

# Concerning Israel

This is our understanding of the differences between the promises personally made to Jacob by God before his name was changed to Israel; to Jacob (by God) after his name was changed to Israel; and to the twelve tribes of Israel made through the mediator Moses: We believe that it is important to understand the due order of the fulfillment of these promises if we are to rightly divide the Word of Truth. It is especially important to those who have been prepared not only to understand the message, but also to give witness of the message, and to defend the faith against the attacks of heretics (self-opinionated people) who base their beliefs on the institutional error of denominational Christianity. We must all remember that the people of Israel crossed the Red Sea on dry ground, with the waters of that sea "heaped" up on either side of them; they followed the "pillar of cloud" by day and were attended by a "pillar of fire" at night; they neither sowed nor reaped, but picked up their bread each morning from the ground, and washed it down with water which came from the Rock that followed them, and that Rock was Christ; and, in spite of all these miraculous things which attended their daily existence, they rebelled against God; and, only Caleb and Joshua (and some priests from the house of Levi), among those over the age of 20 and under the age of 50, survived the 40 years in the wilderness to cross over Jordan. God destroyed 599,998 of Israel's finest because they would not obey Him and cross over Jordan to occupy the land which He had promised to the Seed of Abraham. We are in a comparable situation today, that is, as far as the "church" is concerned. Service to God has been reduced to sitting on a bench in some building on the corner of some street where a few songs are sung, a few "shekels" are dropped into the offering plate, and the people can hardly wait to leave for a meal at Denny's or to view the sporting event of the day. I know that a great judgment is about to come upon those who call upon the name of the Lord and do not do the things that He says (see [Mat. 7:21-29](#)). We hope that the following words will not only be interesting, but helpful to you as you prepare for the ministry that you will have during the "days of vengeance" which are shortly to come on the United States, and upon the whole earth, as we wait for the appearing of that great God and our Savior, Jesus Christ, the Righteous and Holy One of Israel.

We praise the Lord for His Spirit and for the Word of His testimony which comes forth from the vessels of His habitation. We know that most of the church, especially in this country have many different opinions of who "Israel" is, or rather who the "Church" is as it relates to "Israel." In times past we have found this topic to be a cause of great trouble among those who call Jesus Lord (not everyone who calls Jesus Lord is **in Christ**). These things cannot be understood by the will of man's intellect, but only by the Revelation of the Holy Ghost. Our prayer for you is that as you read, the Spirit of God will stand alongside and show you the things of Jesus.

## JUST WHO IS ISRAEL?

In order to begin this discussion of who Israel is, rather than who Israel is not, I will begin with the Covenant that God made with Abram and his seed in [Genesis, Chapter 15](#). In that account it is reported that God promised Abram and his seed all the land from the river Euphrates to the river of Egypt, all the land occupied at that time by the people identified in verses 19 and 20. Some scholars believe that this territory extends from the river Nile to the Euphrates; others believe that there is a "wadi" in the Sinai which forms the western boundary of the land promised to Abram and his seed. However, in [Genesis, Chapter 17](#), after God had changed Abram's name to Abraham, He promised him all the land of "Canaan" for an everlasting possession (see [Gen. 17:5-8](#)). We submit to you that if you research (from the Bible) the names of the peoples mentioned in [Genesis](#),

