

Are You An Israelite?

By Pastor Dan Gayman

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. (1 Corinthians 10:1-4)

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First edition, 1998 1,000 copies

All Scripture references are from the Authorized King James Version of the Bible, unless otherwise noted.

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Printed in the United States of America

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CHAPTER I

ISRAELITES ARE THE TREASURE THAT JESUS CHRIST CAME TO FIND AND PURCHASE

Who is an Israelite? The answer to this question could lead you into one of the most amazing discoveries of your lifetime. At first thought, this question may seem unimportant to you. You may even be among those many Christians who would say, "What difference does it make whether or not I am an Israelite?" Would you be surprised if I told you that not many people in all the world, including most clergy, can honestly, truthfully answer this question?

Would you be challenged if I told you that the Creator of heaven and earth really does want *you* to know the answer? Have you ever been on a treasure hunt? Were you disappointed because there was no treasure found? Friend, there is treasure to be found. It is in the answer to the question, "Who is an Israelite?" Thank you for taking time to embark upon one of the most exciting adventures of your lifetime.

Would it surprise you to know that Jesus Christ came to this earth to seek a treasure hidden in the world? Would you be amazed to know that Jesus Christ found this treasure and paid for it by giving up His own life? As incredible as this may seem, Jesus Christ came into the world to find hidden treasure. He found that treasure, paid for it with His precious blood, and purchased the field or world where the treasure was hidden so that He could claim the treasure hidden therein. He did not die for the world (field), but for the treasure hidden therein. He could rightly say: "***I am not sent but unto the lost sheep of the house of Israel***" (Matthew 15:24).

The treasure hidden in the field in Matthew 13:44 and the pearl of great price is none other than the people called *Israel*. **Who is Israel?** They are the treasure hidden in the field (Matthew 13:44), the pearl of great price (Matthew 13:45-46).

It may surprise you to know that the word *Israel* appears in the Bible more than 2,500 times. It may further surprise you to know that *Israel* is not a synonym for the word *Jew*. All true Jews are indeed Israelites, but not all Israelites are Jews (Judeans) from the tribe of Judah. Revelation 2:9 and 3:9 speak of those who claim to be Jews (from the tribe of Judah) but were indeed impostors. All of the twelve tribes of Israel descended from the twelve sons of Jacob were Israelites. But only those Israelites descending from Judah (the fourth son born to Jacob and Leah) can correctly be called *Judeans* (Jews).

The word *Israel* is never used as a synonym for *Jew*, which in singular form (Yee-hoo-dee') appears only ten times in all of the Old Testament Scripture. Eight of those ten times occur in the Book of Esther, one time in Jeremiah 34:9, and one time in Zechariah 8:23. The word *Jew* is first mentioned in singular form in Esther 2:5 around B.C. 518. Abraham was called out from Ur of the Chaldees about B.C. 1921, more than one thousand years before the word *Jew* was coined. Abraham was not a Jew and could never correctly be called one. Consider this: except for the Book of Esther, the word *Jew* (singular form) only appears two times in the entire Old Testament!

In its singular form, *Jew* is word #3064 in **Strong's Exhaustive Concordance**, is *Yeh-hoo-dee'*, from #3063, a Jehudite-Judaite or Jew, or descendant of Jehudah-Judah-Jew. Word #3063 (Yee-hoo-daw'), from #3064, celebrated Jehudah (or Judah), the name of five Israelites, also the tribe descended from the first and of its territory Judah (See **Strong's Exhaustive Concordance**).

Jew in its plural form appears only seventy-three times in the Old Testament, and forty-three of those times again are in the Book of Esther. The first use of *Jew* in its plural form is II Kings 16:6, which was about B.C. 742, or more than one thousand years after Abraham died.

In answering the question *Who is an Israelite?*, it is necessary to remember that most Israelites are *not* Jews (Judeans) descended from the tribe of Judah. In both its singular and plural forms, *Jew* is found sparingly in the entire Old Testament. Again, were it not for the Book of Esther, the word would barely make it into the narrative of the Old Testament. Therefore, the Old Testament can never be called correctly a Jewish book. Furthermore, Jew is never a synonym for Israel. They cannot be used interchangeably! To do so is unscriptural.

The word *Jew* was originally restricted to someone who was descended from Judah, or the tribe called after his name. In this sense, a member of the tribe of Judah could be called a Jew. With this restricted definition, a Jew would always be an Israelite (that is, a descendant of Jacob-Israel, the father of the twelve tribes of Israel), but people from the other tribes could not properly be called Jews under any circumstances.

All genuine and Biblically certified Jews (Judeans or Judaites) are Israelites, but not all Israelites are Jews or Judeans. The distinction here is urgent because so many people now calling themselves Jews are not descended from Judah, the great grandson of Abraham through Isaac. **A majority of all contemporary Jews are not from the tribe of Judah, are not Israelites, and are not even Biblical Hebrews.** For complete documentation of this statement, review Arthur Koestler's *The Thirteenth Tribe*, Random House Publishers, New York, 1976. Mr. Koestler, a well-known Jewish writer, does an incredibly good work tracing the history of the modern Jews to their point of beginning.

You will discover that most modern Jews are not descended from Abraham, Isaac, or Jacob-Israel.

Who is an Israelite? This question might have even more relevance if the reader will survey just a brief sampling of the multitude of verses that can be mounted in the Bible. Who is an Israelite becomes an imperative question to answer when we consider the weight of Biblical evidence. The Bible is a **love letter** from God to His people Israel. Every author of the Bible was an Israelite. The Bible was written to, for, and about Israel. From Genesis 12:1 to the maps, the Bible places its primary focus on Israel.

If you are a Christian, a genuine follower of the Lord Jesus Christ, you will want to find an answer to the question, *Who is an Israelite?* Jesus Christ Himself was an Israelite! All of His apostles were Israelites. All of the primary people in the Bible were Israelites. So, what about you? Who do you think an Israelite is? Is it possible that you, the very reader of this article, are an Israelite? As you reflect upon this question, give some thought to the following scriptures, all of which spotlight Israel.

“And because he loved thy fathers, (Israel) therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt” (Deuteronomy 4:37).

“For thou (Israel) art an holy people unto the LORD (YHWH) thy God: the LORD (YHWH) thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deuteronomy 7:6).

“And thou art an holy people unto the LORD (YHWH) thy God, and the LORD (YHWH) hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Deuteronomy 14:2).

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S (YHWH'S) portion is his people; Jacob is the lot of his inheritance" (Deuteronomy 32:8-9).

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, (YHWH) art become their God" (II Samuel 7:24).

"Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah" (Psalm 77:15).

"For the LORD (YHWH) will not cast off his people, neither will he forsake his inheritance" (Psalm 94:14).

"For the LORD (YHWH) hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4).

"Know ye that the LORD (YHWH) is God: it is he that hath made us, and not we ourselves; we are his people, (Israel) and the sheep of his pasture" (Psalm 100:3).

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen:" (Isaiah 44:1).

"Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me" (Isaiah 44:21).

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name:" (Isaiah 45:4).

"Israel was holiness unto the LORD, (YHWH) and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD (YHWH)" (Jeremiah 2:3).

"At the same time, saith the LORD (YHWH), will I be the God of all the families of Israel, and they shall be my people" (Jeremiah 31:1)

"Behold, the days come, saith the LORD, (YHWH) that I will make a new covenant with the house of Israel, and with the house of Judah:" (Jeremiah 31:31).

"A new heart also will I give you, and a new spirit will I put within you: (Israel) and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26).

"And I will betroth thee (Israel) unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies" (Hosea 2:19).

"Afterward shall the children of Israel return, and seek the LORD (YHWH) their God, and David their king; and shall fear the LORD (YHWH) and his goodness in the latter days" (Hosea 3:5).

"The LORD (YHWH) also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD (YHWH) will be the hope of his people, and the strength of the children of Israel" (Joel 3:16).

"You (Israel) only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos 3:2).

"At that time will I bring you (Israel) again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD (YHWH)" (Zephaniah 3:20).

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matthew 10:5-6).

"I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).

“Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28).

“And he (Jesus Christ) shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:33).

“He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever...Blessed be the Lord God of Israel; for he hath visited and redeemed his people” (Luke 1:54;55;68).

“I am the good shepherd: the good shepherd giveth his life for the sheep (Israel)” (John 10:11).

“But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:” (John 10:26-27).

“Him (Jesus Christ) hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Of this man’s seed (David) hath God according to his promise raised unto Israel a Saviour, Jesus:” (Acts 13:23).

“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).

“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; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen” (Romans 9:4-5).

“Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved” (Romans 9:27).

“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).

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting” (James 1:1).

“And I heard the number of the them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel” (Revelation 7:4).

“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel:” (Revelation 21:12).

A casual review of the foregoing Scriptures, and a multitude not cited, should provide sufficient evidence to demonstrate that the question *Who is an Israelite?* is more than just a mere play on words. This is fundamentally one of the most important questions a genuine seeker of Bible truth could ever ask. Having established clear evidence of the importance of *physical Israel* in the Old and New Testaments, we can search for an answer to our question.

Millions of Christians claim to be *spiritual Israel* in the world today. A formidable army of clergy in the Christian world claim that the Gentile Church is *spiritual Israel*. Why do so many Christians want to claim the status of spiritual Israel? This arises from the fact that all readers of the Bible know that the covenants, charters, promises, and guarantees of the Living God were made to a people called Israel. The inheritance promised to Israel in the Bible has been transferred to the Christian church. Like two parallel railroad tracks running down the stream of time, the clergy of this and former generations have tried to make a place for Biblical Israel, while at the same time accommodate the

Church. With no possibility of eliminating physical Israel from a book written to, for, and about them, the Christian clergy have simply evolved a plan whereby all the promises and covenants given to physical Israel in the scripture have simply been transferred to the Christian Church. In order to give some kind of respect to this replacement theology, they simply refer to Christians as *spiritual Israel*. What they really mean is that the Christian Church has taken the place of *physical Israel*.

In seeking an answer to the question "*Who is an Israelite?*" it is imperative that one proceed beyond the theological dogmas of the Christian faith with all of its variant denominations. The denominational church is unable to identify a bonified, certified Israelite. Having lived in denial of the reality of physical Israel for so many millennia, they are simply unable to identify an Israelite. You can go shopping through all the religious malls of Christianity and never find an answer to this question. Contemporary clergy and the rank and file Christian cannot find an answer.

The Church has so scrambled the Bible story of physical Israel that all they have left is a lot of fluff, a cotton candy theology without substance. The unconditional covenants, charters, and promises of God to physical Israel have either been half-heartedly transferred to the Christian Church or dispensed with altogether. A carefully crafted replacement theology has replaced the great plan of God for His people Israel. No one need believe that he is going to be able to go to his local pastor and find an answer to this question. Nor can one ever hope to identify an Israelite by looking into the fold of political **Zionism** as expressed in the political state that came into existence in Palestine in 1948. A vast majority of all the Jews living in Palestine today fit the criteria of Revelation 2:9 and 3:9 and are not of the tribe of Judah! The contemporary Jews living in the Zionist State of Palestine are not genetically connected to

Abraham, Isaac, Jacob, or the twelve tribes of historical Israel. Most of modern Jewry is descended from the **Khazarian Kingdom** that existed within the borders of the Soviet Union between the Black and Caspian Seas in the pre-Christian history of Russia.

No one need search for the Jews now living in Palestine and expect to identify a Biblical Israelite. The blood of the ancient Hebrew/Israelites does not flow in the veins of the **Ashkenaz Jews** now making their home in the Jewish state of Palestine. Anyone seeking to discover physical Israel within the borders of political Zionism will be terribly disappointed. We must move forward then and continue our search for Israelites.

We are surely hampered in our search because the genealogical records which were once so zealously maintained by physical Israel in Bible times have been lost. When millions of Israelites in the Northern Kingdom of the House of Israel (Ephraim) were taken into captivity and dispersed into the lands of the Medes and Persians by the Assyrian armies, the family histories of the Israelites were largely terminated. There is no depository of genealogical records available for the Israelites since the Bible. There is no record center anywhere where one can go and research the genealogical records of ancient Israel. Where do we go to continue our search for Israelites?

