with “gentile” without doing harm to the intent or meaning of Galatians 3:26-29.

The New Testament writers demonstrate that *ethnos*, from which the word “gentiles” is translated in the New Testament, is simply a generic expression for any nation, people or race. It can refer to either a non-Israelite or an Israelite nation. Therefore, it is improper to indiscriminately select an application and apply it to any particular passage without due consideration of the context in which *ethnos* is found.

Nation and nations are clearly the best translations of *ethnos* and *ethne*. They should have been translated in this manner throughout the New Testament, permitting the context of each passage to determine which nation(s) were being referred to. Unfortunately, the translators’ erroneous translations have often resulted in flawed theology concerning these words. The same has occurred with the Greek word “*hellen*,” including its use in Galatians 3:26-29.

What does the context reveal concerning the Greeks or gentiles in the book of Galatians? To whom was the book of Galatians written?

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto **the churches of Galatia**. - Galatians 1:1-2

The Greek word *ekkleesíais*, translated churches, means called out assemblies or communities. The Apostle Paul addressed this epistle to the Christian communities found throughout the country of Galatia who had responded to the New Covenant call of salvation in Jesus Christ. Who were these Galatians who responded to the gospel? The Apostle Peter provides an important clue in answering this question:

Peter, an apostle of Jesus Christ, to **the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia**, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.... - 1 Peter 1:1-2

It was already established in Chapter 8 (pages 42-43) that Peter wrote his first epistle to the dispersed Israelites beyond the Euphrates River, fulfilling Ahija's prophecy found in 1 Kings 14:

For the LORD will strike Israel, as a reed is shaken in the water; and **He will uproot [the house of] Israel from this good land which He gave to their fathers, and will scatter them beyond the Euphrates River**, because they have made their Asherim, provoking the LORD to anger. – 1 Kings 14:15 NASB

“Beyond the Euphrates River” includes the countries cited in Peter's salutation, which included the country of Galatia.

This alone does not prove that the Greeks in Galatians 3:28 were Israelite gentiles. However, it certainly deserves consideration. The context of Galatians 3 and 4 provides the remaining clues necessary to correctly identify them.

Know ye therefore that **they which are of faith, the same are the children of Abraham**. - Galatians 3:7

Galatians 3:7 is often quoted in an attempt to spiritualize Israel in the New Testament. However, when this verse is taken alone, as it is translated in our modern English versions, it does not support the concept that Israel is merely spiritual. If the word “they” in this verse refers to non-Israelite gentiles, then a person must conclude that the children of Abraham are spiritual rather than physical children. On the other hand, if the word “they” refers to racial Israelites then a person must conclude that only those racial Israelites who are of faith are considered children of Abraham. The remaining racial Israelites - those who do not enter into the New Covenant through Jesus Christ - would remain in their sins and be in need of the blood of Christ in order to be considered true children of Abraham.

Nothing can be proven by the proponents of either position using this verse alone, especially as it has been translated in most modern English Bibles. However, consider this verse as translated by Pastor Alfred Marshall in *The Interlinear Greek-English New Testament*, in which the Greek phrase is literally translated “these sons are of Abraham” with the emphasis on “these sons”:

Know ye then that the (ones) of faith, **these sons are of Abraham.** - Galatians 3:7¹⁷⁷

In other words, the true sons are those physical sons of Abraham who believe in Yeshua. 1 Peter 3 provides a similar expression:

....Sarah obeyed Abraham, calling him lord: **whose daughters ye are, as long as ye do well**, and are not afraid with any amazement. - 1 Peter 3:6

The Apostle Peter wrote his first epistle to Israelites of the dispersion. Consequently, 1 Peter 3:6 can be understood to say: “you physical daughters of Sarah are truly her children if you do well.”

The literal translation of Galatians 3:7 alone does not provide enough evidence to determine the correct application for the word “Greek” in Galatians 3:28. We must look for more evidence from within the context:

¹⁷⁷ Alfred Marshall, *The Interlinear Greek-English New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1958) p. 747.

