

# THE TWO MOST MISAPPLIED VERSES IN THE NEW TESTAMENT.

Arnold Kennedy

[aekennedy@extra.co.nz](mailto:aekennedy@extra.co.nz)

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

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

These are the two verses:

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

Mark 16:15 *"And He said unto them, Go into all the world, and preach the gospel to every creature".*

[The words, "the world" are emphasised because they are critical in that it can easily be confirmed that they do not mean all the inhabitants of the earth as a whole].

The phrase, "the world" has been long used to try to over-ride racial-origin differences presented in the Holy writ right back as far as Genesis 3:15, *"And I will put enmity between thee and the woman, and between thy seed and her seed".* God placed this enmity there and there is no record anywhere of it being removed. Jesus reminds us of a similar action by God in the matter of the tares and the wheat, one of which cannot turn into the other, as does Paul when he asks who man thinks he is to question God, *"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour" with the one "fitted for destruction" and the other, "afore prepared for glory".* Paul confirms about election in the words, *"neither having done any good or evil that the purpose of God according to election might stand, not of works, but of him that calleth".*

Verses John 3:16 and Mark 16:15 and others like it are used to question God. But if God had removed the enmity between the parties in Genesis 3:15, Paul would not have had to tell us about God saying, *"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy".* The idea that "all peoples are God's people" and that God's grace over-rides everything else is not Biblical.

All the verses like *"Only the LORD had a delight in **thy fathers** to love them, and he chose **their seed** after them, even you **above all people**, as it is this day"-[Deut.10:15], and "For thou didst separate them from among all the people of the earth, to be thine inheritance"-[1 Kings 8:52], show detail within them that excludes any possibility of the multi-racial gospel as presented today. This separation continues up to and into the New Jerusalem.*

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

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

## BRACKET ONE.

John 1:29 Behold the Lamb of God which taketh away the sin of the world.  
John 3:15 Whosoever believeth in Him should not perish but have eternal life.  
John 3:16-17 For God so loved the world.....but that the world through Him might be saved.  
Mark 16:15 And he said unto them, 'Go ye into all the world and preach the gospel to every creature.  
Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.  
Rev. 22:17 Whosoever will, let him take of the water of life freely.

## BRACKET TWO.

Matt 1:2 For He shall save His people from their sins.  
Matt 10:6 Go rather to the lost sheep of the House of Israel.  
Luke 1:77 To give the knowledge of salvation unto His people.  
Luke 1:68 Blessed be the Lord God of Israel, for He has visited and redeemed His people.  
Matt 16:24 I am not sent but to the lost sheep of the House of Israel.  
John 1:31 But, that He should be made manifest to Israel.  
Rom 11:26 And so all Israel shall be saved.

Gal. 6:16      Peace be on them, and mercy, and upon the House of Israel.  
Rev. 22:12     Twelve gates, and names written thereon which are the names of the twelve tribes of Israel.

Bracket one seems to indicate that the message is to everybody of every race on earth.  
Bracket two positively indicates that the message is exclusive to Israel as God's people.

These verses do not indicate that one bracket applies to one lot of people with the second applying to a second lot of people. It is popular to try to make the first group apply to everyone on earth, but this could not be said of the second group. Effectively then, the second bracket group is ignored in order to promote the popular wrong doctrine.

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

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

The addition of "thing" [*akathartou*, genitive, singular, neuter] at the end of this verse is grammatically justified. But, preachers use it in the sense of things rather than people. When we look at this verse, it is obvious that "them" signifies the separation of one people [not thing] from another. The word used in Greek is *aphorizo* that means *to border off ... to limit off ... to separate and to sever from the rest*. In the next verse below we see how this word is used; it is used of the separation of sheep or goats. [Note: *nations* is a neuter noun whereas *them* is masculine and thus refers to the people within the nations]. This of course refers to another separation yet to come.

Matt 25:32      *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: ...*

This specifically mentions nations. Any such suggestion of election or national separation at any time at all horrifies some Christians because of the conflict between this and their understanding of "God so loved the world", and similar Scriptures.

When God separated Israel from 'other people' -[Lev. 20:24], there is never a suggestion that this was for a limited time. Further to this, there is no suggestion that the "seed of the serpent" could become 'converted', even as one of the Potter's vessels made for destruction could ever become a vessel unto honour after being fired in the Potter's oven.