What would be a valid test to determine who is an Israelite? How can we validate the certified seed of Abraham, Isaac, and Jacob Israel on earth today? As a point of beginning, take Adam. Genesis 5:1 establishes that the Bible is the record of Adam man. The leading progenitors of the Adamic creation are named in Genesis chapter 5. They are Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. The lives of these Patriarchs (all Adamites out of which Israel came) cover just under two thousand years of chronology.

Following the Genesis flood of Noah's generation, the covenant seed passed through to Noah's son Shem. Genesis 11:10-32 covers the next succeeding ten generations of Adamite seed now called Shemites, or Semitic, after Shem. The leading progenitors, certified seed out which physical Israel would come, were Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Abram (Abraham). Eber became the first Hebrew, and thereafter the descendants of Shem became known as **Hebrews** as well as Semitic people. The names Adamites, Shemites, and Hebrews all were used to describe the one and same people descending from the first Aw-dawm man, Adam.

Abraham (a certified Adamite/Semitic Hebrew) opens up a new chapter in the search for Israelites. Abraham became the father of eight sons. Hagar bore Abraham **Ishmael**. Ishmael became the father of the Arab nations. Sarah bore Abraham's son **Isaac**, who became the covenant line of certified physical Israel. (It was in Isaac that the covenant seed was to be called, Genesis 21:12; Romans 9:7; and Hebrews 11:18). Abraham also became the father of six sons born to Keturah after the death of Sarah. However, only the seed of Isaac counted for the promise which God made to Father Abraham. *"Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed"* (Romans 9:7-8).

The certified seed of physical Israel begins with Adam and is carried forward in the genes of the Patriarchs listed in Genesis 5 and Genesis 11 to the man Abraham and his half sister Sarah. Abraham and Sarah as husband and wife represent the bonified, certified, pedigreed seed through which God would bring forth physical Israel. *"Hearken to me, ye that follow after righteousness, ye that seek the*

LORD: (YHWH) look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him" (Isaiah 51:1-2).

That physical Israel should come forth from the loins of Abraham and Sarah is nothing less than a miracle from God. Both Abraham and Sarah were beyond any biological possibility of conceiving children. Isaac represents more than just a firstborn son. He was the promise seed which God declared would come to Abraham and Sarah. In Isaac, the seed of physical Israel was to begin and multiply.

She whom God chose to be the wife of Isaac was no ordinary woman. Unlike the multi-cultural, multi-racial mixers of this generation, Abraham (Genesis 24) set about to carefully select a wife for Isaac. Rebekah was chosen because she was not only within the culture and faith of Isaac, but even more important, she shared the same genetic background as Isaac.

Some twenty years after Isaac and Rebekah were married (Genesis 25), Rebekah gave birth to twin sons, Jacob and Esau. Jacob became the chosen vessel to father the future seed that would multiply into the twelve tribes of Israel. Jacob became the father of twelve sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher. These twelve sons were born from four different mothers (Leah and Rachel both full sisters and both fathered by Laban, the brother of Rebekah, Jacob's mother) and the remaining sons were born to Zilpah and Bilhah, both sisters and handmaids from covenant seed.

First mention of the name *Israel* is found in Genesis 32:28, where God speaking to Jacob declared, *"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."* This name change was confirmed later in Genesis

35:10: *“Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.”*

The name *Israel* receives greater significance in the unfolding plan of God. Israel means a prince or people ruling with God’s power. Israel became a family name for all of Jacob’s sons and the progeny which multiplied from their twelve tribes. When Jacob’s family multiplied into a mighty nation of some three million people at the time of the Exodus, they became collectively and nationally known as the **children of Israel**. From the Book of Exodus through the remainder of the Bible (Old and New Testaments), the descendants of Jacob-Israel were known as the children of Israel.

It was to this body of people that the Bible was written. Indeed, the focus of the entire Bible is physical Israel. This is precisely why St. Paul could boldly announce, *“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; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen”* (Romans 9:4-5). Those familiar with the sacred Scripture realize the implications of this proclamation. When you examine the subject of the adoption, the glory, covenants, law, divine service, all the promises, and the life of Jesus Christ and realize that they are *all* tied to physical Israel, what more can one say? This is the sum and substance of the entire Bible.

Unless we can identify physical Israel, we cannot comprehend the Bible. Our personal faith/trust in the person of the Lord Jesus Christ will surely lead us to study the Word of God, which in turn will surely lead us to discover the identification of physical Israel. These people are the principals of the Bible, heirs to the covenants, and the recipients of the divine blessings. They are the executors of the

commissions. They are the inheritors of the charters. They are the possessors of the Biblical guarantees. They are the seed upon whom the blessings of God have fallen.

It is no great marvel, then, that one should ask the question *Who is Israel?* This question takes us back to the Genesis record, where **physical Israel** as the chosen and elect people of God have their beginning. This record has been jealously preserved by a sovereign God throughout time. It is in the sacred Scriptures that we find the authority for the existence of physical Israel, all meticulously recorded.

The genetic seedbed out of which physical Israel would come was carefully guarded and engineered by a sovereign God. No one can read the narrative of the Genesis record and not marvel at the meticulous care that God exercised in the genetic programming of the stock out of which physical Israel would come. Those who fail to see this have missed one of the major truths of all Scripture.

When the Old Testament narrative ends, the primary body of national Israel (all twelve tribes) was in dispersion among the nations. The Northern ten tribes of Israel had been taken captive and carried into the land of the Medes by about B.C. 721 (II Kings 18:9-12). Some Bible scholars estimate that as many as ten million Israelites were carried into captivity. A major portion of the southern Kingdom of Judah had also been carried into captivity by the Assyrian armies, as evidenced in II Kings 18:13. All the fenced cities of Judah had been taken captive by Assyrian armies under Sennacherib (II Kings 18:13).

Only a remnant from Judah, Benjamin, and Levi were taken into the Babylonian captivity in about B.C. 606-607 and later in about B.C. 588. The main body of the southern Kingdom of Judah had long before joined the Israelites of the Northern Kingdom in their captivity. The Assyrians (the rod of indignation in the hands of the Eternal God) had moved the main body of twelve tribed Israel into the land

of the Medes and Persians. It was from this new homeland that millions of Israelites were to move north and west. Crossing the **Caucasus Mountains**, they poured by the millions into the steppes of Russia and on into Northwestern Europe, Scandinavia, and the British Isles.

Only a small remnant of the Kingdom of Judah returned from the seventy years in Babylon to rebuild the temple and the walls surrounding Jerusalem. Less than 50,000 people from the tribes of Judah, Benjamin, and Levi returned to Jerusalem following the Babylonian captivity. **Ezra 2:64** gives the following figures. *"The whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women"* (Ezra 2:64-65). The vast majority of all twelve tribes (numbering into the millions) were transported out of their land and never returned.

This discovery into the question *Who Is An Israelite?* would be remiss if some historical information were not inserted to demonstrate the mass migration of twelve tribed Israel from their homeland. These millions of Israelites never returned to Palestine. They became dispersed among the nations, and both James and Peter address these millions of Israelites in dispersion in their general Epistles to the twelve tribes. *"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting"* (James 1:1). The Apostle Peter, writing to the Israelites in exile, declared: *"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..."* (I Peter 1:1). The Revised Version translates I Peter 1:1 as follows: *"Peter, an apostle of Jesus Christ, to the elect*

who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." Peter was writing to the Israelites in dispersion.

St. Paul standing before King Agrippa in defense of his life, made this declaration about the existence of all twelve tribes of Israel: *"And now I stand and am judge 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). St. Paul was addressing the very same people (physical Israel of the twelve tribes) as James and Peter. Moreover, Jesus Christ Himself made it clear that He was in possession of other sheep than those Israelites living in the land of Judea. *"And other sheep 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 10:16). Who are these other sheep? They are the very same people, twelve tribed Israel in the spiritual gun sights of both James, Peter, and Paul.

Moreover, John 7:35 provides direct confirmation of the existence of Israel in dispersion in the first century of the Christian era. *"Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles and teach the Gentiles?"* The people that were dispersed among the Gentiles were primarily Israelites from the Southern Kingdom (made up of the tribes of Judah, Benjamin, and Levi). The Gentiles were the Israelites in dispersion who had been cut off from the commonwealth of Israel, divorced from the covenant, banished from the presence of God, and lost to the knowledge of who they were. Confirm this by turning to Ephesians 2:12: *"That at that time ye 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 reader will do well to turn to Hosea 1:10 and confirm that the Prophet is predicting that Israel of the Northern Kingdom (ten tribed Israel, in contrast to the Kingdom of Judah) would again become the people of 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, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.”* Reflect upon this important declaration and read Romans 9:24-26, confirming for yourself that the **Gentiles** (of the New Testament Scripture) are indeed Israel in exile and dispersion among the nations. St. Paul makes a connection between the cut off Israelites of the Northern Kingdom (ten tribed Israel) and the Gentiles who were coming to the knowledge of the Lord Jesus Christ.

Moreover, a careful reading of Romans 11 will confirm that the **Wild Olive** (Gentiles being grafted into the natural olive) were indeed the Israelites (Gentiles) in dispersion. St. Paul is bringing together the whole House of Israel (both the natural olive branches (the Kingdom of Judah) and the wild olive branches (Israel of the Northern Kingdom), and is bringing them together into one Body in Jesus Christ. Thus St. Paul can rightly say: *“And so all Israel (both Houses of Israel, Judah and Israel) shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:”* (Romans 11:26).

The student of Scripture can be better informed of the fact that the Gentiles of the New Testament were indeed the millions of Israelites who had been cut off more than seven hundred years earlier and carried into dispersion by the Assyrian Kings, by reading I Peter 2:9-10. Note that I Peter 2:9 is a paraphrase of Exodus 19:5. Peter describes the people to whom he writes in the following language:

“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:” (I Peter 2:9). Now, read Exodus 19:5-6 and notice what God said about ancient Israel: *“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation...”* The passage from Exodus and I Peter are linked to the very same race of people, the Israelites of the dispersion. The very people called Gentiles in the New Testament are the people who have an ear to hear the Lord Jesus Christ and confess Him as their Savior and Lord.

But this is not all. Return to I Peter 2:10 and read: *“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.”* Wow! Do you get the message? Is the Holy Spirit doing a wonderful and marvelous thing in your heart and mind? Are you not seeing how the Kingdom of Israel (ten tribed Israel) of the Book of Hosea is being linked to the people Peter is addressing in his Epistle? Israel has not been lost to God. Indeed, we can join in chorus and say with St. Paul: *“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...Even so then at this present time also there is a remnant according to the election of grace”* (Romans 11:1-5).

Again, the reader of the Bible must not lose the historical trail of ten tribed Israel (Northern Kingdom) following their captivity and dispersion under the rod of the Assyrian Kings. **II Esdras 13:39-45** as found in the **Apocrypha** contains this startling announcement regarding the ten tribes of Israel who had been carried into captivity by the Assyrian Kings.

“And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.”

This historical passage from **II Esdras** gives the historical record of how the Ten Tribes of Israel migrated over the Caucasus Mountains into the steppes of Russia and North-western Europe, on into Scandinavia, the British Isles, and eventually to America, Canada, Australia, New Zealand, South Africa, and other places. The population of Europe, the British Isles, and Scandinavia in the first century of the Christian era were the children of the lost ten tribes of Israel, the millions of people who some seven hundred and more years earlier had been transported out of their homeland in Canaan and taken into the land of the Medes by the Assyrian Kings.

Flavius Josephus, a well known Jewish historian living in the first century and a contemporary with many of the Apostles, confirms the existence of ten tribed Israel in the following words:

“...there are but two tribes (of Israel) in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense

multitude, and not to be estimated by numbers.” (See Flavius Josephus (Joseph ben Mattityahu ha-Cohen), *Antiquities of the Jews* (Grand Rapids, Mi: Kregel Publications, 1960) Book XI, Chapter V, Verse 2, p. 234.)