But before faith came, **we** were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was **our** schoolmaster to bring **us** unto Christ, that we might be justified by faith. But after that faith is come, **we** are no longer under a schoolmaster. - Galatians 3:23-25

In these three verses, the “we” and “us” are the same people as the “ye” and “you” whom Paul addressed in verses 26 and 27 and whom he identified as both Judahites and Greeks in verse 28:

For **ye** are all the children of God by faith in Christ Jesus. For as many of **you** as have been baptized into Christ have put on Christ. There is neither **Judahite nor Greek**.... - Galatians 3:26-28

Therefore, the “we” and “us” in verses 23-25 are both Judahites and Greeks. Paul described these same people as having previously been “under the law.” This description fits only one group of people - the twelve tribes of Israel:

Moses commanded us a law, even the inheritance of the congregation of Jacob. - Deuteronomy 33:4

For he [God] established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. - Psalm 78:5

...my [the Apostle Paul’s] brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. - Romans 9:3-4

These passages teach that God gave His law to Israelites. It belonged to them, they were under its obligation and, likewise, under its curse. Not only was God’s law given to the Israelites as their possession, it was given exclusively to Israelites:

He [God] sheweth his word unto Jacob, his statutes and his judgments unto Israel. **He hath not dealt so with any nation:**

and as for his judgments, **they have not known them.** Praise the LORD! - Psalm 147:19-20

This evidence concerning the law of God, which most of Christendom agrees with, correctly identifies the Greeks in Galatians 3:28. Those Galatians can be none other than Israelites from the house of Israel whom God had divorced and scattered among non-Israelites nations and who generally had become known as Greeks. The context proves this to be true because only the twelve tribes of Israel had been under the law of God.

Corroborating evidence is provided in the five verses immediately following verse 29 of Galatians 3:

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, **God sent forth his Son**, made of a woman, made under the law, **to redeem them that were under the law, that we might receive the adoption of sons.** - Galatians 4:1-5

We are provided three clues in these five verses. The first clue “under the law” has already been discussed. Only Israelites, from the house of Judah and the dispersed house of Israel, had been under God’s law.

The second clue is that Jesus Christ came to “redeem them that were under the law.” Note that this verse says nothing about redeeming those who were not under the law. Several passages from both the Old and New Testaments alike, cited in Chapter 8 (page 44), demonstrate that it was Israelites, not non-Israelites, whom Jesus came to redeem.

Only Israelites who had been the possession of God and who had subsequently been sold by God could be bought back or redeemed by God. When the word “redemption,” or some form thereof, is used in the Bible in relation to a specific people, it is *always* associated with the nation of Israel.

Redemption belongs exclusively to the nation of Israel. Therefore, biblical exegesis reveals that Paul wrote the Galatian epistle to born-again, Greek-speaking Israelites residing in the country of Galatia, one of the countries to which the dispersed Israelites had migrated as prophesied by Ahijah.

The third clue is found in the word “adoption.” To whom did the Apostle Paul say that biblical adoption belongs?

...my brethren, my kinsmen according to the flesh: Who are **Israelites; to whom pertaineth the adoption**, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. - Romans 9:3-4

Despite the common belief that anyone from any race can receive biblical adoption, the Apostle Paul wrote that adoption pertains to Israelites. Therefore, the Greeks or the gentiles in Galatians 3 must be the nations of the divorced and scattered house of Israel.

