

THE HEIRS OF ABRAHAM

Mark Time

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INTRODUCTION

A QUERY

Who are the Chosen People? This simple question demands an answer. Who are the heirs to God's eternal, unyielding Covenant? I encourage the reader to take this query to their pastor or priest. An untouchable serpent lies coiled beneath the table of any answer they give you. Its body winds its way around his legs, pulling him down until it can latch firmly over his mouth. Even if they give part of the correct answer, eventually, the serpent will spring when pressed. Some of your pastors will even know the right answer and its shocking implications, yet will be too terrified of the snake to state the truth. Commentaries go silent on the verses about the subject, or else the fangs hanging over their shoulder begin dripping with venom and a ravenous desire to devour.

Contained in this text is the answer to this question through an examination of 539 verses. I used to be suffocated daily by this snake, and I did not even know it was there. I policed my thoughts and pushed down uncomfortable realizations because I thought God would curse me. Such was the twisting of Scripture that I thought the Lord Himself would punish me for questioning the snake. The serpent is around many of your necks, too. An idol has been set

up in the Church. Worship of a foreign god commands worship services, leeches money meant for ministry, and advances the cause of an apostate people. This idol goes by many names, ever abreast of the knowledge level of its host, even to the point that a large portion of the Church hyphenates the term “Christian” to accommodate the serpent’s idol.

The idol commands vast influence in seminaries, ensures major denominations’ compliance, and shifts Scripture translations. If left unchecked, the serpent will edit the very words of God that speak against it. They will try to destroy the Bible because this holy text contains a series of uncomfortable truths: when another group claims the legacy of Abraham, rejects Christ, and subverts the Church to accept their dual-covenant and Dispensationalist heresies, Christian duty demands a response. False prophets have many ways of disguise. Some convince you that they are Christians. Others persuade you that they do not need to be Christians. The astute reader will have deduced the identity of the serpent. The coiled predator suffocating the Church goes by many names. Some call them the chosen people. Others call them sons of Abraham. They call themselves Jews. Jesus called them a Synagogue of Satan.

A PRAYER OF CLARITY

Before embarking on this journey into the heart of Scripture, I must pray for clarity and wisdom.

I encourage the reader to pray along with me:

Almighty Father, whose arm has bound the sea
to its limits
And appointed the times of our habitation:
Give us wisdom for the tumult ahead
And bind the schemes of our adversaries
Gracious God, creator of the wind and skies
Maker of our souls and intellects
Lift any veil over our eyes
Cast down the inhibiting curtains of deception
Let us learn as an infant
As one who has not yet seen the world
Give truth its rightful place in our hearts
Turn our ear once more
to the Voice of our Shepherd

Glory and power to God
Forever and ever, Amen

TO WHOM THIS BOOK IS WRITTEN

This book is addressed to the Church among the nations. By what name you call that church, it matters little to me. I especially wish to reach the American branch of our faith, which has suffered the most significant infiltration. Moreover, I hope to prevent the disease from spreading to churches yet unaffected. I also write this to those who cannot join the Covenant because they have correctly identified the force subverting it but, unfortunately, equate the

two. I do not claim that this book is equivalent to Scripture or inspired. Instead, I am attempting to correct the worst, pernicious, and prevalent idolatry I see in the Church today.

To the unbelievers reading this, I praise God that you are here. However, I caution that "... a natural person does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned" (1 Corinthians 2:14). I present no argument in this book except that which is gleaned directly from Scripture. If the Bible holds no value to you, neither will this work. Moreover, the mysteries of God's Word can only be spiritually discerned by followers of Christ; this is not to present an elitist perspective but to manage the expectations of those who have not yet repented.

However, if you despise the Church because of its entanglement with Zionism and Jewish power, read on. You have correctly diagnosed the situation. The Church is in a deplorable and compromised state. Nevertheless, we may take joy in that these foreign ideologies are also foreign to Scripture. I encourage you to seek out the Heavenly Church while the Elect work to reform the earthly one. The earthly Church must be ready to meet the times ahead by shedding every heresy and be purified with fire.

To the Zionist Christian, I implore you to listen not to my words but to God's Holy Word. I will show you the rot that has been fed to you and the

imprisonment of your mind. I used to be one of you. Any criticism of the modern state of Israel sent my mind into an immune response. I rabidly defended a foreign nation at the cost of all others, including mine. I stood up for an apostate people, advocating for their interests as a primary concern. In short, I worshiped an idol. I prostrated myself before the very group who sought my destruction and the castration of the faith. When I came to my current knowledge, I sinfully resisted its conclusions for months. I feared being cursed because I dared to criticize the ones who called themselves “chosen.” They leverage Genesis 12:3 for this very purpose. If you are currently a Zionist Christian, this very passage, I am sure, has already popped into your mind. Praise God, you do not have to fear. Greater is He who is in us than he who is in the world (1 John 4:4).

Those in the world have twisted God’s promises to Abraham to serve their ends. Moreover, God declares in Malachi 2:2, “If you do not listen, and if you do not take it to heart to give honor to My name,” says the Lord of armies, “then I will send the curse upon you, and I will curse your blessings; and indeed, I have cursed them *already*, because you are not taking *it* to heart.” Those who reject Christ cannot be the recipients of the Lord’s blessing. Indeed, God will curse those who curse the Chosen People. This then returns us to our central query: Who are the Chosen?

THE DISPENSATIONALIST PROBLEM

A good deal of confusion on the question of the Chosen People arises from the system of theology known as Dispensationalism. This book is not meant to be a pure rebuttal of Dispensationalism, as it would limit the focus and scope too narrowly. Instead, I identify Dispensationalism as the worst perpetrator of the idolatry I seek to tear down. This model has many flavors and shades, and I will avoid making a straw man out of the position. Dispensationalism orders history in seven ages or “dispensations” of God, each having their unique markers or administrations. The central innovation is their use of a grammatical-historical interpretation with an emphasis on literalism. This system furthermore rejects, in part or in whole, the idea that there is no separation between the Church and Israel. In other words, the Old Testament’s covenants, promises, and prophecies are separate arrangements that function independently of later dispensations. They maintain the Jews remain the chosen people independent of the Church.