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

### COMPARISONS BETWEEN DIFFERENT SORTS OF WORLDS [*KOSMOS*].

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

Pair One.

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

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

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

Pair Two.

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

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

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

Pair Three

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

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

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

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

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

#### **DEMONSTRATING WHAT "KOSMOS" MEANS".**

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

- [a] It does not mean every race or the inhabited earth-["oikoumene"]. Nor does it mean the land mass of the earth or its soil-["ge"].
- [b] Its prime meaning is "order", "arrangement" or "beauty", but never the common multi-racial meaning as taught.
- [c] It often means that particular world which is being spoken about, to the exclusion of other "worlds".
- [d] It can refer to other things than people, e.g. the adornment of woman's hair [-see I Tim 2:9 where "kosmios" is translated as "modest"]. This is particularly hard to preach the gospel unto!
- [e] "Kosmos" is spoken of, not only as the world that now is, but also of that which is to come. [Do we preach to the world to come?].
- [f] "Kosmos" is used of the world that was before the flood-[2 Peter 2:5]. This world was destroyed-[Heb 11:7], although the principle continued through Noah and Abraham.
- [g] "Kosmos" can mean the whole world of wicked and reprobate men as opposed to the "world" of God's elect.
- [h] "Kosmos" is used of the Roman Empire -[John 8:23].
- [i] "Kosmos" is used of many other things and these can include either order or disorder, fame and honour, the orderly universe, the stars in the universe and even heaven!

#### **DEMONSTRATING WHAT "OIKOUMENE" MEANS.**

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

#### **DEMONSTRATING THE DIFFERENCE BETWEEN KOSMOS AND OIKOMENE.**

In Romans 10:18 we are told the Word of God went "into all the earth" and "unto the ends of the world" where 'world' here is *oikomene*. When we remember that both parts of Israel, namely the House of Judah and the House of Israel, were scattered among the nations as a punishment, this is easily understood. We might say that the "kosmos" of Israel was scattered throughout the "oikoumene". Jesus came into the "oikoumene" [Hebrews 1:6] to minister to the "kosmos" of Israel.

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

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

#### **SO, WHICH "KOSMOS" OR WORLD DID GOD 'SO LOVE'?**

Does all mankind belong to that "world"?  
Do only certain men belong to that "world"?  
Who are those people then that God loves?  
Where do they come from?

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

Deut 7:8           *"But the Lord LOVED YOU, and because He would keep the oath which he swore to **your fathers...**" [i.e. of Israel].*  
Psalm 47:4       *"The excellency **of Jacob** whom HE LOVED".*  
Isaiah 63:7-9    *"I will mention the LOVING KINDNESS of the Lord.....and the great goodness toward **the House of Israel**.....in His LOVE and pity He redeemed **them**...."*  
Hosea 3:1        *"...according to the LOVE of the Lord towards the **Children of Israel**".*  
Hosea 11:1-4    *"When **Israel** was a child, then I LOVED him. ...I drew them with cords of a man, with bands of LOVE".*  
Zeph 3:17        *"The Lord thy God in the midst of thee [**i.e. Israel**] is mighty, He will save, he will rejoice over thee with joy, He will rest in HIS LOVE".*  
Malachi 1:2     *"Yet I LOVED **Jacob**....and I hated Esau".*

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

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

There are no other set of promises or prophecy made to anyone else of any other race! The words "Us their children" cannot be spiritualised. Through the book of Acts Paul addresses "men of Israel", so Paul did not spiritualise this into a matter of belief, and this confirms that "all people" means "all the people of Israel".

Now we are beginning to see why the original two verses under scrutiny are being said to be misapplied scriptures. The way that they are usually accepted contradict the whole flow of Scripture. A very solid foundation can be established from both Testaments which shows 'the world' of an exceedingly exclusive, "chosen", "called", "predestined", "royal", "anointed" and "elect" race of people.

Many verses, [e.g. Matt. 1:21-"And He shall save His people from their sins"], show that these are God's people before they are saved. The popular idea that anyone of any race can become God's people by being 'saved' is not valid. We will not presently go into the difference in meaning between salvation and redemption here, nor into the misuse of the words translated as "Gentiles", which words are also used of Israel in both Testaments.