[Chapter 15](#), you will find that the land of the "Canaanites" was only a portion of the land promised to "Abram and his seed." Therefore, the land promised to "Abraham and his seed" was a smaller portion of land than that promised to "Abram and his seed," since God promised "Abraham and his seed" the "land of Canaan" ([Gen. 17:8](#)) for an "everlasting possession." The apostle Paul writes that the "seed of Abraham" (as distinguished from the "seed of Abram," since two different promises were made concerning two different parcels of land), as revealed to him, the Apostle Paul identifies Abraham's seed as those who have been baptized "into Christ" (see [Gal. 3:27-29](#)), or, His Body, the Temple (naos - holy place) of God, the habitation (dwelling place) of His Spirit ([Eph. 2:20-22](#)). As an aside, our understanding of the land promised to Abraham and his seed corresponds to that position presently taken by most Israeli Bible scholars, who lay no claim to any of the land outside the boundaries of the "land of Canaan," either legally, or Scripturally. It is true that they believe, as do we, that the Messianic Kingdom will one day be extended beyond the Jordan River into the land of the Moabites and Ammonites, but that the "promised land," that is, the land promised to "Abraham and his seed" is a smaller portion of real estate than that promised to "Abram and his seed." I raise this point because it illustrates how carefully one must read the Holy Scriptures, especially when dealing with the Covenant that God made with Abraham and his Seed. Since our salvation, and our inheritance, rest upon the promises God made to Abraham and His Seed (which is Christ Jesus together with those who have been "baptized into Christ"), we must be extremely careful when examining that Covenant, lest one be tempted to "add to" or "take away from" that Covenant. And, if that is true concerning the differences between the promises made to "Abram and his seed" and to "Abraham and his seed," it is also true of the promises God personally made to Jacob before his name was changed to Israel, to Jacob after his name had been changed to Israel, and to Israel (the 12 tribes) through the mediator Moses, in the day that Moses led them out of Egypt and into the wilderness of Sinai. As you read, you will see that there was a reason that God did not "lump" everything together into one "covenant" with Jacob (Israel). He hid His Covenant and will only reveal it to them that fear Him ([Psalm 25:14](#)). One of the mysteries which God revealed to the Apostle Paul concerned this Covenant that God made with "Abraham and His Seed." Another of the mysteries revealed to the Apostle concerned the covenant that God had made with "Jacob." And, neither of these mysteries will be understood by one who "casually" reads the Bible. It is only revealed to those who "dig deep" into the Rock which is called Christ Jesus, and His teachings. It was intentionally hidden so that only those with eyes to see and ears to hear would understand. May the God of all Grace and Revelation reveal to us the things which are hidden within the unsearchable depths of His Wisdom. We will attempt to share with you some of the things which the Holy Ghost has revealed to us concerning this matter of His "Covenant with Jacob" as distinguished from "His Covenant with Israel."

#### THE COVENANT GOD MADE WITH JACOB BEFORE HE CHANGED HIS NAME TO ISRAEL

In [Genesis, Chapter 28](#), beginning at verse **11**, and concluding at verse **15**, the following is written:

*And he (Jacob) lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;*

*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

Let us carefully examine the promise that God made to Jacob on that night, for that promise is at the core of the question of who is and who is not "Israel." The importance of that promise is stated in Paul's letter to the Romans when he writes that he would not have us ignorant of this "mystery" lest we should be wise in our own conceits, that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from JACOB: For this is My Covenant unto Them, WHEN I SHALL TAKE AWAY THEIR SINS " ([Rom. 11:25-27](#)). The mystery that the apostle is revealing to us, if we have eyes to see and ears to hear; if we fear the Lord; if the Secret of His Covenant is made manifest to us, is that He, the Living God, will save all Israel, not by the Covenant that He made with Israel, through the mediator Moses (which Covenant they broke), but by the Covenant that He made with Jacob on that night when He promised Jacob the "land" on which he had laid his head. Hear the Word of the Lord!

## GOD'S PROMISE TO JACOB EXAMINED

First, Jacob beheld a ladder set up on the earth, and the top of it reached to heaven. (I personally believe that Jacob was, at that time and place of the dream, on Mount Zion, the sides of the north, overlooking Mount Moriah, which at that time was a Jebusite stronghold. We will set forth our reasons later, however the truth of that matter is not important for the purposes of the issue about which I am writing.) Jacob perceived, as he later stated, that this place was the house of God, and he called it Beth-el, because he saw the Lord standing above the ladder (stairway). Jacob perceived that he was seeing the Lord in His House and that the place was the "gate of heaven" ([Gen. 28:17](#)). The "shaar" (gate) means that place of controlled access to a city, and Jacob understood that access to the city had been manifested to him in this dream, otherwise he would not have referred to it as the gate (shaar) to heaven, to the heavenly city. Of course, Jacob knew that Abraham was looking for a city which had foundations whose builder and maker was God, because this had undeniably been a part of the "tradition" of the family history as to why Abram had left Ur of the Chaldees, choosing to live in tabernacles as a stranger and foreigner in a land which he had been promised for an inheritance, even though he died without having received it.

Second, The Lord identified Himself as the God of Abraham and Isaac, and immediately gave a promise to Jacob. He said, "the land whereon thou liest, to thee will I give it, and to thy seed." The promise is only concerning the land whereon Jacob had laid. Then, the Lord expands the vision of Jacob by saying "thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." In other words, from the land whereon Jacob had laid (at the time this promise was given) from there his seed shall "spread" ( paras, Heb. = break forth, increase ) to the four corners of the earth. That theme has continued even until today concerning the place where Jacob was laying when this promise was made. It was there, on the sides of the north, in the house of Caiaphas, that Jesus Christ was judged guilty of blasphemy and sentenced to die by those in authority. And, from that place, the seed of Jacob, has spread forth, not as the seed of Israel, but as the seed

of Abraham, even though the seed was nurtured under the law which was given to Israel and He (the SEED) became a curse so that the blessing of Abraham might come upon the Gentiles.