Another central tenant is that the Church is a mere “parenthesis” to the Jewish story. The thread of prophecy stretching from Adam, Abraham, and Moses leading to Jesus severs at the Church Age, the sixth dispensation. The time of Gentile salvation will only occur during this age of grace. Meanwhile, they claim the Lord’s true priority is returning Jews to His possession. The Church is only a pawn to make the

Jews jealous of God's favor on Christians in their view. Under more extreme models such as Dual-Covenant Theology, Jews may still attain salvation under the Old Law even in the Church Age. As stated before, there is a vast spectrum of beliefs causing confusion on the identity of the Chosen People. Various models provide a fundamental framework as a starting point for unbiblical conclusions ranging from the tame to the extreme.

The Dispensationalist model forces a number of these conclusions. Foremost to our central query is the notion that Israel and the Church are separate entities. The Dispensationalists contend that when the Old Testament prophets speak of "Israel," they are exclusively speaking of literal ethnic Jews. Moreover, the promises made to Abraham can only be fulfilled in his physical "seed"—the Jewish people. As such, the prophecies of Isaiah, Jeremiah, and others about a reformed Israel find their fulfillment in the modern nation-state of the same name. I have endured several sermons of Dispensationalist pastors pointing to Genesis 12:3 and warning their parishioners that if they curse Israel or the Jews, God will curse them in turn. With this mighty bludgeon, accusations of anti-semitism are weaponized at the theological scale. Not only is it a cultural faux pas, but criticism of Jews is elevated to blasphemy and sin. Hostility to God's Chosen is made tantamount to enmity with God Himself.

The clear implication of this system of theology is that Jews enjoy an elevated status both within and outside the Church. Due to the temporary nature of the Church in Dispensationalist thought, the Jews are seen as having a more permanent and secure position before God. Criticism of their collective behavior is discouraged as each Jew, no matter how wicked or secular, is seen as a mass of divine potential energy. Individual criticisms may arise, but they are often couched in terms of man's fallen nature instead of any unabashed observation of the Jewish people. Many believe that any moment, God will flip the switch, end the Church Age, and kick the Gentiles to the curb.

While a gross oversimplification of Dispensationalist eschatology, the point remains: Israel's Jewish ethnostate is critical to bringing about the Second Coming of Christ. Because the book of Revelation uses the word "Israel," proponents of this model insist that the text is referring to a literal Jewish state on the banks of the Mediterranean. If this state were to collapse or be conquered, the conditions would not be suitable for Jesus' return, which means that Christians must undyingly support the secular Jewish state of Israel.

Dispensationalism provides a consistent, albeit flawed, model for Scriptural interpretation. Like any model, it is an approximation extrapolated from Scripture and is sometimes correct while neglecting critical truths shown later in this book. In ignoring

essential verses this model creates an idol within the Church in which Jews are treated with more reverence than many aspects of Christian worship and practice. Given their untouchable status, any dissent over the quasi-worship of the Jewish race is dismissed and cursed under Genesis 12:3. This type of internal policing of anti-semitism and anti-Israel sentiment is the sort of enforced compliance one would expect for critical issues such as the divinity of Jesus. Disturbingly, I have seen this enforcement brought to bear on those critical of Jewish influence as if philo-semitism were a non-negotiable component of the faith. I know of several would-be believers who were denied the rite of baptism solely because they would not support the nation-state of Israel. If the philo-semitic model is correct, this is perhaps warranted. If not, reverence towards Jews can only be described as idolatry. If they are not of God, homage and service to these people violate the first and second Commandments.

I will show in the following pages that the Dispensationalist model of Jewish-Christian relations is entirely unbiblical. Worse still, the elevation of Jews to a chosen status regardless of their repentance assaults the divinity of Jesus. I will demonstrate that the Jews reneged on their obligations of the Covenant, were cast out of God's presence, and are in a present state of spiritual exile. I will further show that the separation between the Church and Israel is a manufactured conflict foreign to the pages of Scripture

in that the Church, Spiritual Israel, can be the only heirs to God's divine promises. Zionism and its theological components begin to teeter precariously as the foundation of these beliefs collapses under the light of the New Testament. Scripture makes no allowance for apostasy nor idolatry.

METHODOLOGY

To answer our central query and present the most Biblical model, I searched the entire Bible book by book, verse by verse, taking extensive notes and cross-referencing my conclusions with the rest of Scripture. Only Scripture can have a definitive and final say over matters of faith. This is not to demean the accomplishments of the long line of Church fathers stretching back millennia. Rather, I am approaching the Word of God with a clean slate. Scripture speaks for itself. It should be noted that the overwhelming share of Church fathers shared the views of this book. The main thrust of this book is to point the reader to the verses surrounding the central question. The Word does the rest.

The inerrancy of Scripture is assumed. Evidence for this assumption is detailed in other texts which I will not reiterate here. I approach the Bible as a cohesive document inspired by God without error or contradiction, and any critiques on the inerrancy of Scripture ultimately have no bearing on the outcome of this project. The body of evidence for my conclusions is so preponderant that any disputed

sections of the Bible would ultimately not matter if thrown out. The themes repeated in book after book represent a cohesive message and direction. The arguments presented here are not based on any single verse but rather the whole body of Scripture.

I operate under the lens of the New Testament interpreting the Old, a uniquely Christian perspective. Again, if one is not a Christian, this argument may fall on deaf ears. If the Old Testament's prophecies and covenants ultimately point to the person of Jesus, the New Testament must then be used to understand the end state of the ancient prophets. The Old Testament provides premises upon which the New Testament concludes. No verse can exist in a vacuum. One cannot take prophecies of the first thirty-nine books without understanding their fulfillment in the latter twenty-seven. In mathematical terms, the Old Testament provides "A," and the New Testament provides "C." The only wiggle room granted in interpretation is how "B" ties "A" and "C" together. There can be no deviation from the unalterable conclusions of Jesus and the Church.