### DOES GOD LOVE THOSE HE DECLARES THAT HE HATES?

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

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

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

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

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

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

### JOHN CHAPTER THREE.

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

Verse 3 *They have to be "begotten from above" [not "born again" as translated] to be able to perceive [in their minds' eye] the Kingdom. [From the Greek, 'begotten' indicates an origin in the past. Even in the KJV uses the tense "be" which is not "become" in the tense the 'born again' exponents like to use it].*

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

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

Verses 14-15 *"And even as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up".*

To what race did Moses lift up that serpent? What race only was then healed and cleansed from the serpent bites? It was only Israel.

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

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

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

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

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

In this connection, we read about Zacchaeus,

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

"Lost" here is *appollumi* which is given as "fully perish" or "set aside for judgement and destruction". In context, this applies only to Israel who had broken the Covenant. To change 'the lost' to include everyone else of every race is to change the whole force of Scripture! More than that, it is a lie. And please note, Zacchaeus was already a "son of Abraham".

### PREACH THE GOSPEL "TO EVERY CREATURE".

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

*John 3:16* “God so loved the world.”

*Mark 16:15* “Go ye into all the world.”

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

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

[b] But where were they to make their proclamations? Was it to everyone of every race? Let us look at “every creature”.

The Greek word “ktisis” is given by:

Strong G2936-7 “Original formation, building, creature, and ordinance”.

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

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

This is the “creature” [or rather ‘creation’] of Mark 16:15. The word “ktisis” in the Greek classics is used in the sense of a village, or place where certain people live. The “kitzo” are built by man, not God.

The disciples were to go specifically to the places or the villages or places where the Israelites lived.

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

No one can make “the cities of Israel” mean the cities of every race.

Note here that Jesus is speaking primarily of the time of the end.

What is the area of evangelism; is it not all the world of Israel?

What were they teaching; was it not the Gospel of the Kingdom?

What should we be proclaiming; is it not the Kingdom of Heaven (over Israel)?

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

### **THE MISUSE IF THE WORDS, “ALL”, “EVERY”, “WHOSOEVER”, ETC.**

Great stress is placed by preachers upon the words, “all”, “every” and “whosoever” in verses such as, “Go ye into all the world”, “Preach the Gospel to every creature” and so on. These present a false application of Scripture simply because such words and phrases are wrongly used. This misuse of these words has to be considered.

This false application contradicts Jesus’ statement and instruction to His disciples:

*Matt. 15:24*, “But he answered and said, I am not sent but unto the lost sheep of the house of Israel”, and

*Matt. 10:6* “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel”

Because of this contradiction we need to find out why this appears to be so, and why the popular interpretation about going to all races contradicts this statement and this command of Jesus.

There are different words translated as “all”, “every” etc. in both Hebrew and Greek, and so we need to investigate those that are misused to promote forms of universalism. In the New Testament, the Greek word *holos* is used as “the whole”, whereas the more frequently used word *pas* is used to indicate “a part” as being all of either a greater or a lesser part. It is the making of *pas* to have the same meaning as *holos* that causes the error. Where translators have so often translated *pas* as “all”, “every” or “whosoever”, it means “all of that part”, or “every one of that part”, or “whosoever of that part”. The word, “whosoever” is frequently translated from the word *pas* that is also translated as “all”. We will see that any person who says, “Where

my Bible says *whosoever will may come*, it means any person of any race", that person is either untaught or is misled.

So we can answer the main question, "does "all" usually mean "all of everything" or "all of that part being spoken about only". Does "all the world" mean all the people in the entire planet, or just all those people in that part of the planet, or that class of people, being spoken about? We will see that there is a weight of Scripture that shows that words such as "all" are strictly confined to "all" of each context only. In simple terms, "all the world" is better put as, "all that world", thus excluding every other world = *kosmos*.

The words for "all", "every", "whosoever" etc. are often singular, NOT plural. Thus they refer to:

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

To grasp the use of this particular "all" in Greek and Hebrew, consider:

Deut 28:10: *"And all the peoples of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of you"*.

Here, "all the peoples of the earth" does NOT include Israel. In the same way, "*go ye into all the world*" is NOT inclusive of every race. Failure to understand this is the source of error in the modern popular evangelical teaching. Because of the importance of this matter, any person seeking truth can look through a concordance (Young's is easiest) to satisfy themselves as to the right application of this word *pas* that is translated as "all" etc.. Some examples are given further below to show how to do this.