Third, the Lord said that He would be with Jacob, to keep him "in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." And, in 1948, Jacob returned to the land of promise, after over 2600 years of exile, as the nation of "Israel," attempting to observe the law of Moses without a temple, a priesthood, or a place to sacrifice for sins and transgressions. Remember, that without the shedding of blood there is no forgiveness for sins. And, since they do not recognize the blood of the Lamb of God, slain from the foundation of the world, they have no way to deal with the guilt of their wrongdoings. May God help them by opening their eyes and ears!

As we proceed from [Genesis, Chapter 28](#), please notice that in the writings of the prophets there is oftentimes a duality of statement when referring to "Jacob" and "Israel" in the same prophetic Word. For example, in [Jeremiah, Chapter 46, verses 27- 28](#), it is written:

*"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."*

Also, please note that there is sometimes a duality of statement when referring to "Judah" and "Israel, in the same prophetic Word. For example, in [Jeremiah, Chapter 31, verses 31-34](#), it is written:

*"Behold, the days come, saith the Lord, that I will make a new covenant with the HOUSE of Israel, and with the HOUSE of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the HOUSE of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."*

[Jeremiah](#) later writes, in [Chapter 33](#), at verses [14-16](#), as follows:

*"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the HOUSE of Israel and to the HOUSE of*

*Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall JUDAH be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."*

[Zechariah](#) writes, in **Chapter 12**, verse **7**:

*"The Lord shall also save the tents of JUDAH first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah."*

And, that is precisely what happened. The tents of Judah were saved first, in the firstfruits harvest, of which we are a part, since he is not a Jew (of the tribe of Judah), who is Jew outwardly, whose circumcision is of the flesh, but he is a Jew who is a Jew inwardly, whose circumcision is of the heart, who worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. That firstfruits harvest is continuing even until the present day. However, it is about to come to an end as we approach the end of this age. The next thing on God's agenda is the cleansing of Jerusalem (which is referred to as Sodom and Egypt in [Chapter 11](#) of the [Revelation of Jesus Christ](#)) and the witness which must be given to the remnant of the House of Israel, according to the flesh, who are still under covenant with God by virtue of the promise that God made with JACOB, as set forth in the [28th chapter of Genesis](#). The Apostle Paul relates the regrafting of Israel into their own good olive tree as all Israel shall be saved by virtue of the promise that God made to JACOB, which promise was made many years before God made the promise to ISRAEL, in the day when He led them out of Egypt, which covenant had laws, statutes, ordinances, and a sacrificial system which can no longer be observed, due to the fact that there is no priesthood or temple in which to offer sacrifices. It is patently clear from a reading of [Chapter 11](#) of [Romans](#) that when Paul refers to Israel and Jacob, he is not referring to the "church." Paul never refers to the "church" as "Israel." He does refer to the "church" as the "seed of Abraham," which necessarily means that the covenant under which the "church" is adopted into God's family, to partake of God's promises and of the commonwealth of Israel, is a covenant which even precedes the birth of Jacob, and necessarily pre-dates the time when Jacob's name was changed to Israel. And, since those who are truly in Christ Jesus, are identified as "Jews," there is no indication that the "church" is Israel, even though, as part of the Body of Christ Jesus, the Lion of the TRIBE OF JUDAH, we are made A PART OF ISRAEL, and since the church is only a "part of Israel," it is erroneous to refer to it as Israel, thereby giving the implication that there is not a group of people with whom God remains in Covenant, and who shall be saved, according to the mystery revealed to the Apostle Paul. Praise the Name of Jesus! We have been made partakers of the inheritance, to share in the commonwealth. However, the "church," the Body of Christ, is only a part, the ruling part, of God's government and Kingdom. Every Jew (we are the true Jews) is a part of Israel, but not every Israeli is a Jew (part of the tribe of Judah). It is important that we all speak as the oracles of God, and not according to terminology which has been adopted by a group of people who hate Jesus and at the same time call themselves "Jews." There is, however, among the people who presently occupy the land between the Jordan River and the Mediterranean Sea, a "remnant" who will be saved. The "remnant" is the Israel of God. The "remnant" are those who even today have a belief that perhaps Jesus is the Messiah and the soon coming King. When one of our brothers saw a vision of two men in white apparel walking down the narrow street in Jerusalem carrying a banner, it read, "JESUS CHRIST IS THE KING OF ISRAEL, AND HE IS COMING SOON." When Jesus was crucified, the sign placed above His head read: "THIS IS JESUS, THE KING OF