Concerning prophetic interpretation, I operate under a simple heuristic: if the events of a prophecy cannot be assigned to a specific historical event, it must refer to the future. Conversely, if prophecies can be positively assigned to an occurrence in history, extending this prophecy into the future must be avoided. For instance, Jesus' prediction of the temple's destruction in Luke 21:5-38 can, in my

opinion, be easily be attributed to the ruin of the Second Temple by the Romans in 70 AD. This prophecy should not be extended to mean anything else. The prophecy concerning the ultimate geographic promise to Abraham in Genesis 15:18-21 was never fulfilled under any earthly kingdom. Under the assumption of Scripture's inerrancy, this prophecy must refer to a future event for Abraham's heirs. I will avoid grand interpretations of unfulfilled prophecies to keep this book focused. Instead, I provide a robust Biblical foundation to weed out false interpretations while fomenting honest eschatological debate.

For quoting Scripture, I aim to include as much of the passage as possible without being cumbersome to ensure an ample supply of context. For every verse I chop or quote in line, thousands of acolytes are poised to shout, "Out of context!" Given the controversial nature of the subject matter, I cannot afford to assume the reader's familiarity with the passage. More poignantly, I cannot assume the reader's interpretation of the passage either. Scripture speaks best for itself. Instead of picking small advantageous phrases from the text as the Zionists do, I include the whole verse and its accompanying context. Too many "Christian" books will cite a Bible reference while gambling that the reader never looks it up it to check their lies. Just as truth fears no investigation, I have included the critical verses in the body of my argument. Additionally, I include a large number of verses that speak to the same point. While

seemingly repetitive, I must convey the overwhelming scale of the evidence. If the hefty quotation and repetition becomes tedious to the reader, I encourage him to think of this not as a full-fledged book but as a commentary. I intend to present my argument with Scripture as its starting point and my thoughts as clarifying information.

I chose the New American Standard Bible (NASB) translation of the sixty-six book Protestant canon as my source for several reasons. First, it is a formal equivalent translation. Other translations, such as the popular New International Version (NIV), use functional equivalence. Formally equivalent texts translate word-for-word, while functional equivalent texts translate thought-for-thought. Due to the cumbersome grammatical differences between English, Ancient Hebrew, Aramaic, and Koine Greek, Bible scholars are presented with a dilemma: either directly translate the words as they were written or attempt to interpret the author's thoughts into a smoother English text. The former can be more accurate yet more complicated, while the latter method sacrifices accuracy for simplicity.

There is no convincing reason to compromise accuracy, especially regarding topics of great importance, which is why I chose the NASB. Second, older source texts are generally more accurate due to their proximity to the original writing, and the NASB leverages these texts rather than the Textus Receptus that other literalist translations such as the English

Standard Version (ESV) and the King James Version (KJV) use. Nevertheless, my arguments will hold up regardless of the version, and my conclusions do not hinge on any one verse or the translation of a single word. I encourage the reader to look up the verses in this book and read along in the translation of choice. Finally, I do not include the Apocrypha due to its disputed nature.

For this book, I combine several terms into one: philo-semitism. This term is meant to encompass the overall sentiment of the modern Judaizers and their doctrine. I use the term “Judaizer” in an updated context beyond its original meaning. There are many subsets to this school of thought such as Dual Covenant theology, Zionism, Dispensationalism, and more. To write a critique of each esoteric system of Jewish idolatry would quickly inflate the size and scope of this book. Instead of providing an in-depth criticism of each, I establish a robust rampart of Scripture and argumentation against all forms of philo-semitism. I define this term as any belief or system of beliefs that installs a backdoor into God’s favor for Jews as a race. Simply put, philo-semitism is the making of Jewish ancestry into an idol.

If the position of this book is a Biblical critique of philo-semitism, detractors will immediately make accusations of anti-semitism. This is correct for the wrong reasons. If anti-semitism means criticism of Jews, the Bible is one of the most anti-semitic texts in history. Nowhere in my book will you find calls for

violence or law-breaking. Anti-semitism is a charged, political term meant to conjure images of the Holocaust and countless other anti-Jewish pogroms. It can be used as a tremendous ideological cudgel to squash debate over any legitimate criticism of Jewish behavior, collective or individual. In the Bible, you will find both categories of rebuke. I provide the theological framework to understand and identify these criticisms throughout all of Scripture.

The Bible emphasizes through repetition. If the broader public came to understand the Word, as shown in this book, Jewish-led organizations would call for its ban and censorship, which has already occurred on a small scale: Jewish political scientist Daniel Jonah Goldhagen calls for the censorship of any part of Scripture deemed anti-semitic in his book *A Moral Reckoning*. If the Church does not comply with this measure, he advocates for disclaimers and commentary on the same passages to prevent them from radicalizing the reader.¹ Norman A. Beck, professor of theology at Texas Lutheran University, characterizes whole sections of Scripture as a “supersessionistic [sic] and vicious, defamatory anti-Jewish polemic.” Beck furthermore calls for removing

¹ *Jesus, Jews, and the Shoah – “A Moral Reckoning: The Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty of Repair.”* (2021, June 30). IndexArticles.
<https://indexarticles.com/reference/national-review/jesus-jews-and-the-shoah-a-moral-reckoning-the-role-of-the-catholic-church-in-the-holocaust-and-its-unfulfilled-duty-of-repair/>

the verses in question from Christian lectionaries.² Jim McDermott of *America Magazine* wrote a scathing criticism of the Gospel of John for its perceived role in bringing about anti-Jewish violence. He also called for its removal from readings on Good Friday.³ I do not intend to exaggerate these minority voices as representing the sentiment of many Christian thought leaders. However, the seed of Biblical censorship is planted and awaiting the watering of Jewish backlash. The fertilizer of this backlash is the philo-semitism so prevalent in the Church today. I show in this book that the Jewish fears over the so-called anti-semitic implications of Scripture are entirely founded, and that the Bible will indeed be labeled anti-semitic. At that point, Christians must choose whom to honor: Jews or God's Word.

For the sake of labeling simplicity, I refer to the members of the Old Testament as Israelites, Hebrews, and Jews interchangeably. I recognize the last term's inception in the Kingdom of Judah and in

² Beck, N. (2007, July 18). *Removing Anti-Jewish Polemic from our Christian Lectionaries: A Proposal*. Jewish-Christian Relations. https://www.jcrelations.net/article/removing-anti-jewish-polemic-from-our-christian-lectionaries-a-proposal.html?tx_extension_pi1%5Baction%5D=detail&tx_extension_pi1%5Bcontroller%5D=News&cHash=f0d431225705ae589d2697cfe7f0d25e

³ *The Gospel of John has been used to justify anti-Semitism—so we should stop reading it on Good Friday*. (2022, April 14). America Magazine.