COMMENT FROM GRAMMAR. Quoting Lloyd Palmer of the USA:

"Whoever" is an objective pronoun. According to the *Oxford English Dictionary*, "objective" means: "*dealing with outward things or exhibiting facts uncolored by feelings or opinions; not subjective.*" As an adjective, "whosoever" is used to modify and convey a, "*fair, impartial, equitable, neutral, open-minded and unprejudiced*" meaning to a noun.

In contrast, a subjective pronoun, according to Oxford, means: (of art, literature, written history, a person's view, etc) "*proceeding from personal idiosyncrasy or individuality; not impartial or literal.*" Now that we have examined the differences in "objective" and "subjective," which one of the two is in harmony with Scripture?

Jesus told His disciples, "*Ye have not chosen Me, but I have chosen you and ordained you...*(John 15:16). This is a subjective statement, and not an objective one. This translates into doctrine. Do you follow the "*people choosing God*" notion, or do you surrender to the scriptural "*people chosen of God*" doctrine? Your answer will determine whether you think the word "*whosoever*" applies to anyone who confesses Christ (the people choosing God notion), or whether you embrace the revealed, "people chosen of God doctrine."

Allow me to ask this question: If all that a person has to do is "confess" Jesus as his personal Savior, which is the doctrine of most Judeo-Christian churches, then why did Jesus say these words: "*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 I will profess unto them, I never knew you: depart from me, ye that work iniquity.*"(Matt.7:21-23)

These words are strong ones, but they reveal that not every one who "confesses" Christ will enter the Kingdom of Heaven!

Universalists love to quote John 3:15-16 to claim that "*whosoever*" as it is used in these verses, applies to all ethnic groups. When we look up the Greek word that "*whosoever*" was translated from, we discover something unusual. The word is No. 3588 in *Strong's Greek Dictionary*. It is actually three words in Greek: "*ho, he, to, in all their inflection; the definite article; the (sometimes to be supplied, at others, omitted in English idiom): the, this, that, one, he, she, it, etc.*" The list is all subjective words. None of the words could be considered as objective.

In other words, "he", "she", and "it", etc, are subjective pronouns. Subjective pronouns are exclusive. Therefore, the catch-all word "*whosoever*" is a misleading word to use, because it totally changes the inflection.

I suggest that a corrected phrase be used in place of the word "whosoever." The phrase "those who" doesn't destroy the "people chosen of God" doctrine of the Bible. For example, lets delete "whosoever" and apply "those who" in those two verses of John 3:15-16:

*"That those who believe in him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that those who believe in Him should not perish, but have everlasting life."*

Now it becomes far less inclusive when properly translated and removes the concept that Jesus was speaking generally as many are inclined to see.

So the next time you read Scripture and come upon the word "whosoever," try substituting "those who" and see if it doesn't make for better Bible exegesis.

When you understand the "people chosen of God" doctrine, you will also comprehend that our English translators chose of "whosoever" was a bad choice that led to the Universalist's mistaken assumption that Jesus was speaking to all groups on an equal basis".

### **SOME EXAMPLES SHOWING "ALL" (= PAS) MEANS "ALL OF A PART".**

Matt. 2:3 *When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*

The word "all" is found twice in this passage, and "all Jerusalem" has the context of "all the chief priests and scribes". King Herod would not be demanding where the Christ would be born of say a woman giving birth, neither would such a woman be troubled. Thus it does not include "all" of the other people in the city, and to say that every person in every situation was troubled would obviously be not true.

Matt. 3:5 *Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.*

Again the word "all" appears twice. Very obviously John the Baptist could not have baptised every person in Jerusalem, or indeed every person in "all Judea". Thus "all" refers to that part who came from those locations, and not anyone else who stayed home. Also, it did not include the High Priest and the Roman garrison.

Matt. 27:24 *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.*

Perceptibly, "all the people" means that part of the people who were present before Pilate, and does not include anyone else.

Mark 7:14 *And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:*

Here, "all the people" does not include the Scribes and Pharisees Jesus had been talking to immediately before this, and "all" has the meaning of all those others then present, as does "every one of you".

Acts 3:9, *And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*

Again, "all the people" that occurs twice in this passage can only refer to that part of "all the people" who were present.

There is a Scripture in Rev. 13:7, which is taken totally out of context, and used by many preachers to deceive mankind, and bring great fear upon them. That verse says (speaking of the anti-christ), "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." And the next verse says, "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world". Thus "all kindreds" does not include those whose names are written in the Book of Life. False preachers point to the word "all" in verse 7, and again in verse 8, without giving consideration to the context itself. There are many, many times throughout the Bible when the word "all" is put for "a part", even in the same way that we use the word in our every day life. Often we use terms such as "everybody in town was at the meeting", or "the water was all over the place", and so forth.