THE JEWS, " ([Mat. 27:37](#)). Do you see the significance of the difference in the two signs? It is that when Jesus was crucified only the house of Judah (together with a few of the house of Israel who had joined themselves to Judah) was in the land; therefore, He was aptly called the King of the Jews, meaning the King of Judah. When this brother saw the vision of the events immediately preceding the Coming of the Lord, the banner proclaimed Him as the King of ISRAEL. Praise the Lord, the two houses are soon to be joined together after centuries of separation. The times and seasons for the restoration of the Kingdom to Israel are soon to appear on the earth. We pray that we all will yield to God's Spirit as He brings about the fulfillment of those things which are written in the law of Moses, and in the Psalms and in the Prophets, concerning Jesus Christ, the Holy One of ISRAEL.

### THE COVENANT MADE WITH JACOB AFTER HIS NAME WAS CHANGED TO ISRAEL!

After Jacob was told to return to his fathers, he left, but the prospect of meeting Esau was in the front of his mind. As Jacob went on his way, he prayed to the God of Abraham and Isaac and asked that he be delivered out of the hand of Esau, and he reminded the Lord of the promise that had been made to him at the time that the Lord talked with him from the top of the ladder (stairway) which reached into heaven. Jacob was afraid for his life, but he held fast the promises that the Lord had made to him (see [Gen. 32:9-12](#)). At [Genesis, 32:24-29](#), it is reported:

*"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel (a prince of God): for as a prince hast thou power with God and with men, and hast prevailed."*

And, he was blessed ([Gen. 32:29](#)). Later, God appeared unto Jacob again, when he came out of Padanaram, and blessed him, as is reported in [Genesis 35:9-13](#):

*"And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, 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. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."*

Notice the difference between this covenant, which specifically refers to the land which God had given to "Abraham and Isaac," whereas the covenant that God made with Jacob before He changed his name to Israel, was to give him the land whereon Jacob had laid at the time. After receiving the promise Jacob (now, Israel) set up a memorial pillar on the place where God had talked with him, and poured a drink offering and oil upon the pillar, and called the name of the place "Beth-el" (see [Gen. 35:13-15](#)). It appears that the dream that Jacob had, as reported in [Chapter 28 of Genesis](#), and the appearance of God in [Chapter 32 of Genesis](#), occurred in the same place. That place, somewhere on Mount Zion (which I will deal with more specifically, in detail, both geographically and spiritually) is also the place where Isaac was presented as a sacrifice by his father Abraham. Why do we believe that to be the case? See [Genesis, 35:16-19](#):

*"And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni (the son of my sorrow): but his father called him Benjamin (the son of my right hand). And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."*

#### THE PLACE OF THE PROMISE

If you have visited Israel, it is only a "little way" from Mount Zion to Bethlehem. In the Bible Atlas Bethel is located in northern Israel, quite a distance from Bethlehem. I think that the Bible Atlas publishers have located Beth-el in the wrong place. There was another village named Bethel, and it was so named by Jeroboam. Do you remember that he set up two calves for the northern kingdom to worship - one in Dan and the other in Beth-el?

*"Whereupon the king (Jeroboam) took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el and the other put he in Dan." ([1 Kings 12:28-29](#))*

Notice that Jeroboam is referring to the northern 10 tribes as "Israel," and the place called "Beth-el" is in the north, not "a little way" from Bethlehem, which is located in the inheritance of the tribe of Judah. Also, please note the following:

*"At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to inquire of God: for*

*he was afraid because of the sword of the angel of the Lord. Then David said, This is the house of the Lord God (Beth-el), and this is the altar of the burnt offering for ISRAEL." ([1 Chr. 21:28-22:1](#))*