One should not be surprised that Israel of the Northern Kingdom, once removed from their land, would become lost. I Kings 14:15 is a prophetic announcement that Israel would be scattered *beyond* the limits of the Euphrates. **“For the LORD (YHWH) shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land; which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD (YHWH) to anger.”** In due time the Israelites were rooted out of their land, and millions of them were transported into the Assyrian Empire, placing them in Halah and Habor by the river of Gozan and in the various cities of the Medes (II Kings 18:11) in about B.C. 721. Millions of people sharing a unique Israelite culture, language, race, and religion do not simply vaporize. This great multitude of people, numbering ten million or more, moved in mass beyond the Caucasus mountains and began their long trek west and north into Europe, Scandinavia, and on to the British Isles.

It should not be forgotten that the word *Caucasian* came to be synonymous with the white race because the Caucasus Mountains lying between the Black and the Caspian Seas is where historians have traced the early beginnings of the Anglo-Saxon Race. Sharon Turner, a well known historian, in *The History of the Anglo-Saxons*, Paris, Baudry's European Library, Volumes I, II, and III, 1840, does an outstanding work in tracing the Anglo-Saxons back to the region of the Caucasus Mountains. The first edition of this work was published, in successive parts, between the years 1799 and 1805. A review of these three volumes will greatly aid the reader in tracing the historical movement of the

Anglo-Saxons in the earliest years of their march across Europe. I was able to obtain a set of these books while doing research in England in 1982.

It is most interesting to note what *The Jewish Encyclopedia*, Funk and Wagnalls Company, New York and London, 1905, Volume XII, p.249 has to say regarding the lost tribes of Israel. **“Tribes, Lost Ten: According to the Bible, Tiglath-pileser (II Kings XV.29) or Shalmaneser (ib. XVII. 6, XVIII.11), after the defeat of Israel, transported a majority of the inhabitants of the Northern Kingdom to Assyria, and placed them in Halah and Habor, on the stream of Gozan, and in the towns of Media...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 numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature.”** Please underscore the importance of the need for ten tribed Israel to remain in existence in order for Bible prophesy to be fulfilled. If Israel is not alive and well, the voice of the prophets and the God who inspired them must be blushing with shame.

A great mystique has always surrounded those regarded as the lost ten tribes of Israel. How could millions of people be lost to history? In truth, the missing ten tribes of Israel have been the subject of much discussion. Note the following testimony taken from the *Jewish Chronicle* for May 2, 1879. Consider the following statement regarding what Josephus has to say about the lost ten tribes of Israel:

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.”

Hence, the focus of this booklet, *Who Is An Israelite?* Who in truth and deed is physical Israel?

CHAPTER II

ISRAELITES WILL BE DRAWN TO THEIR LORD & SAVIOR JESUS CHRIST

Genuine Israelites possess general traits, such as the same racial composition. All Israelites are Caucasian, which means that they are all **Adamites** (descended from the Aw-Dawm man and woman of Genesis 1:26-27; 2:7; 2:21-24; 5:1-2). Every Israelite is an Adamite. They will be further traced from the lineage of Shem (Semitic people) and Eber (Hebrews). Only one branch of the Adamic race produced Israelites: the line of Abraham, Isaac, and Jacob-Israel. Out of this racial seedbed comes all genuine Israelites. Every Israelite—**without exception**—must be Caucasian!

All Israelites must share a common racial similarity: they must be Caucasian! Within that racial composition Israelites may range from exceptionally fair skin, blonde hair, and blue eyes to a slightly darker shade of skin, eyes that are blue, gray, green, hazel, or brown, and hair color that is very blonde, red, brunette, brown, or sometimes black. In head structure, all Israelites tend toward dolichocephalic, since most are of the Nordic branch of the Caucasian race. The natural head shape of true Israelites is for the forehead to be in an almost straight line with the chin. The appearance of the “wolf face” so common in modern Hollywood stars is *not* a trait of Biblical Israelites.

All straight descendants of Adam and Eve are Caucasians. These people have been the culture bearing stratum responsible for building all the great nations and civilizations ever to exist. The Caucasian race is divided into three primary branches: the Nordic, Mediterranean, and Alpine. **All Caucasian by race, they are descended from Noah through his three sons Shem (Nordic), Ham (Mediterranean), and Japheth (Alpine).**

and Japheth (Alpine). Israelites are descended through the Nordic line of Shem.

White skin alone does not allow one to label a person an Israelite. All Adamites, and there are tens of millions of them, are Caucasian by race and therefore white in color. Eye color, hair color and texture, cranial structure, nose, ears, and facial contour do not allow us to identify an Israelite. **We must be cautious about judging whether or not someone is an Israelite on the basis of the forgoing racial qualities.** Once we have identified a Caucasian, we are ready to look for other distinguishing traits that enable us to establish just who is an Israelite.

Believe it or not, all the distinguishing characteristics that identify which Caucasians are Israelites are *spiritual in nature.* This fact imposes a strong and compelling responsibility on every Christian to be extra careful about judging another’s racial family lineage. Once a person is identified as a Caucasian, it is imperative that we look for the spiritual indicators that mark an Israelite. What are these spiritual indicators? Three distinguishing spiritual qualities separate genuine, racial Israelites from the remainder of the Adamic creation.

The first spiritual quality of a genuine Israelite is that they have a strong and compelling need to connect to the God of Abraham, Isaac, and Jacob Israel. Genuine Israelites have such an urgent need to find spiritual fulfillment. They are in search of the one, true, and everliving God of their fathers, Abraham, Isaac, and Jacob Israel. They can never find fulfillment in the search for human knowledge, in riches and material things, in the pleasures and enjoyments of this world, or in the sensual lusts of the flesh. Genuine Israelites must find a relationship and communion with God. Without a sense of spiritual fulfillment, true Israelites are clouds without water, a ship without a rudder, a jet flying aimlessly.

This compelling need for communion with God is clearly evident among all racial Israelites. This constraining need to communicate with God began with Father Abraham, the progenitor of the Israelite race who from the beginning was in close communion with God. When Abraham pitched his tent between Bethel and Hai, **“...he builded an altar unto the LORD, (YHWH), and called upon the name of the LORD (YHWH)”** (Genesis 12:8). The narrative of the Genesis record confirms a close communion between Abraham and God Almighty (El Shaddai). **“And when Abram was ninety years old and nine, the LORD (YHWH) appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect”** (Genesis 17:1).

The Genesis record declares the faithfulness of Abraham and his close communion with God in the following words: **“For I know him, that he will command his children and they shall keep the way of the LORD (YHWH), to do justice and judgment; that the LORD (YHWH) may bring upon Abraham that which he hath spoken of him”** (Genesis 18:19). Racial Israelites are called upon to **“...look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him”** (Isaiah 51:1-2).

Racial Israelites are all descended from Abraham through his son Isaac. Isaac was the promised seed conceived when Abraham and Sarah were well past the biological age of reproduction. His conception and birth marked the miraculous beginning of the racial seedbed out which the Creator would bring His people Israel. Almighty God made the covenant of salvation with Isaac and his posterity (Genesis 17:21). For this reason Scripture is careful to state that God would call the seed of Isaac to be His covenant people: **“...In Isaac shall thy seed be called”** (Genesis 21:12; Romans 9:7; and Hebrews 11:18).

Scripture is emphatic about the racial stock of Isaac. **“...They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed”** (Romans 9:8). Abraham was the father of eight sons, born to three different women (Sarah, Hagar, and Keturah). The promised seed was to come from Abraham through his first wife Sarah. Only the seed of Isaac was counted for the seed of promise.

Through Isaac's loins God called the heirs of salvation. **“Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah”** (Psalm 77:15). The Psalmist David declared: **“For the LORD (YHWH) hath chosen Jacob unto himself, and Israel for his peculiar treasure”** (Psalm 135:4). God declares Himself to be the God of the families of Israel: **“At the same time, saith the LORD, (YHWH) will I be the God of all the families of Israel, and they shall be my people”** (Jeremiah 31:1). The God of Scripture has pledged Himself to be the God of His people forever: **“For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, (YHWH) art become their God”** (II Samuel 7:24).

When the one, true, and living God revealed Himself to Moses at the burning bush, He identified Himself as the God to one special people on the earth: **“...I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob...”** (Exodus 3:6). At sundry places throughout the narrative of Scripture, God declares Himself to be the God of Abraham, Isaac, and Jacob (Genesis 28:13). Notice in particular what Exodus 3:15-16 records regarding this relationship between God and Israel. **“And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD (YHWH) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you...Go, and gather the elders of Israel together, and say unto them, The**

LORD God (Yahweh Elohim) of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt” (Exodus 3:15-16).

Exodus 6:3-4 confirms that the Creator God revealed Himself first to the patriarchs (Abraham, Isaac, and Jacob) by the name of God Almighty (El Shaddai), and then to Israel as Jehovah (Yahweh), the God in covenant relationship with His people. **“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them” (Exodus 6:3).** No where in Scripture does God declare Himself to be the God of all the people and races of the earth. Jesus Christ Himself declared: **“I am not sent but unto the lost sheep of the house of Israel” (Matthew 15:24).** Christ our Savior made it clear *why* some people did not have ears to hear the truth. **“But ye believe not, because ye are not of my sheep, as I said unto you” (John 10:26).** These people were not His sheep because they did not believe. The reverse is also true: they did not believe because they were not His sheep. Conversely, Jesus Christ clearly stated that His sheep would hear His voice. **“My sheep hear my voice, and I know them, and they follow me:” (John 10:27).**

The first requirement of a genuine Israelite is that he must have spiritual ears to hear the Word of God. He must show a sincere conviction and belief when he hears the Word preached. At some point in their lives, racial Israelites will desire to connect to the true and living God. Many of them may need the aid of preaching (I Corinthians 1:18;21 and Romans 10:14-15): **“So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).**

God has ordained preaching/teaching to be the means by which racial Israel can be called into spiritual communion with God the Father by faith in Jesus Christ. Speaking

of those who proclaim the Gospel to lost Israel, the Prophet Isaiah declares: **“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:7).**

God has ordained that Israel must be called out from the Adam kind in every generation to receive the good news of the Gospel of the Kingdom. Preaching is the means by which God ordained the heirs of salvation to hear and believe (Romans 10:14-15). All who were ordained to salvation will hear and believe (Acts 13:48). Scripture makes it clear that no one can *know* God our Father except it be through Jesus Christ. **“I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).** Jesus Christ boldly declared: **“I am the door: by me if any man enter in, he shall be saved,...” (John 10:9).**

Moreover, God declares that every person marked in election (Ephesians 1:4 and II Timothy 1:9) will hear: **“All that the Father giveth shall come to me; and him that cometh to me I will in no wise cast out” (John 6:37).** No one can resist the drawing power of God the Father. Through the Person of the Holy Spirit, God the Father draws Israelites to His Son and our Savior Jesus Christ. **“For it is God which worketh in you both to will and to do of his good pleasure” (Philippians 2:13).** The irresistible drawing power of the Holy Spirit will make the election of God the Father effectual. Every one ordained to salvation will come to the knowledge of the truth. **“...And the Lord (YHWH) added to the church daily such as should be saved” (Acts 2:47).**

No one can will themselves to be saved in Jesus Christ. **“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Romans 9:16).** In truth, all that God the Father draws to Jesus Christ (John 6:37) will come to the saving grace of Jesus Christ. More-

over, no man can come to Jesus Christ except the Father draws Him. *“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day”* (John 6:44).

God our Father purposed in election exactly who would be saved, as referenced in Romans 8:30: *“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.”* In confirmation of the electing grace which God our Father purposed through Jesus Christ, consider Romans 11:2;5: *“God hath not cast away his people which he foreknew...Even so then at this present time also there is a remnant according to the election of grace.”*

If one considers the Bible verses that place Almighty God as absolutely sovereign in the salvation of His people and compares all the Scriptures that indicate man may be given a choice in whether or not he chooses God, one will find that God our Father will receive all the glory for the salvation of those who are saved. On the other hand, those who are not saved are lost because they choose to reject the call to salvation.