In Genesis 6, when God was talking about bringing a flood upon the Earth in verse 13, God said, "The end of all flesh is come before Me." Then in verse 17, God said, "In Genesis 6:17, "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die", we know that Noah did not die as part of "all flesh". Again, "all" is being used with the meaning of "a part" or "the greater part."

In Joshua 6:21, "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword", we know that Rahab was not part of "all" that was destroyed in that city.

In 1 Kings 11:16, "For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child", did "every male" include male children? Did "every male" include those Edomites who fled?

In Luke 2:1, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city", we can see that "all the world" has the meaning of "all that world". This is how "all the world" is used in "Go ye into all the (that) world."

In Romans 1:8, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world", do we believe that "the whole world" included the Chinese, the Maoris and the Aztecs?

In Rom. 10:18, "I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know?", again did "all the earth" and "the ends of the world" include Australia, or was it confined to all "that world" of the context, Israel?

In Col. 1:23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven", could "every creature under heaven" then be extended beyond those to whom Paul preached at that time? (Here "every" = *pas*, and we have looked at the word, "creature". The verbs are aorist in tense).

These are just a sample of verses that show how Scripture uses phrases, and if we use them otherwise, we must come to wrong conclusions. These wrong conclusions then lead on wrong evangelism and also to the interpretation of prophecy. Let us consider some of these.

1. If those preachers who are telling us that the antichrist will rule all nations, and kindreds upon the face of the Earth, if they are not fear-mongering, then why do they not put the same emphasis on Dan. 11:41, where it is speaking of the antichrist at the height of his power and glory. There it says that antichrist will overthrow many countries, then it says, "But these shall escape out of his hand, even Edom, and Moab, and chief of the children of Ammon." If the same people were occupying the same territory, this would be modern day Jordan, and some territory close by. So we must ask, if the antichrist at the time is going to have his throne in Jerusalem, and will not be able to get control of Jordan, which is just next door, and the area around about, why should we believe that he will rule the whole Earth? But if this is not the present application, "all nations" does not include those that escape.
2. Also, in Matthew 24, Jesus spoke of that future time when the antichrist will be at the height of his glory, and ruling all that he will be able to rule. And if there is not going to be any place on Earth that the anti-christ will not rule, then why did Jesus say, "Let them which be in Judea flee into the mountains", verse 16? Why flee if there is no place to go to? And why would Jesus bother to tell the people to flee, if the antichrist is going to be ruling every foot of land? In that case, there would be no place to go.
3. Also, the prophet, Isaiah, gets in on this subject, and confirms the scripture in Dan. 11:41. In Isaiah 16:1-4, we are told that those fleeing Israelites, mentioned in Matthew 24:16, will go to Moab, and will be hidden in Moab until the end of the age when Jesus Christ will come, and the antichrist will be consumed out of the land. Is it not a fair question to ask, that since the fleeing Israelis will be protected in Moab from the forces of the antichrist, is it not then a fair assumption that the antichrist will not be in charge in Moab, and especially since the scripture says that he will not be?

4. In the book of Dan. 2, that prophet was talking to Nebuchadnezzar, who was the king of Babylon at that time, and Daniel said to him in verse 38, "*And wheresoever the children of men dwell, the beasts of the field, and the fowls of the Heaven hath He given unto thy hand, and hath made thee ruler over them all.*" So it must be asked if Nebuchadnezzar ruled America? Did he rule Japan? And the rest of the world? The answer of course is that he did not. He ruled only in the Middle East, and yet he was spoken of as "*ruler over them all*".
5. Then Dan. 2:39, it speaks of the third kingdom of brass (which was the Grecian Empire), and it says, "*that it would bear rule over all the earth*". So again, did the Grecian Empire cover the whole earth, as we know it today, or just the Middle East? If your answer is the Middle East, you might be right. Yet, the same term was used of that kingdom in Dan. 2:39, as is used of the antichrist in Rev. 13:7&8. So, neither one did, nor will, rule every nation on earth.

If a person would read these prophetic passages, and try to apply the same rule as some do on Rev. 13:7-8, we would have a big, big mess, and we would have contradiction after contradiction in the Bible.