I trust that you remember the sequence of events. David had numbered Israel contrary to the instructions of the law, which require that with every census an offering should be received. Because of his transgression the Lord had given him three choices. David chose to be judged by the sword of the Lord for three days. While he was in the threshingfloor of Ornan (called Araunah in another place), the Jebusite, he saw an angel about to destroy Jerusalem. David immediately knew that an offering would stay the hand of the angel, so he purchased the threshingfloor of Ornan and built an altar and offered peace offerings, and the Lord answered him from heaven by fire on the altar that David had built, after which the angel put up his sword. David had taken a great risk because it was not permitted to offer burnt offerings in any place except on the altar of burnt offering which was in the tabernacle of the Lord which Moses had built in the wilderness, which at that time was located at the high place at Gibeah (the temple had not yet been built). [We have visited the high place at Gibeah, where Samuel's tomb is located and we have climbed to the roof of the mosque which is located there and we looked out over the valley of Ajalon to the Mediterranean Sea. It is located on the northern boundary of Jerusalem and is the highest of the mountains which surround Jerusalem.] When David saw that his sacrifice had been acceptable he said "THIS IS THE HOUSE OF THE LORD (BETH-EL) AND THIS IS THE ALTAR OF THE BURNT OFFERING." Praise the Lord! He was at that time on the border of Mount Moriah and Mount Zion, where the first temple would be built by Solomon, as reported in [II Chronicles, Chapter 3, verse 1](#):

*"Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite."*

It is our conclusion that whatever the Bible Atlas publishers may have written, the place of the altar of burnt offering is the same place where Jacob received a covenant from the Lord that He would give to Jacob the land whereon he had laid ([Gen. 28:13](#)), after which Jacob named that place BETH-EL, for he had seen the Lord at the top of the ladder (stairway) and had concluded, as is written in the Holy Writ, that this was the House of the Lord. It is the same place that Jacob set up the memorial pillar after his name had been changed to Israel (see [Gen. 35:13](#)), after which he named the place Beth-el, the house of the Lord. The place of this sacrificial offering has become the focal point of the greatest controversy ever known to the sons of men on this planet. Located on the slopes of Mount Moriah (Mount Zion included) is the Dome of the Rock (sacred to Moslems), the wailing wall (sacred to the Jews) and the Upper Room (the traditional site of the outpouring of the Holy Ghost on the Day of Pentecost). Many wars have been waged over which of these religious groups shall have control of this place. I thank my God that He will settle the matter upon His return to the Mount of Olives. He, together with the members of His Body, and those who follow Him wherever He goes, will one day establish His Throne on Mount Zion, from which He shall judge the nations. Praise the name of Jesus. However, I have strayed from the subject - which is, who is and who is not "Israel," and under what Covenant will the "remnant" be grafted back into their own good olive tree.

[THE CONTINUING JOURNEY OF ISRAEL](#)

It is reported in [Genesis, Chapter 46, verse 2](#), that God spoke to Israel in the visions of the night and said "Jacob, Jacob. And he said, Here am I." God said to him:

*"... I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: And I will go down with thee into Egypt; and I will also surely bring thee up again." ([46:3](#))*

God promised that He would bring Jacob up again, that is up into the land of promise, up to Jerusalem. And Jacob went into Egypt with all the souls that were with him, 70 in number, and in truth and in fact, after Jacob had died and his bones had been buried in the land of promise, God did increase Israel's numbers into a mighty army. We should all remember the story of how God led them out with mighty judgments and brought them into the wilderness of Sinai after causing them to walk across the Red Sea on dry ground. Once on the other side, God gave Moses the law and a Covenant:

*"And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Y H V H was I not known unto them. 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 have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. 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 the Lord." ([Ex. 6:2-8](#))*

However, the covenant which God made with the children of Israel through the Mediator Moses had commandments, statutes, and ordinances, with a sacrificial system presided over by the priesthood of Aaron, requiring the blood of animals as an offering for transgressions of the law. This old covenant had blessings and curses, and, according to the Apostle Paul, had nothing to do with the promised inheritance:

*"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till*

*the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."*  
([Gal. 3:18-19; 21; 24](#))