The context of Galatians 3 identifies the Greeks as Israelites. This conclusion is supported by the fact that Paul first identified himself and the Corinthian Christians as descendants of Old Covenant Israelites:

Moreover, brethren, I would not that ye should be ignorant, 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. - 1 Corinthians 10:1-2

This passage is referring to Israelites whom Moses led out of Egypt and from whom Paul and the Corinthians were descended. Two chapters later, Paul uses the same phrase “Judahites or Greeks” to identify himself and the Corinthian Israelite gentiles to whom he was writing:

For by one Spirit **we were all baptized into one body, whether Judahites or Greeks**, whether slaves or free, and we were all made to drink of one Spirit. - 1 Corinthians 12:13-14
NASB

The Greeks in 1 Corinthians 12 and Galatians 3 are not non-Israelite gentiles. They are the scattered nations of the house of Israel. The Apostle John confirmed this identification:

The Judahites therefore said to one another, “Where does this man [Jesus] intend to go that we shall not find Him? **He is not intending to go to *the Dispersion* [diaspora] among the Greeks, and teach *the Greeks*, is He?” - John 7:35 NASB**

Strong’s Concordance defines *diaspora* as Israelite residents in gentile countries.¹⁷⁸ The Judahites questioning Christ identified certain Greeks as Israelites who had been dispersed among the non-Israelite Greek nations.

John 12 provides additional evidence of Israelites who were known as Greeks:

And there were **certain Greeks among them that came up to worship at the feast**: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, **saying, Sir, we would see Jesus**. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And **Jesus answered them, saying, The hour is come, that the Son of man should be glorified**. - John 12:20-23

It is highly improbable that non-Israelites would have sought Jesus at an Israelite festival. Jesus explained this event as a sign that His time to die was at hand, and according to the Old Testament prophets, one of the principal reasons for Jesus’ death, burial and resurrection was to reunite the house of Israel with the house of Judah. The context of these four verses begins with verses 12-15 concerning Zechariah’s prophecy about Jesus’ triumphant entry into Jerusalem. This prophecy by Zechariah (9:9-10) is one of the prophecies concerning the reuniting of the two houses of Israel.

178 James Strong, “Dictionary of the Greek Testament,” *The New Strong’s Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) p. 23.

Therefore, these Greeks' desire to see Jesus was indicative that the house of Israel, who was among the Greek-speaking nations, was being prepared to be reunited with the house of Judah by returning to her God.

In *The History of Israel*, Heinrich Ewald wrote about the Israelite dispersion into the Greek world:

It is somewhat difficult to survey all the foreign cities and countries to which ... the **Samaritans** ... made themselves settled homes. Even before Alexander, many were already living dispersed among the heathen in all quarters. From the countries beyond the Euphrates and Tigris, where large numbers had continued to reside ever since the Assyrian and Babylonian days ... they spread one by one.... **The main stream of the dispersion ran ... through the dominions of the ruling nation, first of the Macedonian-Greeks and then of the Romans. Many others settled in Phoenicia and northern Syria, particularly in the numerous towns founded or renovated in these regions by the Greeks.**¹⁷⁹

In addition to the previous three clues, note the emphasis placed upon the words “if” and “then” in verse 29 of Galatians 3:

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. - Galatians 3:29

According to the Apostle Paul in Romans 9:3-4, the promises belong to Israel. Therefore, Galatians 3:29 can now be correctly understood to say: Only Israelites, either Judahites or Greeks, who belong to Jesus Christ are reckoned as true heirs of Abraham according to the promise.

Galatians 3:29 was written for Judahites who were under the mistaken notion that simply being a physical descendant of the house of Judah was all that was required to be an heir of the promise. In rebuttal, Paul pointed out that physical descent was not enough under the New Covenant. The physical descendants of Abraham are considered “heirs according to the

179 Heinrich Ewald, *The History of Israel* (London: Longmans, Green, and Co., 1874) Volume V, pp. 238-239.

promise” only if they are also spiritual sons of Abraham through salvation in JesusChrist.

This does not mean that non-Israelites cannot join themselves to God and become proselytes to the covenants that belong to the Israelites and receive benefits derived from those covenants.¹⁸⁰ However, a person does not have to distort Galatians 3:26-29 in order to prove this point.