We conclude that when any one from the Adamic creation receives the truth and is saved, it is because the irresistible power of the Holy Spirit called him or her to be a vessel unto honor (Romans 9:21) in the election of God the Father. God alone opens the heart (Acts 16:14), and His sovereign work alone enables racial Israel to become the sons of God. *“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 1:12-13).

A distinguishing mark of a genuine Israelite is that at some point in this life, he must seek to connect to God the

Father by a living faith in Jesus Christ. That connection comes when the irresistible power of the Holy Spirit, proceeding from the Father through the Son, (John 15:26), draws the Israelite, like a moth to the flame, to the saving grace of Jesus Christ.

Moreover, this desire to be spiritually connected to the Creator is a recurring theme throughout the narrative of both the Old and New Testaments. Consider that the primary theme of Scripture is the mystery of Jesus Christ, kept hidden in other ages (Ephesians 3:2-5) and finally revealed at the incarnation, death, resurrection, and ascension of the Lord Jesus Christ. On the road to Emmaus, Jesus Christ clearly indicated that His life and mission were outlined in the law, the prophets, and in the psalms. Beginning in Genesis 3:15 to Zechariah 9:9, the testimony of Old Testament Scripture made Jesus Christ (Yahshua the Messiah) the centerfold of all Bible truth.

In Genesis 3:15, Jesus Christ is the One Who was to bruise the serpent's head (Romans 16:20). In the Book of Exodus, Jesus Christ is the spiritual Rock that followed Israel in the wilderness of Sinai (I Corinthians 10:4). In Leviticus, Jesus Christ as the Lamb of God is represented in all of the special offerings—including the burnt sacrifice, the meal offering for thanksgiving, the peace offering for fellowship, the sin offering, and the trespass offering. This sinless Lamb is highlighted in Leviticus 16 as the blood for which atonement would be made. In Numbers, Jesus Christ, the Messiah of Israel, is the Star out of Jacob and the Scepter Who would rise out of Israel (Numbers 24:17). In Deuteronomy 18 Jesus Christ is that Prophet that Yahweh Elohim would raise up in the midst of His people Israel (Deuteronomy 18:15).

All genuine Israelites must have a deep, conscious need for a personal relationship with the Lord Jesus Christ. The hope of the coming Messiah in ancient Israel is a scarlet

thread of truth that runs from Genesis to the conception and birth of Jesus Christ, the anointed Messiah of Israel. In the Law, the Prophets, and the Psalms, the blessed hope of the coming of the Messiah was held in high esteem. One can capture this feeling by reading the beautiful words found in the *Magnificat* (Luke 1:46-55), in the stirring words of the famous *Benedictus* (Luke 1:68-79), and in the exhilarating words of the *Nunc Dimittis* (Luke 2:29-32).

Both the Law and the Prophets, as well as the Psalms, hold a special place for the Messianic promises that would be fulfilled in the person of Jesus Christ. Consider the sacred words found in the Prophets regarding the coming of Israel's Messiah. More than 700 years before the birth of Jesus Christ, the Prophet Isaiah predicted His virgin birth (Isaiah 7:14), declaring that a child would be born and that upon His shoulders the government would rest (Isaiah 9:6).

Isaiah, the Prophet of Redemption, foretold in exalted and beautiful language unparalleled in all of Biblical literature the coming of the Messiah as the suffering servant Who would redeem His people (Isaiah 53). Isaiah is careful to chronicle the redemption of Israel by a Redeemer who would come to save His people from their sins (Isaiah 44:21-22). In numerous scriptures, Isaiah sets forth the redemption of Israel by the coming of the Messiah, the Holy One of Israel.

The Prophet Jeremiah declared that a new thing would come to pass in the earth: "...*A woman shall compass a man*" (Jeremiah 31:22). This referred to the conception of Jesus Christ as man into the womb of the Virgin Mary. In truth, the oracles spoken by the Holy Prophets contain a wealth of predictions regarding the promised, coming Messiah. Zechariah 9:9 is a forecast of the Messiah of Israel riding upon an ass and having salvation. Zechariah 12:10, looking forward to the crucifixion, foretells of those who would look upon Him whom they would pierce. With a uni-

fied voice, the Prophets speak of the Messiah Who would come to deliver Israel and turn back the captivity of His people.

The Psalms are replete with projected visions of the Messiah to come. Psalm 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, and 118 are called the Messianic Psalms. They contain a veritable storehouse of information about the promised Messiah. In every one of these Psalms, some aspect of Israel's Messiah is foretold. A careful analysis of each of the Messianic Psalms would reveal the beauty and grandeur of how the Hebrew Israelites looked forward to the long awaited Messiah.

Psalm 22 is a stirring picture of death by crucifixion: the bones out of joint (v. 14); the profuse perspiration resulting from intense suffering (v. 14); the work of the heart affected (v. 14) physical strength exhausted, and extreme thirst created (v. 15); the hands and feet pierced (v. 16); partial nudity with the idea of destroying modesty (v. 17)—these are all central to death by crucifixion. A careful reading of the Messianic Psalms confirms the dear and precious place that the coming Messiah held in the Hebrew Scriptures.

The great distinguishing spiritual mark that an Israelite must have is a heart to know God the Father by faith in Jesus Christ. A true Israelite will, at some point in time, want to know God in covenant relationship through the Lord Jesus Christ. He or she will possess a desire to walk in the discipleship of Jesus Christ and place all life and trust in Him. If you know a Caucasian who earnestly desires to know Jesus Christ and wishes for the rest of his or her life, on a consistent basis, to place all trust and confidence in Him for salvation, you know a true, racial Israelite.

Such an Israelite will know that salvation rests only in the person of the Lord Jesus Christ. He will not seek to justify himself through the knowledge and practice of the law, nor will he seek to establish his salvation on the basis

of being the seed of Abraham. Rather, he will build his trust upon the Lord Jesus Christ alone. He will not trust in the merit of the law, in the consolation of racial pedigree, or anything else. He will come as a little child and place absolute confidence and trust in the person, name, and blood of the Lord Jesus Christ for salvation.

The sinner is justified by the judicial act of God whereby He justly declares righteous one who believes in Jesus Christ. Salvation is the gift of God through faith (trust) in Jesus Christ. **It cannot be earned (Ephesians 2:8-9)**. Jesus Christ becomes the ground and foundation of the believer's stand with God the Father. The genuine Israelite brings nothing in his hand to the cross of Jesus Christ. He cannot bring forth the works of the law, nor can he take confidence in the flesh or in the meritorious works of his hands. He must appear before God the Father with a humble and contrite heart, wholly surrendered to the Lord Jesus Christ as the only justification for sin. A life fully surrendered and focused on Jesus Christ is the first and most important spiritual mark of a true, racial Israelite.

CHAPTER III

ISRAELITES MUST HAVE A SALVATION THAT WORKS

Racial Israelites who build their faith/trust in the Lord Jesus Christ and make Him the focus of their lives and salvation must have a **salvation that works**. A faith that generates a **new man** in Jesus Christ will inspire a salvation that works. The evidence of faith for a believing Israelite must be good works as measured by the standard of God and His Word. A salvation that rests upon faith in Jesus Christ brings forth fruit. The evidence of a penitent, contrite, regenerated heart is a **salvation that works**. A racial Israelite who has been transformed by the grace of Jesus Christ will bring forth good works as the evidence of spiritual rebirth.

A salvation that does not rest on true faith in Jesus Christ will bring forth dead works. Dead works are those that are brought forth apart from faith (Romans 14:23). Works that are not generated out of true faith in Jesus Christ are dead. The believing Israelite must generate all works out of a living faith in Jesus Christ, just as he should do all things by faith. Those who are justified in Jesus Christ will live by faith, which brings forth works meet for repentance and approval of God. A converted heart must render works that bring glory to God and honor to His Word.

A salvation that works is the clear presupposition throughout the corpus of Scripture. Faith generated good works in the heart of Able. He brought the firstlings of his flock and offered them unto God in atonement for sin (Genesis 4:4; Hebrews 11:4). Noah demonstrated his faith/trust in the Creator by his good works in building the Ark. Abraham confirmed his faith by receiving the sign of cir-

cumcision (Genesis 17; Romans 4:11), a sign which marked the seed of Abraham. Circumcision of the foreskin was the seal of the righteousness of faith which Abraham vested in God.

Abraham confirmed his faith as God's servant by extending an invitation to the three men (angels) to sit at his table and partake of a meal (Genesis 18). **Throughout Scripture, faith brings forth good works as the evidence of salvation.** Racial Israelites must have a special proclivity toward **good works** as the evidence of their faith in God. They should desire to *practice* their faith. They desire a faith that works, a salvation that brings forth fruit meet for godly repentance.

The **Ten Commandments** are excellent to balance faith and works. God must see faith alone—without any works—as man's justification. Man must see faith through good works. A person may claim to have faith and believe the Ten Commandments, but if his life does not confirm this faith, his witness to the world is dead—just as is his faith. If I declare my belief in the 4th Commandment and fail to remember the Sabbath day to keep it holy, my faith is dead. Conversely, if I desire from the heart to keep the 4th Commandment, my faith will be confirmed in bringing forth a Christian witness by my uncompromising commitment to the 4th Commandment.

And so it is with all the Ten Commandments. No racial Israelite can keep the Ten Commandments unless they are written on the heart in spiritual transformation and conversion. Under the Old Covenant, Israel labored to keep the Ten Commandments, but miserably failed. Racial Israelites who live by faith in Jesus Christ fulfill the righteousness contained in the law (Ten Commandments) by walking in the Spirit (Romans 8:4). Faith generates good works as measured by the standard of God's Law. Every effort to bring forth good works apart from faith will fail, because

without faith it is impossible to please God (Hebrews 11:6). Faith that is real is a faith which trusts solely in Jesus Christ for salvation. Out of that great salvation flows a course of good works.

A racial Israelite envisions three benefits from the law. Firstly, the law defines sin, judges the sinner guilty under law, and sends him to Jesus Christ, the only perfect law keeper, for justification. Secondly, the law sets forth the standard by which the racial Israelite can measure his sanctification in this world. Without a standard (the law), the Christian has no means of measuring good works. Good works must always be measured by the perfect standard of God's law. Thirdly, the racial Israelite sees the law as necessary to maintain a stable social order, punish the wicked, and reward the righteous.

A racial Israelite will have a heart that seeks to bring forth good works as the evidence of His faith in Jesus Christ. **He knows that God sees his faith alone, apart from any work of the law, as the sole basis for justification.** He also realizes that men see his works as the confirmation of his faith. A believer witnesses to unbelievers by what he does to bring forth good works. Faith is made real to the unbeliever by any good works or good fruit he sees come forth. God knows and the believer must know that justification does not stand upon good works, but on faith in Jesus Christ.

A racial Israelite desires to practice His faith, wanting to demonstrate his faith in good works that glorify God. Is this not what Jesus Christ called His children to do? ***“Let your light so shine before men that they may see your good works and glorify your Father which is in heaven”*** (Matthew 5:16). At the last great day, we shall be judged by the works that faith wrought in our lives. ***“For the Son of Man shall come in the glory of His Father with His Angels; and then he shall reward every man according to***

His works" (Matthew 16:27). A faith that does not bring forth good works will be an empty salvation on the day of judgment.

Racial Israelites must validate their faith by doing the will of their Father, which has been revealed and recorded in the Bible, Genesis to Revelation. A faith that does not bring forth the moral will of God is empty. Jesus Christ Himself addressed the problem of those who claimed Him as Lord but brought forth works of iniquity. Carefully observe the words of Matthew 7:21-23 where Christ addresses those who *claim* to believe in Him.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Many significant truths can be observed from these Scriptures. First, these were people who professed faith in Jesus Christ, calling Him "Lord." Second, they brought forth works in His name. (Many of these works can be observed among millions of people calling themselves Christian today). Finally, Jesus Christ pronounced judgment upon these people and declared their work to be a work of iniquity (lawlessness).