<https://www.americamagazine.org/faith/2022/04/14/good-friday-gospel-john-jews-242822>

the son of Jacob. However, the distinction between the Hebrews of the Pentateuch and the Jews of Judah is unnecessary. Judah survived as a remnant of the Israelites. To distinguish between Jews and Israelites is to introduce unnecessary confusion regarding labeling. Worse still, philo-semites may try to establish discontinuity between the wickedness of the Israelites and the behavior of the Jews. In reality, they are the same people with the same history, albeit with a substantial portion being sent into exile. The only difference is that the Ten Tribes of Israel are permanently lost to history. Given that Abraham fathered this race, I refer to His physical progeny simply as Jews. He first received the rite of circumcision, the physical marker of the Jews. Hebrew, Israelite, and Jew refer to the same group of people at different times in the Old Testament. In the New Testament, one was called a Jew whether one was of the tribe of Judah or Benjamin. Paul, a Benjaminite, did not make a distinction of his identity by his tribe. He foremost affirmed his status as a Jew. Moreover, the Jews in Jesus' time considered the term descriptive of Abraham's physical seed, excluding Ishmaelites, Moabites, and other offshoots. I merely extend this term backward to the time of Abraham. This is for labeling simplicity only. One should not read any doctrine into this convention beyond what I have stated here.

Readers may be confused at the seemingly inconsistent use of reverential capitalization. In

reality, I apply a consistent standard. For example, when referring to the proper noun of God's Covenant with His People, each of those items refers to a specific, divine form. When referring to a covenant between a people and a god, I am contrasting to generic and worldly applications of these terms. Each instance and absence of reverential capitalization is intentional. Similarly, I will capitalize the Church when referring to the heavenly bride of Christ and de-emphasize church when referring to a specific earthly congregation.

Finally, I acknowledge my doctrinal biases. I am a five-point Calvinist. I affirm Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints (TULIP). Specific definitions of these doctrinal points can be found elsewhere. Suffice it to say, the theme of the Elect and their place as God's chosen people recur throughout Scripture. Even ardent Arminianists admit God chose His people and prophets. I extend the idea of God's choosing of His people to the New Testament and the body of verses in support of a Calvinist view on soteriology. While this theological sphere greatly influences my findings, this book is not meant to defend Calvinism. The conclusions will stand on their own even if the reader disregards the Calvinistic elements.

CHAPTER 1

THE OLD COVENANT

THE CONDITIONAL NATURE OF THE OLD COVENANT

In Christian discourse about the Jews, one runs into the uncontested, consistent thread of Jews remaining God's chosen people. Even if a Christian commentator concedes that Jews are in a state of rebellion, they still hold to the sentiment that God maintains a place for the unrepentant of this group. They will reference the promises to Abraham and several other contextually twisted verses, conflating the Abrahamic and Mosaic Covenants.

The only unconditional grant to Abraham was that "in you, all the families of the earth will be blessed" (Genesis 12:3). Unquestionably, this must refer to Jesus (Galatians 3:15-16). God's blessing came to all the earth by this descendent of Abraham, and Jesus' fulfillment of the Abrahamic and Mosaic Covenants will be discussed in depth in a later section. Besides the unconditional blessing referring to Christ, the rest of the promises hinged on Abraham's faith in God. Judaized commentators hitching their wagon to

Genesis 12 as proof of an extant backdoor for Jewish favor must contend with its conditional nature.

God's covenants with both Abraham and Moses were conditional on their holding to commands. In other words, if the Jews rejected God, He would reject them. This is made explicit in the Mosaic Covenant in Exodus but is present in the Abrahamic Covenant as well. For simplicity's sake, I will refer to Abram as Abraham. In Genesis 12:1-2, God's blessing is contingent on Abraham trusting in the Lord's plan by leaving his native land:

Genesis 12:1-2

Now the Lord said to Abram,

“Go from your country,

And from your relatives

And from your father's house,

To the land which I will show you;

2 And I will make you into a great nation,

And I will bless you,

And make your name great;

And you shall be a blessing;

God would have chosen another if Abraham refused the divine imperative to leave his old life behind. His faith was the measure of his righteousness, not his genetic heritage. The conditional nature of salvation should not be construed to mean salvation by works. Instead, God provides a specific set of criteria to be considered His People. In the Mosaic Law, His

People were marked by the adherence to the Law stemming from the heart. Even in the Old Testament, there was a distinction between being one of God's People and being a Jew. The difference was between those who honored the Lord and those who strayed into idolatry.

Detractors will point to Genesis 15 as evidence of an unyielding, unconditional Covenant to Abraham's physical descendants:

Genesis 15:18

18 On that day the Lord made a covenant with Abram, saying,
 "To your descendants I have given this land,
 From the river of Egypt as far as the great river,
 the river Euphrates:

Given the physical nature of the promise and the descendants, the detractors will say the prophecies of Genesis 12 also must be to Abraham's physical line. Proponents of this view must make an argument that the literal fulfilment of Genesis 15 accomplishes the promises of Genesis 12. Did the conquest of Canaan bring about the salvation of the Elect? One could make this argument, but it would require far more assumptions than simply attributing the blessing of Abraham's line on the world to Jesus. Indeed, Abraham's physical descendants ultimately led to the Savior. Nevertheless, it is not the ancestors of Jesus

that bless all the families of the earth, but the Son Himself.

The Mosaic Covenant encompasses the majority of the Old Testament. For simplicity's sake, I interchangeably refer to the Mosaic Covenant and the Old Covenant; the conditional nature of this Covenant is repeated in every book of the Old Testament. When the Israelites receive the Law in Exodus 19-24, God leaves no room for interpretation regarding their status as His people. The Old Covenant was conditional from the beginning, with no proclamations of an eternal special status. Judaizers will latch on to the latter parts of these verses while neglecting the critical "If-Then" precondition.