#### **“ALL” OF “ALL PEOPLES” CANNOT HEAR JESUS’ WORDS.**

Jesus says that it is not given for everyone to hear or to understand. Speaking to His disciples about the Edomite leadership of the Judean nation He said, "*Because it is given unto you to understand the mysteries of the kingdom of heaven, but to them it is not given*"-[Matt.13:11]. How then would Jesus send us to people who cannot "hear"? How could they be converted if "*faith comes by hearing*" as we are told? Immediately we have just one exception like this, then "every", "all" and "whosoever" cannot include that exception, or the other exceptions. If an exception is made about the Edomites who cannot find repentance, or of those born as tares about which Jesus said, "*Leave them alone*", then these cannot be part of the "all" being addressed. Jesus did not address certain peoples, as we have seen. Jesus said He was sent to Israel and to save "His people" from their sins. That is, they were "His people" before they were saved. Therefore the command, "*Go ye into all the world*" refers to all that part of the world who can hear and are given the ability to understand the mysteries of the Kingdom of Heaven. Thus we can see that:

Matt. 15:24, "*But he answered and said, I am not sent but unto the lost sheep of the house of Israel*", and

Matt. 10:6 "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel*"

...are confined to going to one particular people only. Are we to be wiser than Jesus?

#### **A SUMMARY.**

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

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

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

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

[b] What is inferred from indirect verses as used by universalists. Universalists may use what appear to be direct statements, but there are certain words that have been given new meanings and tenses. Sometimes completely wrong and deceptive meanings have been placed on words and some of these have become accepted modern teachings. To these manufactured word meanings, "types" are added to fit the interpretation. This is the common way of teaching, but this is not teaching that is based upon the Cornerstone or the given foundation of the Law, the Psalms and the Prophets -(Eph. 2:20).

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

[d] What is the true gospel and what Paul terms "another gospel".

### WHERE DO WE FIND 'ISRAEL' TODAY?

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

Three quotes from Jewish sources may personally help those who have been led to believe that the word "Jews" always relates to Israelites, and who might be wondering where they fit in.

1. From Alfred M. Lilienthal's book "What Price Israel". "*Here's a paradox: an anthropological fact, many Christians have more Hebrew-Israelite blood in their veins than their Jewish neighbours*".

2. The Jewish author Yair Davidi in his book "The Tribes-Israelite Origins of Western peoples" [Foreword by Rabbi A. Field] tells in much detail that *the Saxon folks are Israel*.

3. Jewish author Harry Golden wrote in 1967, "*Isaiah the prophet wrote that the remnant of Yahweh's people would be found in the Islands of the sea*".

These Islands can be shown by language as being North and West of Palestine, and the only fit is the Britannic Isles, or Iceland. The reader will probably be Anglo-Saxon, Celtic, or Nordic, who can be shown to be Israelites, apart from the white Japhethic and Edomic content-[Genesis 9:27 and 16:12], and the obvious foreigners, who have moved in amongst them. Essentially they are what we refer today as being "Caucasian", that is, they originated from Caucasia where the House of Israel went into captivity. From thence their prophesied migration Westward can easily be confirmed historically. The word "Caucasian" is used today as a word describing the Celtic, Saxon, Nordic type of white peoples.

In the Divine foreknowledge, true Israelite posterity possess the inherent 'spirit' characteristics with which God purposed should be used to bring peace to the world and the casting down of demonic strongholds over the other races, under the righteous rule of Jesus Christ.

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

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

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

This is really very heavy, so to not be accursed we have to look well at both gospels! Both cannot be right. One is the *gospel of the universal*. One is the *gospel of the particular*. So think this through well. Either God loves all men, [including those God says that He hates and the "*seed of the serpent*"], or He loves only His elect as the Bible confirms.

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

In popular evangelism the message has been changed from the "*Gospel of the Kingdom*" to "*the Gospel of Salvation to all races*". What popular evangelism has done is to isolate the first bracket of scriptures listed at the beginning of this paper and then elevated these to become doctrine. It has not been

seen that the first bracket cannot fit into the second bracket in the way the first bracket is commonly taken to mean. Then there is great effort made to try to say there is a *spiritual Israel* which they term "the Church" and a *natural Israel* which they term "The Jews". Then they labour to try to make everything else fit this concept. But, as Paul puts it:

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

There is not a breath of prophecy to the contrary! Neither can there be contrary fulfilment! The promises were made to none others than the descendants of "the fathers". These "Gentiles" had the "fathers" Abraham, Isaac and Jacob and thus could only be Israelites. Likewise the "Gentiles" in 1 Cor. 10:1 about which we read, "*how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea*", could not possibly be other than Israelites. Jesus even called the Galilean Israelites "Gentiles" in Matthew 4:15. The word "*ethnos*" which is so often translated as "Gentiles" refers to any group of people of a common origin, the separation being according to each context. It is often translated as "nations" or "peoples".