Upon careful examination it can be determined that the works brought forth by them were works not generated by faith. Faith that is real generates works measured by the standard of God's Word, the will of God. All works that are not brought forth in true faith will be counted as sin (Romans 14:23). Unfortunately, and maybe surprisingly to those who commit them, the wonderful works of many calling themselves Christian will be counted as works of iniquity

by a holy God. Not all people who appear Christian actually are. A racial Israelite will seek to do the will of His Father in Heaven, practicing his faith by doing what God commanded.

The decisive question before every Christian is whether they will do the will of our Father. Will they seek to obey God? *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man"* (Ecclesiastes 12:13). When we seek to do our own will (even if it is a good work) instead of what God requires in Scripture, it is a work of iniquity. Consider the words of Jesus Christ as recorded in Luke 6:46-48: *"And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock."*

Good works that accrue out of true faith are works that are measured by the standard of God's law. A good work that circumvents God's Word is a work of iniquity. Recall that when Ahio and Uzzah brought forth the Ark of God from the camp of the Philistines, they chose to transport the Ark in a manner contrary to God's instruction to the Levites. When Uzzah put forth his hand to steady the Ark in the cart, he was struck dead. They had forgotten that the will of God was that the Ark be carried on the shoulders of the Levites, not by any other method. The good work of moving the Ark had been turned into a work of iniquity.

Faith that brings forth the fruit of repentance will produce works that are in the will of God. A faith that does not transform lives into the image of Jesus Christ (Romans 8:29) and bring forth works that are measured by the standard established in God's Word is a dead faith. James summa-

rized this truth in a very powerful and succinct statement of truth: *“For as the body without the spirit is dead, so faith without works is dead also”* (James 2:26).

A racial Israelite will experience no tension between law and grace, between faith and works, between justification and sanctification. Anchored in true salvation, he will strike the right balance between law and grace. He will not be recklessly driving the vehicle of salvation from one ditch (faith) to the other (law). Rather, he will travel the salvation highway in a harmonious balance of law and grace.

The harmony between grace (faith) and law (works) is clearly outlined by St. Paul in Ephesians 2:8-10. Carefully consider these words. *“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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* Let us consider the essential points made here by the celebrated Apostle Paul.

First, salvation is established upon the foundation of grace through the believer’s faith in Jesus Christ. This salvation comes to the believer as the gift of God. If salvation could be earned, it would be a reward, not a gift. God imparts salvation by grace alone, apart from all works of the law. That salvation is the gift of God through Jesus Christ is the clear teaching of Scripture. The fact that it is a gift from God to those chosen in election does not mean that grace came without a price. The sacrifice of Jesus Christ upon the cross represented a monumental work of God. **The work of God the Father in the sacrifice of Jesus Christ upon the cross was the foundation upon which the gift of salvation rests.** Without this work of God, grace would not be possible.

Second, the grace that God confers upon the believer brings forth a new creature in Jesus Christ (II Corinthians

5:17) and corresponding changes in behavior. The believer becomes the *“...workmanship, created in Christ Jesus unto good works...”* (Eph. 2:10). Good works will follow the grace of God in salvation. And that is not all. The believer now walks the road of faith and works, knowing that both are credited to the glory of God. Grace is the gift of God by faith in Jesus Christ. Good works are made possible only by the grace given to the believer to live in obedience to the Word of God. Grace is the power which God gives the believer to bring forth good works.

The racial Israelite, recreated in the image of Jesus Christ, the New Adam of the world to come, knows that his behavior (words, deeds, actions) will measure the validity of his faith, for he knows that Scripture is clear. They who do the *works of the flesh* will not inherit the Kingdom of God. *“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God”* (Galatians 5:19-21).

The Word of God is emphatic! The racial Israelite who is born again (John 3:3) and spiritually regenerated in the image of Jesus Christ (Titus 3:5) will find major changes in his/her life. St. Paul declares in Ephesians 5:5: *“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.”* A racial Israelite will try to live a spirit-controlled life. *“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit”* (Romans 8:4).

Faith will generate in the heart of the believer a sincere desire to live and walk in righteousness. Sanctification is

the work of God in the life of the believer. Let no one think that good works issue from the heart of carnal man. Good works that are approved of God (in contrast to dead works as in Hebrews 6:1) represent the **workmanship** (Ephesians 2:10) of God in the life of the believer. Hence, St. Paul calls the believer to *"...be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God...Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience:..."* (Colossians 3:1-6).

The call of God in Scripture is clear! The believer in Jesus Christ must validate his faith by walking in obedience to the will of God, as found in the Word of God. God's moral will for His children is recorded in Scripture (Deuteronomy 29:29 and II Timothy 3:16-17). For example, St. Paul gives this charge to every disciple of the Lord Jesus Christ. *"For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God...For God hath not called us unto uncleanness, but unto holiness"* (I Thessalonians 4:3-7).

Every racial Israelite who seeks to validate his salvation in Jesus Christ must ask this question: **Is my salvation working?** Does my faith bring forth the evidence of true conversion? Do I have a converted heart? Note what Jesus Christ declared in St. Mark 7:21-23: *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."* A faith that rests in the spiritual transformation of

Jesus Christ will produce a heart that is tender toward God, one that is penitent, forgiving of personal offenders, and hungers and thirsts after righteousness (Matthew 5:6).

In all truth, millions in this generation are deceived into believing they are saved. They have been deceived into a religion of **easy believism**. Mainstream Christianity does not call for a validation of one's faith. Good works often do not follow belief and baptism in the lives of millions of professing Christians. Churches in this generation are packed out with drunks, drug addicts, and alcoholics—and this is only the tip of the sinful iceberg! Many "Christians" fail to condemn adultery; they even practice it! People who profess Christianity will file for divorce at the slightest provocation. Even people who operate abortion clinics sit in the pew of many Churches without a taint of guilt upon their conscience. **Great spiritual deception is upon the Church world in this generation.**

Perhaps those who seek to know who is an Israelite will want to meditate upon the words found in St. Luke 18:23-24: *"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."* Let those who honestly seek God know this: God will not be mocked. A faith that rests upon the sure foundations of Jesus Christ and Calvary will produce a new life in Christ, a transformation in every aspect of behavior, brought by the Holy Spirit working in the heart of the believer.

A salvation that works will bring forth fruit meet for repentance (Matthew 3:8). A faith that is real will be validated by the good works which issue forth as God's workmanship (Ephesians 2:10) in the life of every believer. James, a celebrated Churchman of the first Century and the spiritual leader of the Church in Jerusalem, had this to say about faith and works:

“Even so faith, if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?...Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.” (James 2:17-26).

James makes it clear that true faith without works is dead! As the body is dead without the spirit, so is faith without works a dead faith. There is no tension or conflict between what James says and what St. Paul says. St. Paul’s emphasis upon justification by faith is what God sees in every man. God sees faith alone, apart from any good works, as the sole basis for justification. Man sees faith through the good works generated by true faith. Hence, St. Paul emphasizes how God sees faith, while James tells us how man must see faith. God knows what is in the heart of the believer. Man also must see what is in the heart of the believer, for what he sees tells him whether or not faith is validated.

Having stressed the necessity of a salvation that works, we are ready to summarize some essential aspects of good works that are measured by the standard of God’s Word. This is not intended to be inclusive of all that Scripture tells us about good works, but it does serve as a beginning point.

1. A salvation that works seeks to bring forth and cultivate the Beatitudes enumerated by Jesus Christ in the Sermon on the Mount (Matthew 5:1-12).

2. A salvation that works seeks to bring forth the fruit of the Spirit in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22-23).

3. A salvation that works seeks to bring forth and cultivate the Christian graces as described in II Peter 2:5-9. The Christian graces that should be evident out of true faith in Jesus Christ include faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

4. A salvation that works should exhibit Christian love for all members of the Body of Christ. Jesus Christ emphasized the importance of love in the life of the believer in John 13:35: *“By this shall all men know that ye are my disciples, if ye have love one to another.”* St. Paul emphasizes the importance of enduring love in I Corinthians 13. Faith in Jesus Christ must be validated by a love that is long suffering, kind, not easily provoked, and bears all things.

5. A salvation that works is one that accepts God’s original design in every way possible. It requires a grateful heart for all the unchangeable features in our lives. With gratefulness we must learn to accept our racial background, parents, gender, birth order, brothers and sisters, physical features, mental abilities, national heritage, time in history, and the fact of aging and death. Self-acceptance is only one aspect of original design. When we purpose to seek and follow God’s original design, every aspect of our lives will be influenced by Scripture. A salvation that works seeks God’s original design in every area of life.

6. A salvation that works also wants to honor the principle of authority. Our hearts will be inclined to live in submission to the authorities God placed over us. Husbands must walk under the headship of Christ and His Church. Wives must submit to the headship of their husbands. Children should live in submission to their parents. Employees should submit to the wishes and authority of their employers. Everyone should submit to civil (magistrates) and spiritual (ministers) authorities.

Only when our authorities require us to do something that God forbids or forbid us from doing something God commands will we refuse to submit to authority. At this point of conflict, it is proper for a godly appeal to be made to our authority in an effort to find a solution. God has purposed to give protection, provision, and direction when we walk under authority. Moreover, God purposed to work through human authority to accomplish His work in our lives in time and history. Learning to submit to godly authority is a good work that validates our salvation in Jesus Christ.

7. A salvation that works seeks to live with a conscience free from guilt. We must be responsible for our words, deeds, actions, and attitude. We should live in accountability for any words we speak and deeds we commit, striving for a conscience that is void of offense toward God and man. Living with a clear conscience is a mark of spiritual maturity. A salvation that works seeks to live in daily repentance and accountability.

8. A salvation that works is willing to endure suffering and know that those whom God loves, He chastens. Suffering is necessary to refine our character and mold us into the image of Jesus Christ. Our spiritual maturity is measured by our willingness to practice forgiveness toward our offenders. A faith that rests in Jesus Christ seeks to root out every form of bitterness and allow the spirit of forgiveness to bring healing and restoration to our soul. Only when forgiveness is practiced in the life of the believer can spiritual maturity be achieved. A faith that works is a faith that cultivates **forgiveness**.

9. A salvation that works establishes God's ownership over all our material possessions, for they truly belong to God. We receive them as God blesses us. Health, talents, gifts, and all provision necessary to accumulate wealth come from God. God has made us stewards over property and wealth and will hold us accountable for how we exercise

this stewardship. Faith that is built in Jesus Christ uses wealth in ways that please God and advance His Kingdom in time and history. A salvation that works prohibits us from using that wealth in ways that are contrary to the Word of God. A living faith realizes that true security comes only in our trust/faith in God through His Son and our Savior Jesus Christ—not in material possessions.

10. A salvation that works seeks to live in moral purity, free from the slavery of lust. A true faith wishes to do that which is right—even practice self-denial in those areas that bring us to moral ruin. A faith that rests in Jesus Christ and in submission to His Word seeks to walk the high road of moral purity before marriage and in the state of marriage. Faith seeks to preserve spirit, soul, and body from every type of lust, addiction, and moral impurity.

11. A salvation that works measures success in life in terms of serving God and others. When we make the Kingdom of God and His righteousness the priority of life, all other events fall into place. We must not measure life in terms of the accumulation of wealth, property, and goods, but in how we can serve God and others. A faith that rests in Jesus Christ seeks to serve others, not ourselves.

12. A salvation that works seeks to worship God in regular corporate worship on the weekly Sabbath and annual holy days. Racial Israelites have always sought to worship God in public convocations. Such worship is confirmed with the Tabernacle in the Wilderness, in the Temple that Solomon built, and in the restoration of worship that followed the Babylonian captivity. The assembling of Christians in corporate worship is central to the plan and purpose of God. Participating in holy convocations for the worship and praise of God and instruction in His Word is a work that grows out of genuine salvation. Faithful attendance, worship, and participation in a local assembly whenever possible are surely a mark of salvation.

13. A salvation that works cultivates and practices the financial principles of Scripture. Racial Israelites must desire to honor God. A salvation that works will bring a tithe into the Sanctuary, they will reserve a tithe for the poor every third year, and will set aside an amount for keeping the annual holy days. Those who live by the financial principles of God and His Word will want to avoid debt and usury.