Exodus 19:5

5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

If Israel keeps the Covenant, then they shall be God's possession, but being the chosen people is not a permanent state. It is conditional on fulfilling the obligations of the Covenant. When Israel rejects its precepts, God casts them out, and after a period of exile and repentance, God reformed Israel. The reforming of Israel always takes on a spiritual character, as the Lord does not recall the people based on blood but rather by faith. This cycle repeated until

the final rejection of the Jewish people after their absolute rejection of Jesus. A remnant was preserved but assimilated into the New Covenant with the Gentile believers (Romans 11:3-6).

It is not as if the Jews were pressed into this arrangement without knowing its consequences. In Exodus 19:7-9, the Lord gives the Israelites one last chance to exit the Covenant and avoid its obligations. They eagerly accept the obligations laid out before them. This eagerness was startlingly short-lived. When Moses returned from Mount Sinai, he found the Israelites already rejecting the Covenant and worshipping the golden calf.

Exodus 32:8-10

8 They have quickly turned aside from the way which I commanded them. They have made for themselves a cast metal calf, and have worshiped it and have sacrificed to it and said, ‘This is your god, Israel, who brought you up from the land of Egypt!’” **9** Then the Lord said to Moses, “I have seen this people, and behold, they are an obstinate people. **10** So now leave Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.”

At this juncture, God was prepared to completely cut off the Jews and make a new chosen people out of Moses and his wife. It should be noted

that Moses' wife was not even a Hebrew. While she was blood-related to Abraham as a Moabite, she was not a Jew. She was as much a Gentile as an Arab. With Israel's unfaithfulness, God was prepared from the beginning to cut them off and start anew with an entirely new people. While Moses's descendants would still be in the line of Abraham, this tribe would be a divergent race from the Jews. The Lord's blessing is not passed genetically but conveyed by adherence to the Covenant. When the Jews renege on their obligations, their state of perdition and destruction is meant to be a sign of God's disfavor:

Deuteronomy 4:25-28

25 "When you father children and have grandchildren, and you grow old in the land, and you act corruptly, and make an idol in the form of anything, and do what is evil in the sight of the Lord your God to provoke Him to anger, **26** I call heaven and earth as witnesses against you today, that you will certainly perish quickly from the land where you are going over the Jordan to take possession of it. You will not live long on it, but will be utterly destroyed. **27** The Lord will scatter you among the peoples, and you will be left few in number among the nations where the Lord drives you. **28** There you will serve gods, the work of human hands, wood and stone, which neither see nor hear, nor eat nor smell anything.

In another “If-Then” statement, the Jews will be scattered among the nations if they fail to uphold the Covenant. Moreover, they will be banished from God’s presence unless they return in humility and contrition. The text also explicitly states they will not worship the Lord in exile. If it can be shown affirmatively that Jews are in a present state of exile, the Biblical commentator must acknowledge the idolatrous form of their religion. In light of their spiritual adultery in the presence of a holy God, the Jews are cast out of His presence.

While the Jews were the regents of the Covenant at the time, few upheld their commitment. A common misconception about the Old Testament period is that all Jews received salvation solely by being members of the Chosen People. As shown repeatedly in the text, remaining in the Covenant was conditional on upholding its commandments. At the risk of tedious repetition, the dependent nature of God’s covenant with the Jews is shown in the following passages:

Joshua 23:15-16

15 But it will come about that just as all the good words which the Lord your God spoke to you have come upon you, so the Lord will bring upon you all the warnings, until He has eliminated you from this good land which the Lord your God has given you. **16** When you

violate the covenant of the Lord your God, which He commanded you, and you go and serve other gods and bow down to them, then the anger of the Lord will burn against you, and you will perish quickly from the good land which He has given you.”

2 Chronicles 7:19-20

19 “But if you turn away and abandon My statutes and My commandments which I have set before you, and go and serve other gods and worship them, **20** then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight; and I will make it a proverb and an object of scorn among all peoples.”

Jeremiah 9:12-16

12 Who is the wise person who may understand this? And who is he to whom the mouth of the Lord has spoken, that he may declare it? Why is the land destroyed, laid waste like the desert, so that no one passes through? **13** The Lord said, “Because they have abandoned My Law which I put before them, and have not obeyed My voice nor walked according to it, **14** but have followed the stubbornness of their heart and the Baals, as their fathers taught them,” **15** therefore this

is what the Lord of armies, the God of Israel says: “Behold, I will feed this people wormwood; and I will give them poisoned water to drink. **16** I will also scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have put an end to them.”

Jeremiah 12:16-17

16 Then, if they will really learn the ways of My people, to swear by My name, ‘As the Lord lives,’ just as they taught My people to swear by Baal, they will be built up in the midst of My people. **17** But if they do not listen, then I will drive out that nation, drive it out and destroy it,” declares the Lord.

Daniel 9:13-14

13 Just as it is written in the Law of Moses, all this disaster has come on us; yet we have not sought the favor of the Lord our God by turning from our wrongdoing and giving attention to Your truth. **14** So the Lord has kept the disaster in store and brought it on us; for the Lord our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice.

Amos 2:4-5

4 This is what the Lord says:

“For three offenses of Judah, and for four,
 I will not revoke its punishment,
 Because they rejected the Law of the Lord
 And have not kept His statutes;
 Their lies also have led them astray,
 Those which their fathers followed.
5 So I will send fire upon Judah,
 And it will consume the citadels of Jerusalem.”

These passages are just a few verses about what would happen to the Jews if they rejected the Law and its God, and the Lord’s prophets reiterate this in every period of the Old Testament’s history. Disregarding Christ’s fulfillment of the Law, the Jews of today could only be the Chosen People if they continuously upheld the Law of Moses as it was written in the Pentateuch. The Judaism of today is vastly divergent in practice, philosophy, and canon, which will be examined in depth later.

For our central query, it is pivotal to understand that the Jews’ status as the Chosen People was always precarious. Only a few among them ever fulfilled their obligations, and even fewer did so with a righteous heart (Isaiah 29:13). The unchallenged claim of an eternal, extant divine arrangement with Jews is not founded on Scripture. If this claim were valid, there would have been no predestined opening of the Covenant to the Gentiles.