The law was added because of transgressions and was given as a schoolmaster to bring us to the Messiah, Christ Jesus our Lord, that in the fullness of time He might become the Lamb of God slain from the foundation of the world, the only sacrifice Whose blood is sufficient to please a righteous and Holy God, and by which sacrifice the sons of men may have a legal foundation on which to stand before Him. Therefore, since all men are concluded under sin, all men must seek God in the name of Jesus Christ and in accordance with the instructions given by Him, through His apostles (messengers), speaking in the Holy Ghost. Now we know that the first harvest, the firstfruits, were from the tribe of Judah (including those of the house of Israel who had joined themselves to Judah, such as the Apostle Paul who was of the tribe of Benjamin); and we believe that there will be a harvest, or an ingathering at the end of the harvest season (see [Ex. 34:22](#)); therefore, it is toward that harvest that the Word of God is directed in this the end of this age. Since the Gentiles are a part of the firstfruits harvest and are grafted into the commonwealth of Israel, to partake of the promises made to Abraham and His Seed, and receive those promises by being adopted into God's family, IN CHRIST JESUS, then we know that when the fullness of the Gentiles has come in, all Israel shall be saved, that the "promise might be sure to all the seed" ([Rom. 4:16](#)). Paul writes that "there is a remnant according to the election of grace," who have been reserved. It is toward that remnant that the Apostle writes that we are to extend mercy (see [Rom. 11:31](#)). Therefore, it is important for us to come to agreement concerning what the Word of God has to say about the people to whom we are to extend mercy. We know, according to the Apostle Paul, that "as concerning the gospel, they are enemies" for our sakes; yet we are commanded to preach the gospel in the face of their rejection. Why? Because the Scriptures report that a "remnant" have been reserved, and that there will come a time when they will look upon Him whom they have pierced, and "they shall mourn for Him, as one mourneth for His only Son, and shall be in bitterness for Him, as one that is in bitterness for His firstborn" ([Zech. 12:10](#)). "How then shall they call on Him in (eis - into) Whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher" ([Rom. 10:14](#))? It is toward that "remnant" that we must direct the preparation of our preaching. And, my brother, the "church" is not prepared. The gospel has been distorted, changed, corrupted, watered down, mangled, torn apart, added to, subtracted from, and even re-invented, to the point that it does not even remotely resemble the purity of instruction that the "remnant" will recognize as connected to the promise that God made to Abraham and His Seed. Not only are we not prepared, there is within the "church" a timidity which borders on cowardice, for many are unwilling to place any relationship, job, promotion, asset or dream at risk in order to sound the alarm. There can be no preparation until those who have been called are willing to admit that they are not prepared. In other words, there must be repentance within the Body of Christ. We must make ourselves ready for the mission. May the God of Abraham, Isaac and Jacob, in the name of Jesus Christ, help us to make the sacrifices of time that are necessary if we are to meet the challenge of this at the end of the age.

## SOLOMON'S FOLLY

*"But king Solomon loved many strange women,  
together with the daughter of Pharaoh, women of the*

*Moabites, Ammonites, Edomites, Zidonians, and Hittites: (2) Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love."*  
[\(1 Kings 11:1\)](#)

The Lord would not permit David to build Him a house because there was blood on David's hands. So, He allowed Solomon to build the house that David was not allowed to build. And, after the Temple was constructed Solomon went astray, and the Lord became angry.

*"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."* ([1 Kings 11:9](#))

So, he did in fact rend the kingdom from Solomon, but because of David, he did not take it away until Solomon was dead. After taking the kingdom from Solomon he gave 10 tribes to Solomon's servant Jeroboam, a descendant of Ephraim, and Jeroboam led the 10 tribes away from the rule of the house of David. God commanded Rehoboam not to fight against Jeroboam because this division was from the Lord. Jeroboam built Schechem in Mount Ephraim and he also built a city which he called "Penuel." Now, there was already a place called Penuel (or Peniel). But, Jeroboam was building a "new tradition." Jacob had already named the place "Peniel" (the face of God) when he wrestled with the man who later blessed him. Jeroboam also set up an altar of burnt offering and ordained a feast like the Feast of Tabernacles, only he changed it to the 8th month instead of the 7th month. He was determined to separate the 10 tribes, now called "Israel" from Judah, and from the rule of the house of David. The things which he did so angered the Lord that He removed Israel into captivity.

*"And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them: Until the Lord removed Israel out of his sight, as he had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."* ([2 Kings 17:20-23](#))

Israel was carried away into captivity in about 721 B. C. and remained there until they began to return as a nation, under the name of "Israel" in 586 or 606 B. C., depending upon which historical account is accepted, and they returned to the land 70 years later in fulfillment of the prophecy of Jeremiah. I will not deal with Judah and its problems at this time because we are involved in a study of who is and who is not "Israel."