In conclusion, Paul makes it clear to whom he was addressing this epistle:

For **ye** are all the children of God by faith in Christ Yeshua.
For as many of **you** as have been baptized into Christ have put
on Christ. - Galatians 3:26-27

The “ye” and “you” in verses 26 and 27 are identified in verse 28 as being:

- Judahites, that is, descendants of the house of Judah, and
- Greeks, that is, descendants of the house of Israel who were formerly under God’s law, divorced by God and dispersed to Galatia, whom Jesus came to redeem, and to whom belongs the adoption and the promise.

Does Galatians 3:26-29 spiritualize Israel? It certainly does, but not in the sense that it is generally thought. This passage is declaring that only Jacob’s racial descendants who have also become spiritual descendants through salvation in Jesus Christ are Abraham’s true descendants and, therefore, heirs of the promise. They are “the Israel of God” as depicted in Galatians 6:16. There is indeed a spiritual Israel today. But it is not out of all nations; it is out of the nation of Israel.

Other Relevant Scriptures

Two other passages deserve consideration because they are also used to incorrectly teach a spiritual Israel from all nations and races who have been saved in Jesus.

180 See Appendix 2 - God’s Plan for Believing Non-Israelites.

Romans 2:28-29

For he is not a Judahite, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Judahite, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

This text is usually misapplied to Judahites and gentiles alike. But even if Paul were addressing these statements to gentiles, in Romans 9:24-26 he identifies those gentiles as Israelites, that is, descendants from the house of Israel (see Chapter 6).

Romans 2:28-29 has nothing to do with gentiles. Paul was addressing his fellow Judahites who held the same erroneous outlook as previously described in the preceding study of Galatians 3. These Judahites assumed their racial ties to Abraham alone were sufficient to make them acceptable to God. Paul was not telling non-Israelites that they could become spiritual Judahites. Instead, he was telling the Judahites that unless their hearts were circumcised by Christ, they were not true Judahites in His sight.

Romans 9:6

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.

There are two ways in which this verse, by itself, is interpreted:

1. Israel is composed of more than just racial Israelites.
2. Not all racial Israelites are considered true Israel.

Note that option 1 implies an inclusion or an addition of people, and option 2 implies an exclusion or a subtraction of people. We must allow the context to determine the correct interpretation. Does the context include or exclude people? Verses 7-27 make it clear that Paul's intent was an exclusion of people.

First, in verses 7-9, the racial line of Ishmael is excluded from Abraham's seed. Next, in verses 10-13, the racial line of Esau is excluded. Verses 14-22 explain God's sovereign right to exclude whomever He wishes. And finally, in verses 23-27, the majority of Israelites from both the house of Judah and the house of Israel are also excluded.

Paul's point in verses 6-26 was to illustrate that "though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" - verse 27. In other words, "they are not all Israel, which are of Israel," or, in other words, not all Israelites are considered Israel in God's sight. This conclusion harmonizes perfectly with what has already been determined from Galatians 3:26-29 and Romans 2:28-29.

Appendix 2

God's Plan for Believing Non-Israelites

Many of the Old and New Testament passages used by modern Christendom to promote salvation for non-Israelites do not pertain to non-Israelites. This misuse of scripture is often a consequence of misapplying the term "gentiles." There are biblical passages, however, that unquestionably relate to non-Israelites and their relationship with God. The following list is by no means exhaustive, but it should provide adequate scriptural evidence to demonstrate that non-Israelites can indeed have a relationship with God:

And he that is eight days old shall be circumcised among you [the nation of Israel], every man child in your generations, he that is born in the house, or bought with money of any stranger [*nekar*¹⁸¹], which is not of thy seed. - Genesis 17:12

And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no [uncircumcised] stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner [*towshab*] and an hired [uncircumcised] servant shall not eat thereof.... All the congregation of [the nation of] Israel shall keep it. And when a stranger [*ger*] shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to

181 In this and some of the passages included herein, the English words "stranger" and "foreigner" are translations of four different Hebrew words - *nekar*, *nokriy*, *ger*, and *towshab*, sometimes used interchangeably.