Finally, I offer the case of Leviticus 26:14-33 describing the mechanisms of the Covenant’s

conditional nature. This passage not only describes a rejection, but a total destruction of the Jewish people. Philo-semitic commentators will say that God continually reforms His people after a period of exile. This is only partially true. The Ten Tribes of Israel were wiped from history for their spiritual adultery.⁴ Moreover, those of Judah who ever returned from exile were preserved as a remnant to keep the thread of prophecy leading to Jesus intact. After Judah rejected Christ, God handed them over to the punishments described in the following passage:

Leviticus 26:14-33

14 ‘But if you do not obey Me and do not carry out all these commandments, **15** if, instead, you reject My statutes, and if your soul loathes My ordinances so as not to carry out all My commandments, but rather to break My covenant, **16** I, in turn, will do this to you: I will summon a sudden terror against you, consumption and fever that will make the eyes fail and the soul languish; also, you will sow your seed uselessly, for your enemies will eat it. **17** And I will set My face against you so that you will be defeated before your enemies; and those who hate you will rule over you, and you

⁴ This will be explored at length in a later section.

will flee when no one is pursuing you. **18** If also after these things you do not obey Me, then I will punish you seven times more for your sins. **19** I will also break down your pride of power; and I will make your sky like iron and your earth like bronze. **20** Your strength will be consumed uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit.

21 ‘Yet if you show hostility toward Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins. **22** I will also let loose among you the animals of the field, which will deprive you of your children and eliminate your cattle, and reduce your number so that your roads become deserted.

23 ‘And if by these things you do not learn your lesson regarding Me, but you show hostility toward Me, **24** then I in turn will show hostility toward you; and I, even I, will strike you seven times for your sins. **25** I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send a plague among you, so that you will be handed over to the enemy. **26** When I break your staff of bread, ten women will bake your bread in

one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied.

27 ‘Yet if in spite of this you do not obey Me, but act with hostility against Me, **28** then I will act with wrathful hostility against you, and I for My part will punish you seven times for your sins. **29** Further, you will eat the flesh of your sons, and you will eat the flesh of your daughters. **30** I then will destroy your high places, and cut down your incense altars, and pile your remains on the remains of your idols, for My soul will loathe you. **31** I will turn your cities into ruins as well and make your sanctuaries desolate, and I will not smell your soothing aromas. **32** And I will make the land desolate so that your enemies who settle in it will be appalled at it. **33** You, however, I will scatter among the nations, and I will draw out a sword after you, as your land becomes desolate and your cities become ruins.

This is what lies in wait for the Israelites if they failed the obligations of the Covenant. As shown throughout the Old Testament, the Jews reneged on their commitments repeatedly. As punishment, they were cast into desolation and exile. The notion of their permanence as God’s Chosen runs into a brick wall when considering their temporary condition. Given

this conditional, one can easily deduce if the Jews are still the Chosen People. If the Old Testament record shows a consistent pattern of behavior, it must be applied to the preceding divine contract. I will show in the following section that not only did the Jews fail to uphold the Covenant, but the text shows they did so due to their inborn collective obstinance and stiffneckedness.

As a matter of anecdotal interest, Leviticus 26:14-33 also indicates four chances to repent. The Israelites can return to God at each junction and ward off further judgment. In history, there have been four Jewish exiles from the Holy Land. The first was in 726 B.C. when Assyria overtook the northern kingdom of Israel. The ten tribes of the Kingdom of Israel were scattered to the winds and lost to history. After exile and assimilation, no further record exists of these ten tribes. It is bizarre that the modern state of Israel would take this moniker when there is no possible lineage between it and the ancient kingdom of the same name. In 597 B.C., Babylon took a large portion of Judah into captivity. In 586 B.C., the Babylonians returned, sacked Jerusalem, destroyed Solomon's temple, and carried more of Judah into captivity. The fourth exile occurred outside of the Biblical account. After the rejection of Jesus and the Covenant opening to the Gentiles, the Jews were punished at the hands of the Romans in 70 A.D. and again during the Bar Kokhba revolt. While Jews remained in the Holy Land well after the many uprisings against Rome, the population

gradually declined until the Persian invasion of 614 A.D, when they represented only 10-15% of the area's inhabitants.⁵

It is unknown whether the four warnings in Leviticus 26 correspond to the four judgments on the Jewish people, though the coincidence is striking. In the Book of Daniel, there is a statue of four kingdoms generally considered to correspond to the Babylonian, Persian, Greek, and Roman empires, each of which controlled the Holy Land at some point. At the risk of getting lost in the opaque waters of numerology, the number four is associated with totality and completion in the Bible. Examples of this are the four seasons, cardinal directions, sides of the Tabernacle, thread colors of priestly garments, Gospels, creatures by the throne of God, horsemen of the Apocalypse, corners of the earth, angels holding the four winds, and finally the sides of the New Jerusalem. I would add to this list the four chances of Israel to repent and re-enter the Covenant. Regardless of the true meaning of the four chances and judgments of Leviticus 26, the passage affirms that God remained faithful and patient with an obstinate people. In return, the Jews rejected Him. The completeness of the exile described in Leviticus 26 represents the Jewish rejection of God and His reciprocal rejection of them.

⁵ Katz, S. T. (2006). *The Cambridge History of Judaism, Vol. 4: The Late Roman-Rabbinic Period* (Illustrated ed.). Cambridge University Press, pg 407

DID THE JEWS UPHOLD THE COVENANT?

Given the established conditional nature of the Old Covenant and the Jews' status as God's Chosen, one may examine if the Jews upheld their end of the deal. Modern Jews claim Jesus is not the Messiah. They claim a lineage stretching from Abraham to the present day. Christians ought to know that Jesus fulfilled the Old Law, though many Dispensationalists will maintain the current validity of the Old Covenant. Other less extreme Dispensationalists acknowledge Christ's fulfillment of the Law while still holding on to the belief that God's arrangement with the Jews remains. While both positions are unbiblical, philo-semitism collapses under its assumptions. For the sake of argument, let us assume that the Old Covenant is still in effect. Under the conditional nature of the Old Covenant, would the Jews still be considered the Chosen People?