14. A salvation that works wants to establish a strong work ethic built upon God and His Word. God has commanded His children to work six days and rest the seventh day (Exodus 20:9-10). A faith that is alive in Jesus Christ takes dominion of the earth to the glory of God. A good work ethic is central to Christian dominion of the earth. God has called His children to dress and keep, till and work the earth to the glory and honor of His name. A right faith seeks to work the earth to the glory of God. Industry and productivity are important for all who wish to walk in the saving grace of Jesus Christ. Christian dominion and a work ethic that moves forward under the idea of "*Occupy Till I Come*" (Luke 19:13) is essential.

15. Finally, a salvation that works generates a love for the spiritual increase and physical size of the family. Marriage and children are a high priority for those who wish to live by faith in Jesus Christ. Regardless of gender or age, racial Israelites should cultivate a love of family. Children are to be viewed as the heritage of Yahweh (Psalm 127), and their increase should be viewed as a great blessing from God. The birth, training, and education of children should be held in sacred trust by parents. The increase of children and their training, education, and spiritual development should be of the highest priority.

Racial Israelites, redeemed in the blood of Jesus Christ, must try to walk forward in time and history as covenant men of God. All racial Israelites, male and female, called

by faith in Jesus Christ, must endeavor to walk forward in a salvation that works. They must try to practice their faith on a daily basis, doing that which their Savior Jesus Christ commanded them: "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me*" (Luke 9:23).

CHAPTER IV

ISRAELITES ARE PILGRIMS AND STRANGERS IN SEARCH OF ZION

Racial Israelites typically feel a yearning “*...for a city which hath foundations, whose builder and maker is God*” (Hebrews 11:10). No matter where they may reside in their exile among the nations, racial Israelites have a deep-seated sense of belonging to the land promised to their father Abraham, Isaac, and Jacob. They yearn for Zion, the land of Beulah and the very place where Father Abraham and Mother Sarah conceived Isaac, the progenitor of all true ethnic Israelites. Racial Israelites perceive themselves as strangers and pilgrims (Hebrews 11:13). Having embraced the exceeding great and precious promises of Yahweh (II Peter 1:4), they continue to view this vision afar off, knowing that one day they will see the Kingdom restored to Israel on this earth (Acts 1:6).

Israelites do not feel they belong to this present world; as strangers and pilgrims on this earth, they yearn to behold the land that Abraham “*...should after receive for an inheritance...*” (Hebrews 11:8). These ethnic Israelites desire a heavenly country, a land where the very tabernacle of God will dwell with them (Revelation 21:3). The Kingdom is not of this world (John 18:36). Their great expectation is to hear the seventh angel sound and the voices in heaven, saying: “*...The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*” (Revelation 11:15).

Racial Israelites are grounded in the promise made to their fathers Abraham, Isaac, and Jacob, looking for the glory of all lands (Ezekiel 20:6). They know that in this time and history, they have no city in which to dwell; but they

seek one to come (Hebrews 13:14). They wait for that great day when the watchman shall cry: “*...Arise ye, and let us go up to Zion unto the LORD (YHWH) our God (Elohim)*” (Jeremiah 31:6). The heart and soul of ethnic Israelites is bound eternally to the promise which Yahweh made to Father Abraham. Within that promise lies the hope and vision of a land, a glorious land, which will blossom as the rose (Isaiah 35:1) and where the fir, pine, and box tree will glorify the place of God’s sanctuary (Isaiah 60:13).

While racial Israelites know full well that they are called to take dominion of the earth to the glory of Yahweh in whatever nation they dwell, they realize the land of their exile is not their permanent home. God intended the work ethic to be strong and part of the innate character of Israelites. The command to work the earth, to dress and keep it (Genesis 2:15), is a basic drive of the Adamite/Hebrew/Israelites. This call is reflected in the instructions which Jeremiah gave the children of Judah then living in the Babylonian captivity:

“Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished” (Jeremiah 29:4-6).

Racial Israelites in all nations of their dispersion need to fulfill this call to dominion: “*...Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth*” (Genesis 1:28). The spiritual strength and physical increase of the family are central to the calling of every Israelite. Dominion of the earth can move forward only when the institution of the family is established in time and history. The multiplication of godly children and a good

work ethic are central to the work of all Israelites in every nation of their dominion.

In the midst of this call to dominion racial Israelites, born again in the image and likeness of Jesus Christ, find themselves knowing that this present evil world and the land of their exile is not the ultimate fulfillment of their spiritual life. They sense that as children of the Living God, they have a more enduring and perfect home in the land which God gave Abraham, Isaac, and Jacob Israel. These racial Israelites, born from above by the power of the Holy Spirit, are looking for that city which hath foundations resting in the promises of God (Hebrews 11:10). In this earth ethnic Israelites have “...*no continuing city, but we seek one to come*” (Hebrews 13:14).

Racial Israelites yearn for the restoration of the Kingdom to Israel (Acts 1:6). They anxiously await that great day when the God of Israel will take them one of a city and two of a family and bring them to Zion (Jeremiah 3:14). With great expectation racial Israelites look for the regathering of their people to the land of their fathers (Jeremiah 16:15). They await that great day when the watchman upon mount Ephraim shall cry: “...*Arise ye, and let us go up to Zion unto the LORD (YHWH) our God (Elohim)*” (Jeremiah 31:6). Ethnic Israelites know that there will be a restoration of the land God gave Abraham and his seed, anticipating that day when Yahweh “...*shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD (YHWH)...*” (Isaiah 51:3).

Racial Israelites do not yearn for the old Jerusalem or for the barren waste lands that are now deprived of heaven's blessing. Israelites in exile clearly realize that the present state of Palestine is resting on the foundation of **political Zionism** which has no claim to the promises God made to Israel. Political Zionism is a movement which was founded,

organized, and exploited by those who claim to be Judah (Revelation 2:9; 3:9), but are not. Scripture declares that they are not Jews (Judah), but are of the synagogue of Satan. A vast majority of all modern Jews living in Palestine are not Israelites and have no racial connection to Abraham, Isaac, and Jacob Israel. The small number of racial Israelites living in Palestine represents a tiny fraction of the total number of racial Israelites now in exile among the nations. Ethnic Israelites, often called Anglo-Saxons, are numbered by the tens of millions and can be found throughout the world.

Most all of the racial Israelites are now in exile among the nations. They are the dispersed of Judah and the outcasts of Israel (Isaiah 11:12), the racial stock that built the Western Christian nations of the world and produced the British Isles, Scandinavia, Europe, the Dominion of Canada, Australia, New Zealand, So. Africa, Rhodesia, The United States of America, and other civilized countries.

Political Zionism has nothing to do with Abraham and his seed. The Promised Land of the Bible has nothing in common with the Zionist State that came into existence in 1948. Without billions of dollars from the United States of America, the modern state of Israeli, an expression of political Zionism, would never have survived. Without annual appropriations from the U.S. Treasury, the present Jewish State of Israeli would cease to exist.

Those who try to validate their claim to being racial Israelites in the late 19th Century sought to wrest Palestine from the Arabs and plant themselves upon the land of Israel. In this sense they felt that their claim to being Biblical Israel would be validated. Racial Israel, redeemed by Jesus Christ their Messiah and Savior, has been assured that these impostors will be rooted out of Zion at a future time appointed by God: “*That they (racial Israel) may possess the remnant of Edom, and of all the heathen, which are*

called by my name, saith the LORD (YHWH) that doeth this" (Amos 9:12).

Ezekiel 36:1-7 fully exposes the attempt of the Edomites (enemies of racial Israelites) to wrest the land of Israel from God's people. *"Therefore thus saith the Lord GOD; (YHWH) Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey"* (Ezekiel 36:5). Indeed, the enemies of racial Israel have taken control of the land given to Abraham and his seed since their expulsion from the land at the time of the Assyrian and Babylonian captivities. Isaiah could very well declare that ethnic Israel had possessed this land but a little while. *"The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary"* (Isaiah 63:18).

Racial Israelites may better understand why they yearn for the restoration of the Kingdom to Israel in the land of their fathers if they consider Amos 9:9: *"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."* One of the long held interpretations of this passage of Scripture is that Israel in dispersion, scattered as exiles among the nations, would never take permanent root outside the land given them by the covenant of their God.

Moreover, ethnic Israelites in exile among the nations must understand that they will never be lost to the knowledge of their God. St. Paul, writing in the last half of the first century of the Christian era, declared of racial Israel: *"God hath not cast away his people which he foreknew...Even so then at this present time also there is a remnant according to the election of grace"* (Romans 11:2,5). Writing in about A.D. 65, St. Peter addressed his

epistle to Israelites in dispersion: *"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..."* (I Peter 1:1-2). St. James likewise addressed his epistle to Israel in dispersion: *"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting"* (James 1:1).

Students of the Bible clearly realize that Israel was ordained to be the people of God forever. The testimony of the Living God toward Israel is beautifully expressed in II Samuel 7:24: *"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, (YHWH) art become their God."* The Psalmist David summed up the relationship between Israel and the Eternal God in this manner: *"For the LORD (YHWH) hath chosen Jacob unto himself, and Israel for his peculiar treasure"* (Psalm 135:4). Centuries later Jesus Christ would declare of Israel: *"...I am not sent but unto the lost sheep of the house of Israel"* (Matthew 15:24). Israel is not lost in the narrative of the New Testament. The Gospels, Epistles, and the Revelation letter speak clearly about racial Israel.

Revelation 7 says that some 144,000 Israelites, 12,000 from all the tribes in Israel (Revelation 7:4), are to be sealed in the time of Jacob's Trouble (Jeremiah 30:7; Daniel 12:1; Matthew 24:21-22) when the wrath of God is poured upon the earth. Revelation 12 speaks of the woman Israel being carried away and preserved in the wilderness (Revelation 12:6;14) during the time of Jacob's Trouble. In Revelation 14, there are 144,000 fully redeemed Israelites who are the firstfruits unto God and Jesus Christ (Revelation 14:4). Revelation 21 speaks of the Bride, the Lamb's wife, and then identifies her as the twelve tribes of Israel (Revelation 21:9-12).

The clergy and most Christians have lost racial Israel in this generation. Those who have attempted to find them

have concluded that they must be found in the small number of Jews who have gathered in Palestine during this century. Many historians have concluded that the ten tribes of Israel that were carried into captivity by the Assyrian Kings beginning in 741 to 721 B.C. have simply been lost to history. Learned theologians have simply written the subject off as having no serious consideration. In truth the God of the Bible has neither cast away or lost His people whom he foreknew, elected, and predestinated to salvation.

Indeed, God made it clear that the continuation of physical Israel on this earth would be as certain as the very existence of the sun, the moon, and the stars. *“Thus saith the LORD, (YHWH) 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 (YHWH) of hosts is his name: If those ordinances depart from before me, saith the LORD, (YHWH) then the seed of Israel also shall cease from being a nation before me for ever”* (Jeremiah 31:35-36). Are the sun, moon, and stars still shining in the heavens? Then racial Israel remains on this earth today.

It is most interesting that the clergy, in their attempt to reconcile all that the Bible has to say about Israel, has attempted to transfer everything about ethnic Israel to the Gentiles. The international Gentile church has replaced genetic Israel. The clergy has simply replaced Israel with the church, transferring whatever God promised Israel to the church. They then assign the term “spiritual Israel” to all the races that constitute this multi-racial, multi-cultural church.

For this and a multitude of other reasons, it has become difficult for most people to know how to identify Israel in this generation. The clergy claim that all Christians are a type of *spiritual* Israel and that physical Israel is, for the most part, lost from the pages of history. Evangelical Christians believe that all that is left of racial Israel is what you

see in modern Palestine plus the scattered remnant of today’s Jews living outside the boundaries of Palestine. Most secular historians have never bothered to seriously inquire into the disappearance of ten million or more racial Israelites from the land of Palestine at the time of the Assyrian captivity. How, then, can we know who Israelites are in this generation? Since that is the purpose of this booklet, let us move forward in this inquiry.