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

This all leaves Christendom with two differing gospels only one of which is consistent through all scripture. The reader has to admit that only one of these can be the true gospel, and then must consider whether or not what is commonly preached so often today, based upon John 3:16, is right or wrong in application.

In this please remember that we are to judge,

[a] Not by the seeing of our ears, nor the hearing of our ears, (that is, not by what we think we hear and see to the contrary in a subjective way), but by every word that proceeds out of the mouth of God.

[b] In the mouth of two or three witnesses shall every word be established-(1 Cor. 13:1).

These two gospels are tabled for comparison..

### **GOSPEL NUMBER ONE [The false Gospel or "another" Gospel]**

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

1. The Law and The Ten Commandments were given to every race, as a covenant.
2. Jesus gave His Life so that He becomes the Redeemer of all races, to redeem them from the curse of that broken law, even if the other races did not have that covenant-law relationship.
3. God loves all men and every individual member of all the human races, including those God says that he hates.
4. The gospel is for all sinners of every race, [not "*the sinners of My people*"-Amos 9:10 or *for the transgression of my people was he stricken* Is.53:8].
5. All are called. There are no Tares or Goats, despite what Jesus says to the contrary.
6. All are chosen. There are no inferior vessels, despite what Paul says to the contrary.
7. There are no Twelve Tribes of Israel any more -[Even if they are found through the N.T.].
8. All men are supposed to have faith. -[The Bible says "*All men have not faith*".]
9. The Father gave Jesus to "*all men*" of all races, not "*all men*" of Israel.
10. All races are pre-destined with opportunity for salvation-[God must have been wrong to expect Israel to destroy certain mixed races. All are the same now, it is suggested].
11. There are no elect people, nor any election according to grace.
12. God has mercy on everyone, not just on whom He chooses or elects.
13. There are no scriptural differences between men of differing origins.
14. That "men" always includes women as well.
15. That non-Israel races can be "adopted" into Israel, ignoring, "*Who are Israelites to whom pertaineth the adoption*"-[Rom.9:4] and "*of whom concerning the flesh Christ came*".
16. God may be worshipped acceptably within any culture and religion; all being paths to God.
17. All races are the same in God's sight.
18. It is now up to all sinners of all races to embrace the love of God or to not embrace it. It is up to everyone of every race to either have eternal life, or to perish.

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

### **GOSPEL NUMBER TWO -[The True Gospel].**

This is the "everlasting gospel", *once delivered to the saints*-(Jude 3).

"Saints" are defined as being Israelites -*He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD—(Psalm 148:14).*

This is the true gospel in which we stand, if we continue in "*The Faith*".

This says:

1. The Bible does not say anywhere that God loves all mankind, but only the 'world' of His elect nation. Election is established before having done good or evil.
2. Jesus came for those chosen from before the "*foundation of the world*"
3. Jesus is the Shepherd of the sheep only. He said, "*I lay down my life for the sheep*"-[John 10:15]. He did not add "*for the goats and everyone else as well*".
4. Jesus prayed for "*them which Thou gavest Me*", not everyone else as well.
5. Jesus came to save His People from their sins. They were already His people. The gospel is for "*the transgressions of my people*"-[Is.53:8].
6. It is the gospel of grace...."*And I will be gracious to whom I will...*"
7. It is not of ourselves, it is the gift of God.
8. God is merciful to whom He will-[Rom.9:18].
9. The Sons [*huios*] of God are adopted out of the Children [*teknon*] of Israel, not out of others of other races.
10. The Potter makes different vessels, according to His purposes, some for glory and some for destruction-[Rom 9:21].
11. All races are not the same in God's sight.
12. God does not accept mixed worship of Ba'al and Himself.
13. The gift is given only to the elect, through regeneration and efficacious calling of God.
14. Jesus is the Redeemer of Israel [both Houses only].

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