The Old Testament is the story of repetitive Jewish rebellion. This is a comprehensive assessment of the meta-narrative, not an oversimplification. The Israelites of the Old Testament perpetrated a prolonged series of rebellious cycles, including the very moment they received the Law. This wayward behavior also precedes the time of Moses. The systematic and normative behavior of Jews in the Old Testament can be modeled accurately as a series of cycles, which I will refer to as Jacobean Cycles. Jacob, the grandson of Abraham, was the quintessential Jew.

He symbolized their collective behavior and, ultimately, their name— Israel. Jacob’s scheming and wrestling with God typifies his progeny’s relationship with the Law, and one can see the cycle of behavior in Jacob’s defiant struggle against the Lord’s Will.

Genesis 32:24-28

24 Then Jacob was left alone, and a man wrestled with him until daybreak. **25** When the man saw that he had not prevailed against him, he touched the socket of Jacob’s hip; and the socket of Jacob’s hip was dislocated while he wrestled with him. **26** Then he said, “Let me go, for the dawn is breaking.” But he said, “I will not let you go unless you bless me.” **27** So he said to him, “What is your name?” And he said, “Jacob.” **28** Then he said, “Your name shall no longer be Jacob, but Israel; for you have contended with God and with men, and have prevailed.”

Jacob is renamed Israel in this passage to affirm his symbolic and archetypal status. This episode is typical of the Jewish relationship with God throughout the Old Testament in that Jacob wrestles with God and resists His Will. After being cast down, he refuses to give in. As a result, further punishment is inflicted. Even in this defeated state, Jacob demands a blessing instead of surrendering. In return, God changed his name to Israel. The name is a combination

of the root שָׁרָה (śarah) and the word אֵל (el), which means God. The Hebrew word שָׁרָה means “to contend, have power, contend with, persist, exert oneself, persevere” (*Strong’s Concordance* H8323). With the multifaceted meaning of this word, context is critical to the accurate translation of “Israel.”

Philo-semites interpret this to mean that God will fight on behalf of Israel in battle. Others take the interpretation of “God rules” or “God judges.” While these translations are adequate, the best interpretation is “God contends,” given the immediate context of his struggle with Jacob. It is a comment on God’s relationship with these stubborn people. As described in Romans 9:22-26, the Lord perseveres with wicked Israel to demonstrate His glory. God presents His Will, Israel rejects it, they are punished, and then they impudently demand a blessing. This cycle continues until the ultimate rejection of His Son.

It should be noted that when the passage says, “He had not prevailed,” this does not mean God lost the struggle or that Jacob won, though Talmudic commentaries take this blasphemous position. Instead, the messenger of God saw that Jacob refused to give in and rendered him a blessing only for the sake of Abraham. In Hosea, the account is retold as Jacob struggling with an angel, though this is not a contradiction; whether one struggles with God directly or with his agents, one is still opposing and contending with the Will of God. He was far more likely to be physically wrestling with an angel, given that “You

cannot see My face, for mankind shall not see Me and live!” (Exodus 33:20).

The Jacobean Cycle is comprised of the following stages:

1. Appointment
2. Rejection
3. Judgment and Exile
4. The choice of repentance or total destruction

One can identify critical inflection points following the Jacobean cycle above when considering Jewish history. Take Jacob’s life as an example:

1. Appointment by Isaac as the heir (Genesis 27)
2. Rejection of God’s Will by wrestling against Him (Genesis 32:24-25) and scheming to bring about the Lord’s promises instead of having faith as Abraham did (Genesis 31:1-13)
3. Judgment by the dislocation of Jacob’s hip and later placing him at the mercy of his brother Esau (Genesis 32:26-29)
4. Repentance by acknowledging his powerlessness to save himself (Genesis 33:10-11)

Jacob chose to repent at the end of his cycle. His progeny, however, went through repeated cycles leading to the ultimate rejection of God’s Son. Step four of the process, the choice of repentance or

destruction, is what the Jews ultimately got wrong. I encourage readers to re-read the Old Testament with the Jacobean Cycle in mind, using the four-element heuristic, and identify the stages of appointment, rejection, judgment, and final choice.

With this model, one can examine a few representative examples from the Old Testament. This cyclical rebelliousness is not isolated but shows a consistent pattern of behavior. One of the starkest examples of the Jews' rebellious behavior is Exodus 32, the episode of the Golden Calf. Chronologically, the events of Exodus 32 happen right after chapter 19. In chapter 19, the Israelites promise to follow the laws and regulations commensurate with the Covenant. The text says in Exodus 24 that Moses was on the mountain only for 40 days and 40 nights.

Exodus 32:22-23

22 And Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. **23** For they said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt—we do not know what happened to him.’

Aaron makes the claim that the Jews are prone to evil. While passing the proverbial buck, he references an opinion that Moses already shares. From the outset, the character of Israel has been one of

wickedness. While this may have been a considerable waiting period, the Israelites had just witnessed the terrible glory of God descend on the mountain. In a rejection of the Covenant, they made for themselves a golden calf. As inferred earlier, they had already received the Ten Commandments directly from God's voice and entered the Covenant. In a brazen abrogation of their commitment, they follow Aaron into idolatry. In the very presence of the physical Host, the Israelites rejected Him and made for themselves a false god.

1. Appointment: The Jews receive the Law (Exodus 19-20).
2. Rejection: They make an idol in the very presence of God (Exodus 32:1-6).
3. Judgment: Moses shatters the tablets of the Law, destroys the idol, and forces the Jews to drink water with the ground-up shavings of the destroyed calf (Exodus 32:19-24).
4. The Choice: Moses calls out, "'Whoever is for the Lord, *come* to me'! And all the sons of Levi gathered together to him" (Exodus 32:26). The tribe of Levi is commanded to take the sword and slaughter 3,000 of the idolaters. Moreover, the Lord sends a plague to further purify the congregation. (Exodus 32:35)

The fourth element, the choice, is illustrated vividly in this passage. God's reaction of holy wrath illustrates the ultimate fate of a people who rejects

Him. The Lord sends a messenger calling out, “Who is with me?” and only the righteous Elect will heed the call. The rest will suffer a violent judgment in this life or the next. A common misconception about the Old Testament is that the entire Jewish people are redeemed and the whole nation can return from exile. In reality, only a tiny remnant was ever allowed to return to the Lord’s presence. As one can see in the following examples, exile takes many forms. The notable physical exiles to Assyria and Babylon offer immense symbolic value, but the greater tragedy is to be cast from God’s spiritual presence. After the Golden Calf, the Israelites go through yet more cycles of rebellion and judgment. The continued rebelliousness of the Jews wears Moses so thin that he asks God to kill him.