## THE REMNANT

The prophet [Isaiah](#) wrote much concerning the "remnant," beginning in [Chapter 10](#):

*"Therefore shall the Lord, the Lord of hosts send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall*

*consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day the remnant of Israel, and such as are*

*escaped of the house of Jacob, shall not more again stay upon him that smote them: but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant SHALL RETURN, even the REMNANT OF JACOB, unto the Mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. ([Isa. 10:16-22](#))*

The coming of the Lord will kindle a fire upon the earth and it shall consume many inhabitants of the earth. And, in the day of that fire the "remnant" of Israel shall come back to the Lord, in truth. They will "return" to the Mighty God. The fires of the Nazi ovens did burn with a consuming fire, burning both flesh and bone, but from the ashes of that consumption came forth the "birth" of a nation; one that had been sent into captivity in 721 B. C. as the northern kingdom of a divided people, thereafter to be referred to as the "house of Israel," since they had no kingdom and refused to submit to a king. When Jesus Christ the righteous was crowned with thorns as the King of the Jews, he was accepted as King by those Jews in Jerusalem, but rejected by all others. He was taken on a cloud to the Ancient of Days where He received a Kingdom which shall never end. However, before He can extend His rule and authority to the nations of the earth He must be received and acknowledged by the people to whom He was first sent, that is to "Israel." The sons and daughters of those who crossed the Jordan River with Joshua produced a heritage which has been regathered on the hills and valleys of the land which was promised to them, not according to the covenant God made with Moses, but according to the promise that God made to Abraham, Isaac and Jacob many years before the covenant was made through the

mediator Moses. I thank my God in the name of Jesus Christ that the promise remains in effect and that our God and Father had made provision for the disobedience and unbelief of "Israel" before the foundation of the world. Notice that they are referred to by Isaiah as the "remnant of Jacob ([Isa. 10:21](#)). Why is this? It is because He, in the fullness of times, would reveal to the Apostle Paul the mystery that His promise to Jacob was still in effect and that His promise to Jacob would be fulfilled, praise His Name forever!

Isaiah continues with his prophetic word concerning the "remnant:"

*"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth."*

*([Isa. 11:10-12](#))*

The recovery of "Israel" from the four corners of the earth in accordance with His promise to Jacob has already begun. The recovery of "Judah" refers to the Body of Christ, since the Apostle Paul writes that he is not a Jew (of the tribe of Judah) who is one outwardly, whose circumcision is of the flesh, but he is a Jew who is one inwardly, whose circumcision is of the heart, who worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. The Holy Spirit has identified those about whom He was speaking when Isaiah wrote the prophetic words which are set forth above, and He has identified the Body of Christ, members of the One New Man, Jesus Christ, the Lion of the tribe of Judah, as those who He will gather together from the four corners of the earth, to be reunited with our brethren of the "house of Israel" who will be grafted back into their own good olive tree according to the promise that God made to Jacob before He changed his name to "Israel." I pray the Lord will give you a full understanding of the things which have been written.

Jeremiah also wrote concerning God's provision for the "remnant" of Israel:

*"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. ([Jer. 23:1-3](#))"*

This promise to regather the "remnant" continues throughout the writings of the prophets. These promises sustained them while they were wandering throughout the earth, separated from the land of promise for over

2600 years. My grandparents wandered throughout Europe and Russia as they retained their hope that one day they would be able to return to Jerusalem and celebrate Pesach there in accordance with the commandment of the law of Moses. They were descended from those who had been dispersed either in 721 B. C. or from those who left during the time of Jesus of Nazareth. True, they rejected Jesus Christ as Messiah. But, they did so because God did not give them eyes to see or ears to hear. However, they were only partially blind. And now, in the end of this age, God is opening their eyes and ears to the truth, to take away their sins, all in accordance with the promises made to Jacob, and reaffirmed through the prophets. He has not forgotten them. He has not cast them away. He knows exactly where each of them resides and there is a plan for each of them which have been ordained to receive everlasting life. They will receive it in the same way that we have received it; that is, by the preaching of the gospel; by the extension of mercy to them by those who have been called out from among the Gentiles. May God help us to prepare ourselves for this endtime harvest. We must tell you, brothers, that we do sometimes grow weary, may God forgive us, when we travel in the wilderness of "Gentile" Christianity and am met with such hostile rejection of a message which we received from the Holy Ghost concerning our duty to offer "the body of us" as a living sacrifice for the "remnant" of the house of Israel.

Jeremiah prophesies further:

*"And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell safely in their own land. ([Jeremiah 23:4-8](#))*

Praise the Lord. This is that day. The children of Israel have been led forth from the north country and from all countries whither He had driven them. They are coming back based on the promise He made to Jacob. We pray that the Body of Christ will receive understanding that the land of Israel is not only for the house of "Israel," but that it is also "our land," since we share in the inheritance of Jesus Christ, the Head of all things to the Church. We are joint heirs! Praise the Lord! Many Christians are trying to assist "political Israel," that is, the body politic, to secure the land promised to the seed of Abraham, Isaac and Jacob, when the body politic of Israel is not the "Israel of God." The "Israel of God" consists of the "remnant" together with all those who died in faith, prior to the resurrection of Jesus Christ, looking for Messiah. And, since we of the Body of Jesus Christ, the Lion of the Tribe of Judah, are the true Jews, we are a part of the "Israel of God." May His Name be blessed Forever!