him that is homeborn [an Israelite], and unto the stranger [ger] that sojourneth among you. - Exodus 12:43-49

...At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger [ger] that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law. - Deuteronomy 31:10-12

Moreover concerning a stranger [*nokriy*], that is not of thy people Israel, but cometh out of a far country for thy [God's] name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house [the temple of God]; hear thou in heaven thy dwelling place, and do according to all that the stranger [*nokriy*] calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.... And let these my words, wherewith I [King Solomon] have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: That all the people of the earth may know that the LORD is God, and that there is none else. - 1 Kings 8:41-60

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. - Psalm 22:27

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. - Psalm 86:9

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the

mountains ... and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. - Isaiah 2:2-3

Neither let the son of the stranger [*nekar*], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people [the nation of Israel].... Also the sons of the stranger [*nekar*] that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others [non-Israelites] to him, beside those [Israelites] that are gathered unto him. - Isaiah 56:3-8

I [Daniel] saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion.... - Daniel 7:13-14

Again, the kingdom of heaven is like unto treasure [the nation of Israel] hid in a field; the which when a man [Christ] hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field [the world]. - Matthew 13:44

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing [New Covenant circumcision - Colossians 2:11-12] them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. - Matthew 28:18-20

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized [New Covenant circumcision - Colossians 2:11-12] shall be saved; but he that believeth not shall be damned. - Mark 16:15-16

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. - Luke 24:46-47

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. - John 1:29

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. - John 3:16-17

Now if the fall of them [the Judahites] be the riches of the world [non-Israelites], and the diminishing of them [the Judahites] the riches of the Gentiles [Israelites]; how much more their fulness? - Romans 11:12

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. - 1 John 2:1-2

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,

and to every nation, and kindred, and tongue, and people,
Saying with a loud voice, Fear God, and give glory to him; for
the hour of his judgment is come: and worship him that made
heaven, and earth, and the sea, and the fountains of waters. -
Revelation 14:6-7

Who shall not fear thee, O Lord, and glorify thy name? For
thou only art holy: for all nations shall come and worship
before thee; for thy judgments are made manifest. - Revelation
15:4

Although these passages indicate that non-Israelites may entreat, praise and join themselves to God, none of them nullify God's special and exclusive marital relationship with Christian Israel. Furthermore, these Scriptures do not annul the adoption, the glory, the covenants, the law, the service of God, and the promises that belong to the nation of Israel listed in Romans 9:3-5. Non-Israelites who join themselves to God are simply proselytes to the covenants that belong to the Israelites and they are, therefore, able to share in some of the benefits thereof.

These Scriptures do not invalidate God's laws of segregation in Exodus 33:16, Leviticus 20:24-26, Numbers 23:9, Deuteronomy 32:8, 1 Kings 8:51-53, Nehemiah 9:2, 10:28-29, Hosea 7:8-9, Acts 17:26 and others. The gospel message proclaimed to all nations should incorporate all of God's moral laws, including those concerning segregation and miscegenation.

Because sin is a transgression of the law (1 John 3:4) and because God gave His law to only Israelites (Deuteronomy 33:4; Psalm 78:5; 147:19-20; Romans 9:3-4), the question arises whether only Israelites need to be saved from their sins. When non-Israelites sojourned in the land of Israel, they were accountable to the same laws that governed Israel. If they transgressed those laws, they became sinners in God's sight and were liable to the judgment prescribed in those laws.

The same principle would apply to non-Israelites who join themselves in covenant with God and voluntarily place themselves under His laws,

whether sojourning with Israel or not. By doing so, they become accountable to those laws and, therefore, sinners in need of a Savior.

The theological position that non-Israelites can share in salvation is often misidentified as universalism or universal reconciliation. While the foregoing scriptures do indicate that non-Israelites can join themselves to Yahweh God if called by Him, they do not teach the unscriptural doctrine that *everyone* will be reconciled with Him at some future time.