Serious students of the Bible who are interested in a valid answer to know how to identify a racial Israelite will want to study deeply into this question. After all, St. Paul, apostle to the Gentiles and the most celebrated writer of the New Testament, declared that seven of the most important truths in all the Bible belonged to Israel. They included just about every significant truth chronicled in Scripture. Consider what St. Paul declared about Israelites in Romans 9:4-5:

“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; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

Study carefully what Paul says here. Not only does he give to Israel all the glory, covenants, giving of the law, divine service of worship, and the promises, but also he grants Israel the adoption. Now that ought to turn every Gentile head reading this! Why? Because the adoption was given to Israel. That is, the entire **grafting in** belongs to Israel, which means that the so called Gentiles of the New Testament indeed are racial Israel. The Gentiles of the New Testament are a portion of the House of Israel then living in the dispersion. Finally, do not be shocked at Paul’s final statement. Regarding the flesh, Jesus Christ came to Israel. There you have it: the total sum and substance of the New Testament belongs to Israel.

The innate calling of ethnic Israelites to the land of their fathers can best be understood by a careful review of the *unconditional covenant* which Yahweh Elohim made with His servant Abraham, confirmed in Isaac, established in Jacob, and multiplied in twelve tribes Israel. Consider the terms of this unconditional covenant (sometimes called the Palestinian covenant and, by other clergy, the Abrahamic covenant).

God tells Abraham that he is to leave his country and kindred, and his father's house, and go "...unto a land that *I will shew thee*" (Genesis 12:1). In Genesis 13:14-17 God tells Abraham to look at and walk upon the land He will be given. "*And the LORD (YHWH) said unto Abram,...Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever...Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*" The land Father Abraham was viewing and walking was to be given to him for ever. But this is not the end of the promise. Read on!

In Genesis 15, God made a covenant with Abraham that his seed would become as the stars in heaven. God had said unto Abraham: "...*Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be*" (Genesis 15:5). Later in this same chapter, verse eighteen, God tells Abraham: "*In the same day the LORD (YHWH) made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*" A careful examination of the boundaries of this land reveals a large land mass that reaches all the way from the shores of the Mediterranean Sea to the Persian Gulf. It is surprising to see how many nations (states) now constitute this area of the world. All of this land was given by God to Abraham and his seed.

In Genesis 17 God gives Abraham the covenant of circumcision. At this same time God tells Abraham at least three other important truths. First is that the Almighty will be a God by covenant agreement with Abraham and his seed forever: "*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 17:7). God declares Himself to be the God of Abraham and his seed for all of time, history, and eternity.

Secondly, Abraham is promised title deed in perpetuity to the land of Israel: "*And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God*" (Genesis 17:8). The land of Canaan, extending from the river of Egypt all the way to the great Euphrates (Genesis 15:18), was to become the possession of Abraham and his seed forever. Thirdly, the covenant promises were to be carried forth by Isaac, chosen as the heir to these covenant blessings. "*But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year*" (Genesis 17:21).

Title deed to all the land of Canaan was given to Abraham and his seed by an everlasting covenant. This covenant was *unconditional*—not dependent on any standard of performance by Abraham or his seed—and confirmed in Isaac when the Almighty declared: "*And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed*" (Genesis 26:4). This unconditional covenant of the land of Canaan was later established with Jacob: "...*God Almighty (El Shaddai) bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give the blessing of Abraham, to thee, and to thy seed with thee; that thou*

mayest inherit the land wherein thou art a stranger, which God gave unto Abraham” (Genesis 28:4-5).

The covenant promise of a land is carried forward throughout the corpus of the Scripture. When the children of Israel were making their exodus from Egypt, God reaffirmed the promise of a land by a covenant with the Hebrews: *“And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers...And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Yahweh” (Exodus 6:4,8).*

This land was to be blessed above all others. The blessings God purposed to bring to it are described in Deuteronomy 8:7-9 and 11:11-12: *“For the LORD (YHWH) thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey: A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass....But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the LORD (YHWH) thy God (Elohim) careth for: the eyes of the LORD (YHWH) thy God are always upon it, from the beginning of the year even unto the end of the year.”*

The appointment of a land that would serve as God’s appointed place for His people Israel is clearly evident in Scripture. In the days of King David, this promise is given regarding this appointed place: *“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict*

them any more, as before time” (II Samuel 7:10). This appointed place is the very land which God gave by unconditional covenant to Abraham and his seed after him. This particular statement is a prophesy of that coming day when the Kingdom will again be restored to Israel in a divine, earthly theocracy (Acts 1:6).

II Samuel 7:10 has been wrested out of context on numerous occasions; Bible expositors have taken great liberty to make the appointed place appear to be some land other than the land originally given to Abraham, Isaac, and Jacob-Israel. Some Bible students insist that this appointed place must be America, while others insist it is the British Isles, or Australia, New Zealand, South Africa, or other countries where racial Israel has been in exile. Confusion abounds in the Biblical literature of those claiming a *new* appointed place. All of these arguments are based on the presumption that God wants a new place, a land other than that given in perpetuity to Abraham and his seed.

Students of the Bible need to re-examine their position on II Samuel 7:10. God is not calling for a new land! Neither will He be frustrated. God will not break His Word to Father Abraham and his seed. Those who believe that God has created a new appointed place need to carefully examine the unconditional covenant God made with Abraham in giving him the original (one and only) Promised Land. **No new land has been appointed for Israel in this world or in that world to come.** II Samuel 7:10 is a text with far reaching prophetic implications. It refers to a time when God will build His Kingdom in that land and the children of wickedness will no longer be present.

The children of wickedness have followed Israel in their exile among the nations. America has been afflicted with millions of the children of wickedness. This is true to a lesser extent for the British Isles, Australia, New Zealand, So. Africa, and all of Europe. **If the primary criteria for the**

new appointed place is that the children of wickedness will not afflict Israel, then there is no one place that qualifies for the appointed place. The appointed place of II Samuel is the same land given by covenant to Abraham and his seed forever. It is talking about a time in the restoration of the Kingdom when the wicked will be removed (See Matthew 13:30; 40-41).

The everlasting nature of the covenant which God promised Abraham in regards to the land of Canaan is found in I Chronicles 16:13-18: *“O ye seed of Israel his servant, ye children of Jacob his chosen ones. He is the LORD (YHWH) our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.”* Study the words of this covenant promise and discover why the words of II Samuel do not require a new land.

The everlasting nature of this Promised Land is also confirmed in Psalm 105:6-11: *“O ye seed of Abraham his servant, ye children of Jacob his chosen...He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.”*

Sometimes Bible students confuse the Promised Land with other lands that Israel was promised by virtue of Patriarchal blessings given by Jacob-Israel to the seed of Joseph. Genesis 48:16-19 confirms that the **birthright** seed of Ephraim and Manasseh was to become a *“...multitude in*

the midst of the earth” (Genesis 48:16). Indeed, the seed of Joseph through his sons Ephraim and Manasseh was to *“become a multitude of nations”* (Genesis 48:19). The nation and company of nations promised Jacob (Genesis 35:11) are separate from the Promised Land given to Abraham and his seed by a perpetual covenant. The birthright promise given to Joseph (and his sons Ephraim and Manasseh) in Deuteronomy 33:13-17 has no connection to the Promised Land given to Abraham and his seed by unconditional covenant.

Turn to Hebrews 11:8-10 and notice that Abraham was given the Promised Land as a future inheritance. Abraham did not in his life time inherit it (Acts 7:5), but his seed did, as Scripture declares: *“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.”*

Every racial Israelite shares in the covenant promise made to Father Abraham and his seed. This covenant was everlasting—not contingent upon a particular kind of performance by Abraham and his children. Abraham and his seed will possess this land when the Kingdom is restored to Israel (Acts 1:6). We are told by Jesus Christ of that great day when redeemed Israel will gather into this land. *“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God”* (Luke 13:29).

The promise of the regathering of redeemed Israel to this land is confirmed throughout the prophets. Speaking to Israel, the Prophet Isaiah declared: *“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...Let all the nations be gathered together, and let the people be assembled:..." (Isaiah 43:5-9).

In the heart of every racial Israelite must be this yearning to live in the land of promise. What a glorious promise to know that one day, the redeemed in Jesus Christ will walk that Promised Land! It will be a glorious land, restored to all of its former beauty and grandeur. It will again be a land of milk and honey, a land abundantly blessed by the providence and goodness of God in the new heaven and the new earth. It will be a land where the wolf shall dwell with the lamb, and the lion will lie down with the calf, and a little child shall lead them (Isaiah 11:6).

The Prophet Micah declares that in that glorious day, *"...many nations shall come, and say, Come, and let us go up to the mountain of the LORD (YHWH), and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD (YHWH) from Jerusalem"* (Micah 4:2).

Racial Israelites in this time of history must take dominion of the land where they live currently. How so? By building houses, planting gardens, working the soil, taking a wife, multiplying children, building sanctuaries, and generally taking dominion of the earth to the glory of God. They must work with their hands, employ their minds, multiply their talents, and till the earth. Yet, in their spiritual eye, they will still long to return to Zion! They will be *"...looking for a city which hath foundations, whose builder and maker is God....For here have we no continuing city, but we seek one to come"* (Hebrews 11:10; 13:14). This is a mark of all ethnic Israelites of the seed of Abraham, Isaac, and Jacob Israel.

CHAPTER V

WHO IS ISRAEL? DOES IT REALLY MAKE ANY DIFFERENCE?

Many people, including Bible students, often ask this question regarding Israel. Does it really make any difference? Is it really that important to know who Israel is? Why should I be concerned about knowing who racial Israel is anyway? If I love God and have faith in Jesus Christ, do I really need to know who Israel is? What difference does it make? In response to these questions, may I call forth the most widely recommended expert among mortals? Any theologian you can name, living or dead, would not bear a greater testimony than that of St. Paul.

Can we allow St. Paul, the celebrated apostle to the Gentiles, tell us who an Israelite is? St. Paul himself was an Israelite! He was a member of the tribe of Benjamin, an Israelite in race and faith. He should be considered an expert on the subject of *why* it is important to know who Israelites are.

Israel appears more than 2,500 times in the Bible! It is the family name for the thousands of millions of people (Genesis 24:60) descended from the loins of Abraham, Isaac, and Jacob Israel. The word *Israel* is never a substitute for the word *Jew*; these words are not synonyms! All descendants of Judah (true Jews) are Israelites, but not all Israelites are of Judah, or Jews. The word *Judah* (Jews) almost always applies only to the descendants of the Tribe of Judah or to the inhabitants of Palestine during the lifetime of Jesus Christ (and then only to portions of Judah, Benjamin, Levi, and individuals from the other tribes).

Even casual readers of the Bible are often surprised by the emphatic declarations which the Bible makes regard-

ing Israel and the kingdom. For example, in Romans 9:4-5, Paul makes this extraordinary statement about Israel: "*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; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*"

It requires no great knowledge of the Bible to realize in a flash that St. Paul truly encompassed the total Bible in his startling declaration about Israel. The adoption, the glory, the covenants, the law, the divine service of God, the many promises of Scripture, and even Jesus Christ Himself were all reserved for Israel, the people of the Book. At first glance, the significance of this declaration by the great Apostle of the faith might be missed. Upon closer observation, however, this announcement is tantamount to that of a theological truth being dropped in the middle of the world's largest seminary. When the ash has cleared away and the rubble is removed from the scene, it becomes apparent that Romans 9:4-5 is a box top vision of how all the Bible is to be understood.

If the adoption belongs to Israel, a long-enduring and time-honored landmark of modern preaching is squarely challenged. Just about every church in mainstream Christianity applies the adoption to the **non-Israelites**. That the adoption belongs to Israel will have even more relevance when you remember that Galatians 4:5 and Ephesians 1:5 also confirm the connection between **physical Israel** and the great **adoption**. That the adoption belongs exclusively to Israel should occasion no surprise to anyone familiar with the Old Testament.