Isaiah writes:

*"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have*

*redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 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; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. ([Isa. 43:1-7](#))*

Jacob was created. Israel was formed, squeezed or molded into shape. God clearly distinguishes the identity of the two peoples. If God will permit us liberty, we will attempt to further explain the problem that was faced by the children of the 10 tribes that were led astray by Jeroboam. There were certainly some among their number who realized that they were being separated from the city of Jerusalem and would not be permitted to go to worship there in accordance with the law of Moses, and the result could be disastrous. Yet, they were joined with their families, and were to a large extent dependent upon the tribal structure for their existence. They, either submitted to leadership of the tribe and followed Jeroboam, or they refused and were cut off from their heritage. Some of them made the right decision and joined with Judah and remained in or around Jerusalem, living among the tribes of Judah and Benjamin. They submitted to the rule of the house of David. There was a "fork in the road" of their lives and they chose the right path. The others decided to retain their family ties and the security of that structure and they went into captivity. We truly believe that many "Christians" are in that same position today. We pray that we will all make wise choices.

Jeremiah writes, quoting the Lord, "if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them ([Jer. 33:25-6](#)). This mercy which the Lord has promised to the seed of Jacob will, according to the Apostle Paul, be extended to them by the Church (see [Rom. 11:31](#)). How will we extend mercy to them if we have incorrectly identified them as "us?" It is not possible that one can read the 11th chapter of Paul's letter to the Romans without coming to the conclusion that there is a group of people to whom the Church is to extend mercy, a group of people who are enemies of the gospel, a group of people who have been partially blinded, a group of people who have been cut out of their own good olive tree and may be grafted back in again, and that the covenant under which this mercy shall be extended is based on the Lord's promise to Jacob . Praise the Lord!

*"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob . ([Isa. 14:1](#))*

*"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But*

*when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. ([Isa. 29:22-24](#))*

Praise the Lord! It is not an easy task to teach doctrine to those who murmur. It is difficult to pour water into a "human" cup which presumes itself to be already full. We pray that we do not presume ourselves to be full of the knowledge of the Lord. We know that there remain gaps in our understanding of the things of Jesus Christ, especially those things which are set forth in the Revelation of Jesus Christ. From the day that the Holy Spirit began to open our understanding of the Revelation of Jesus Christ, we have sought diligently for an assembly of believers who would be willing to completely give themselves to a corporate study of that Revelation. We do not believe that it is possible for any man, studying alone, to come to as much understanding as a group of men can come if they are willing to make the sacrifices which are necessary. We are firmly persuaded that a full understanding of the "remnant" of Israel is not possible without understanding the [Revelation](#), for the Apostle John writes in [Chapter 11](#), verse **13**:

*"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."*

It is toward this event that our faith must be directed. The "remnant," those remaining, trembled with fear and gave glory to the God of heaven. This "remnant" are precious to our God and Father. They are identified by the Apostle James as the "precious fruit of the earth," for whom the Husbandman has long patience as He waits for it to be harvested. May God help us to strive together for the faith that was once delivered to the saints. May God help us not to construct a belief system for ourselves which suits our human lifestyle and temperament, and if any of us have already done so, may God destroy the error before the error destroys us.

We hope that the foregoing Scripture references, together with whatever comments the Holy Spirit may have given us, will help you to better understand our understanding of this matter of who is and who is not "Israel." The "Israel" of Paul's understanding of almost 2000 years ago, as revealed to him by the Holy Ghost, has clearer lines of identification today than it did in his day, since we have been privileged to live in the end of the age and have seen the return of the "remnant" to the land of promise. There, living among the hills and valleys of our inheritance, are the precious fruit of the earth, to whom our ministry of mercy is to be directed. We do not know their names, nor can we presently identify their faces. They walk among infidels, murderers, thieves, terrorists, and haters of the truth. But, they are not lost as far as God is concerned. He is in covenant with them. We can either direct our lives toward the goal of preaching the everlasting gospel to them, extending mercy to them, or we can choose to forget about them and look only to the things which will make our lives less complicated. We pray we will all work together toward the fulfillment of that promise that God made to Jacob, so that our ministry to rule and reign with Christ may become the reality of our resurrection. Amen!

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