At its conclusion, the Northern Kingdom of ten-tribed Israel, in addition to a major portion of Judah, Benjamin, and Levi, was in exile among the nations. The Prophets are replete with the promise that divorced Israel in dispersion

will again be called the children of God (Hosea 1:2; 2:23). Divorced Israel, in exile among the nations, separated from the commonwealth of Israel, and strangers to the covenants (Ephesians 2:12), was the subject of the great adoption found in the New Testament. Indeed, the Gentiles of the New Testament are the lost sheep of the House of Israel, called out of spiritual darkness and **adopted** as the wild olive tree (Romans 11) into the natural root stock of Israel, out of which they originally came.

The theological implications of the connection between divorced Israel and the promised adoption are enough to push the needle on the Richter scale out of its case. This amounts to a theological earthquake. In truth, there is no Biblical authority whatever for building a multi-racial, multi-cultural Church in modern America or any other nation in the Anglo-Saxon world. The grafting into the Body of Jesus Christ, the great adoption, belongs to Israel. The people of physical Israel are they who were to be adopted (grafted in) and united with Judah to make up the Body of Christ, the Church of the Living God. In truth, physical Israel (in dispersion) becomes spiritual Israel by being grafted into the covenant by the grace and mercy of Jesus Christ and His shed blood.

The theological underpinnings for building a multi-racial church during the last half of the 20th century rise from teaching that the adoption belongs to the non-Israelite, third world nations. Mainstream Christianity has built its theological castle on the basis of the adoption pertaining to peoples/races that are *not* Israel. Scripture places a direct challenge to this presupposition and gives the adoption, the grafting in, to physical Israel—divorced from God and scattered in exile among the nations, but living in the promise that they would once again become the people of God.

The adoption is not all that was given to Israel. The glory also is hers (Romans 9:4). The privilege of coming into the

very presence of uncreated God and dwelling in His Shekinah glory is a privilege granted only to the Israelites. The cloud by day and the pillar of fire by night followed Israel through their wanderings in the Sinai Desert. The cloud of glory filled the Tabernacle in the Wilderness and later followed the Ark of the Covenant into the temple which Solomon built. The grandeur of the Eternal God was a spiritual phenomena reserved only for Israel. On the basis of the entire canon of Old Testament scripture, St. Paul could rightly conclude that the privilege of being in communion with Yahweh and beholding His glory was a special blessing reserved for Israel.

Ten-tribed Israel of the Northern Kingdom, divorced and separated from the covenant God of Israel, lost their spiritual communion with God. Divorced Israel, again true to the promise of their God, was to *"...abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim"* (Hosea 3:4). This branch of Israel, divorced from their God and separated from the commonwealth of Israel (Ephesians 2:12), was not to remain forever separated from God. The promise of God was that *"Afterward shall the children of Israel return, and seek the LORD (YHWH) their God, and David their king; and shall fear the LORD (YHWH) and his goodness in the latter days"* (Hosea 3:5).

Israel was to be grafted (adopted) back into the commonwealth of Israel by the blood of Jesus Christ. Ephesians 2:13-14 is directed to the adoption or grafting in of divorced Israel: *"But now in Christ Jesus ye who sometimes were far off"* (Israel in divorce and exile among the nations) *"are made nigh by the blood of Christ. For he is our peace, who hath made both one,"* (that is Judah and Israel) *"and hath broken down the middle wall of partition between us;"* (that is Judah and Israel).

Upon further examination, St. Paul proclaims that the covenants belonged to Israel. A mere cursory examination of the sacred text confirms this to be true. The Abrahamic covenant (the covenant of promise), the Mosaic covenant of the Ten Commandments, the Davidic covenant of the eternal throne, the New Covenant to be given to the House of Israel and the House of Judah (Jeremiah 31:31-34), and the Levitical covenant of an everlasting ministry, all resting on the eternal covenant of God and confirmed in Jesus Christ, were given to physical Israel. Never in Scripture are these covenants, conditional or unconditional, ever transferred to non-Israelites, nor are they altered or modified to be inclusive to the whole world.

The fact that the Law was given to Israel takes on tremendous significance when it is remembered that Jesus Christ came *"To redeem them that were under the law, that we might receive the adoption of sons"* (Galatians 4:5). Scripture declares that *"sin is not imputed when there is no law"* (Romans 5:13). Moreover, the Divine Record declares *"for where no law is, there is no transgression"* (Romans 4:15). Jesus Christ came to redeem those who were under the law (Galatians 4:5).

The law pertained to Israel, and no other people (Psalm 147:19-20). *"He 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 ye the LORD (YHWH)."* For additional scriptural proofs, see Psalm 78:5; Psalm 103:7; Isaiah 51:7; and Exodus Chapters 19, 20, 21, 22, 23, and 24. The law as confirmed by St. Paul in Romans 9:4 was exclusive to Israel.

The offense of original sin (Romans 5:12) was brought against Israel, the people under law. By the law was the knowledge of sin (Romans 3:20; Romans 7:7; and I John 3:4). Sin was defined and identified among the people who

were under the law. Both the House of Israel and the House of Judah were held accountable under law. Having failed to keep the covenant (Ten Commandments), statutes, and judgments of the law, Israel came under the penalty (curse of the law as in Galatians 3:13). Jesus Christ came to redeem Israel from the curse or penalty (death sentence) under which they were held. The people who were redeemed (purchased or bought) were the people being held under the penalty (or curse) of the law. **Israel was that people.** Jesus Christ came to redeem Israel, the only people being held under the penalty or curse of the law.

The divine service given to Israel for the Tabernacle in the Wilderness became the standard for lawful worship (Hebrews 9:1). This pattern of worship was followed in the Temple built by Solomon and in the unfolding history of the Israelites. No other people on earth ever were given this divine service. Beginning in Exodus 25 through the remainder of this book, the divine service for Israelites is established. This divine service found its perfection during the reign of King David in the Tabernacle which he pitched on Mt. Zion, the City of David. In this setting the divine service reached its greatest heights. This same general pattern for worship given Israel in the Sinai Wilderness set the standard and will be present when the Kingdom is restored to Israel (Acts 1:6).

Romans 9:4 confirms that the promises were given to the Israelites. The promises given to Israel begin with the call of Abraham from Ur of the Chaldees and continue throughout the history of the Israelite race. These promises move beyond time as we know it into the restored Kingdom of God on earth. An exhaustive list of all the promises God made to Israel would be lengthy indeed. Consider the promises made to Abraham, confirmed in Isaac, established in Jacob, and multiplied in Israel. These promises cover a grand agenda of events into the eternal age of the restored Kingdom of God.

The promises given to Israel confirm them to be heirs to the covenants and recipients of the divine blessings. They are the executors of the commissions. To Israel belong the great charters, the Biblical guarantees. Indeed, Israel is the seed upon whom the blessings of God have fallen. These blessings are encompassed in a legion of promises that reach all the way from Genesis to the maps.

In returning to St. Paul's affirmation that the promises were made to Israel, let this be clear: brief elaboration on any one of the many promises given to Israel would quickly turn into a major unfolding of Bible truth. Abraham was promised that his seed would multiply as the stars of heaven (Genesis 15:5), and that the land of promise would belong to him and his seed after him for an everlasting covenant (Psalm 105:8-12). Abraham and his seed were given permanent title deed to the land of Palestine. Moreover, the geographical limits of this land were by no means those which we see in the present state of Israeli. The original boundaries of the Promised Land encompassed vast regions of the earth's surface.

Rebekah, the wife of Isaac, was promised to be the mother of thousands of millions (billions) of people (Genesis 24:60). The seed of Jacob was promised to expand into a nation and company of nations (Genesis 35:11). The birthright family of Joseph (fulfilled in Ephraim and Manasseh) was to become a multitude of nations in the midst of the earth (Genesis 48:16,19). By the witness of the sun, moon, and stars (Jeremiah 31:35-37), Israel was promised to continue to exist as a nation. By the witness of the covenant of day and night, David was promised a continual heir upon his throne and the Levites a continuing ministry (Jeremiah 33:17-26). By the covenant of a new heaven and a new earth, the Eternal God has promised that the seed and name of Israel will remain in the earth (Isaiah 66:22).

Finally, St. Paul drops a bombshell in Romans 9:5 by declaring of the Israelites: *"...of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."* It is only natural for those who have carefully examined the sacred Scripture to confirm that Jesus Christ came as a Kinsman Redeemer to purchase, buy back, or redeem His people Israel. Israel as a race had come under the bondage of sin and death and had no remedy under law to redeem themselves. The law of redemption required a firstborn male, without sin, to make a proper atonement. No one in Israel was without sin (Romans 3:10-11, 5:12).

Jesus Christ, the firstborn male, a lamb without spot or taint of sin, fulfilled every requirement of the law of blood sacrifice. Jesus Christ took not on Himself the nature of angels, but *"...he took on him the seed of Abraham."* In order to qualify as a kinsman redeemer under the law (Leviticus 25:47-52), he must be a near kinsman. Jesus Christ, the Word made flesh, took on the flesh of Abraham of the tribe of Judah, of the seed of David (Romans 1:3 and II Timothy 2:8). He came to redeem, buy back from sin and death, those near kinsmen (Israelites) who were of his flesh and of his bone (Ephesians 5:30). It is in the context of the law of kinsman redemption that Jesus Christ could declare: *"I am not sent but unto the lost sheep of the House of Israel"* (Matthew 15:24).

Jesus Christ coming to redeem His kinsman could rightly commission the apostles to *"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel"* (Matthew 10:5-6). It should occasion no surprise to find Jesus saying, *"My sheep hear my voice, and I know them, and they follow me:"* (John 10:27). Conversely, Jesus Christ also had declared, *"But ye believe not, because ye are not of my sheep, as I said unto you."* These people were not His sheep because they did not believe. They did

not believe because they were not His sheep. St. Paul was right on target when he declared that Jesus Christ came to confirm the promises made unto the fathers (Romans 15:8).

That Jesus Christ came to redeem the seed of Israel is confirmed in Psalm 77:15: *"Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah."* Speaking of Israel, the prophet Amos declared: *"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."* Israel, being under law, would be held accountable for their sins and iniquities. The God of the Bible declares Himself to be God of the families of Israel: *"At the same time, saith the LORD, (YHWH) will I be the God of all the families of Israel, and they shall be my people"* (Jeremiah 31:1).

Indeed, the God of Israel declared Israel to be His people forever. *"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, (YHWH) art become their God"* (II Samuel 7:24). Keeping these facts in mind, it should occasion no surprise to hear the Apostles declare in Acts 5:31 regarding the Lord Jesus Christ: *"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."* Speaking again of Jesus Christ, the Scripture declares: *"Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:"* (Acts 13:23). This theme is echoed again in Luke 24:21 by the disciples on the road to Emmaus. *"But we trusted that it had been he which should have redeemed Israel:..."*

That Jesus Christ came as a Kinsman Redeemer to buy back Israelites from the bondage of sin and death is about as certain as anything found in sacred Writ. Indeed, in Romans 10:1 St. Paul declares: *"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."* Paul continues in Romans 11:1-2, *"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..." For these same reasons, St. Paul could declare before King Agrippa: *"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..."*

Who is Israel is a relevant and important question for anyone who opens the Bible. Every Christian must answer it for himself because it really does make a difference. The Bible is an Israelite book from cover to cover. From Genesis to the Revelation letter, the Bible was written to, for, and about Israel. Every writer of the Bible was an Israelite! The Bible is an Israelitish book, and no one should attempt to understand it without knowing just who Israel is. Jesus Christ came as a Kinsman Redeemer to save His people, the Israelites, from their sin. This is the plain truth of the Bible. All who earnestly seek to know God need to know this truth.



Are You An Israelite?

Who is an Israelite? The answer to this question could lead you into one of the most amazing discoveries of your lifetime. At first thought, this question may seem unimportant to you. You may even be among those many Christians who would say, "*What difference does it make whether or not I am an Israelite?*" Would you be surprised if I told you that not many people in all the world, including most clergy, can honestly, truthfully answer this question?

Would you be challenged if I told you that the Creator of heaven and earth really does want *you* to know the answer? Have you ever been on a treasure hunt? Were you disappointed because there was no treasure found? Friend, there is treasure to be found. It is in the answer to the question, "*Who is an Israelite?*" Thank you for taking time to embark upon one of the most exciting adventures of your lifetime.