Numbers 11:14-15

14 I am not able to carry all this people by myself, because it is too burdensome for me.

15 So if You are going to deal with me this way, please kill me now, if I have found favor in Your sight, and do not let me see my misery.”

While somewhat amusing to the reader, this passage should not be taken lightly. The Old Testament depicts the Jews accurately and unflinchingly. Moses, a great prophet and man of God, is worn to suicidal ideation by the Jews’ querulousness

and unfaithfulness. The Old Testament narrative is an in-depth description of Jewish collective behavior. The constant complaining of the Jews wears on God and the reader alike:

Exodus 17:2

2 So the people quarreled with Moses and said, “Give us water so that we may drink!” And Moses said to them, “Why do you quarrel with me? Why do you test the Lord?”

The repeated episodes of grumbling by Israel in Exodus evince their questioning character. They test God’s patience by failing to trust in His provision despite having seen the Lord provide again and again. To list every rejection of the Lord would be to recount the entire text but bear in mind the conditional nature of the Covenant established earlier. If this was the consistent Jewish treatment of God’s Covenant, one can easily deduce their ultimate fate.

After dozens of doubts and challenges to God’s providence, the Israelites finally make it to the frontier of the Promised Land in the Book of Numbers. At this point, one can identify another Jacobean Cycle.

1. Appointment: The Jews are told to spy and conquer the land (Numbers 13:1).
2. Rejection: Upon hearing the spies’ reports of strong nations, the Jews waver in their faith. Moreover, they launch into rebellion and

attempt to appoint a new leader to take them back to Egypt. (Numbers 13:27-29, 14:1-4).

3. Judgment: The Israelites are made to wander for 40 years in spiritual and physical exile in the desert for their unbelief (Numbers 14:26-35). Only Caleb, one of the spies, remained faithful to God's promise along with Joshua and Moses (Numbers 13:30). This is a shadow of the original judgment the Lord had planned. When He confronted Moses, God was prepared once again to cut off the Jews from the Covenant entirely and to make a new Chosen People out of Moses (Numbers 14:11-12).
4. The Choice: After their banishment from the Promised Land, a group of Jews attempted to invade without God's blessing. They are repulsed and killed in great numbers (Numbers 14:39-45). The remaining Israelites died out in the wilderness except for their children, under twenty, at the time of the spies' reports. Once again, God will only preserve an untainted remnant. Salvation is not by Jewish lineage.

Israel grumbles and questions God's capabilities after receiving the spies' report of the land. Even having seen the signs and wonders to deliver them from slavery in Egypt, the Hebrews conclude that the Lord led them into the wilderness to die. From this seed of doubt is born the virulent, invasive root of

revolt. As is characteristic in Jewish history, they attempt to take control of their own destiny and modify God's plan.

Numbers 14:11-12

11 And the Lord said to Moses, "How long will this people be disrespectful to Me? And how long will they not believe in Me, despite all the signs that I have performed in their midst? **12** I will strike them with plague and dispossess them, and I will make you into a nation greater and mightier than they."

As with the episode of the Golden Calf, the Lord is prepared to completely cut off the people of Israel and continue Abraham's line from Moses alone for a second time. Only through Moses's intercession did the Lord relegate them to wander in the wilderness for 40 years. As shown in Numbers 14:24, the characteristic of being a son of the Covenant is a spiritual rather than ancestral condition. While the Jews were the regents of the Covenant at the time, few upheld their commitment. Jews did not receive salvation, nor were they considered the Chosen People solely by ancestry. As shown repeatedly in the text, remaining in the Covenant was conditional on upholding its commandments.

One can take the Jacobean model and apply it to all of Jewish history over and over again. They reject God after the death of Joshua (Judges 2) and

devolve into a repetitive spiral of successive rebellions and reformations during the time of Othniel (Judges 3:7-11), Ehud (Judges 3:12-15), Deborah and Barak (Judges 4-6), Gideon (Judges 6-8), Abimelech and Tola/Jair⁶ (Judges 8-10), Jephthah (Judges 10-11), and Samson to Samuel (Judges 13-1, Samuel 7). In each case, the Jacobean model of the Jews' wayward spiritual character is displayed. I encourage readers to test the Jacobean model for themselves on these passages.

It is not as if God cut off the Jews on a whim, but it resulted from a consistent pattern of rejection and rebellion dozens of times over. God's refusal to

⁶ After Abimelech's reign of terror, Tola rises up to judge Israel. In this Jacobean Cycle, there is no mention of repentance. However, the Jews were never saved from their plight except in times of repentance. Given that this is the only occurrence of Israel being without mention of repentance, one is confronted with a limited number of interpretations. 1. Israel did not repent and God spared them purely out of mercy. 2. Israel did not repent, but God judged Abimelech for his wickedness separately. 3. Israel did repent, but it is not mentioned in the text.

There is little evidence for interpretation 1. The Bible, specifically the book of Joshua, is not hesitant to praise the Lord or to leave out examples of His mercy towards Israel. While the Jacobean Cycle is a man-made model of the Jewish story, the cycle necessitates repentance for God to deliver the people from their plight. After the destruction of the pagan altars under Gideon, Judges 8:33 indicates a return to Baal worship. In Judges 10:6, it shows a new beginning of Baal worship. Contextually, one must infer an interim period where the Jews did not worship pagan gods during the judgeship of Tola and Jair. One may confidently infer repentance between the two periods of rebellion. Consequently, the model of the Jacobean Cycle holds true.

completely cut them off until the rejection of Jesus is a testament to His divine patience and mercy. Regardless, the consequences for reneging on the Covenant are manifest in Jewish exile. The time of Samuel is especially pertinent to this discussion. One can see the concepts of the Jacobean model in fine detail.

1 Samuel 4:10-11

10 So the Philistines fought and Israel was defeated, and every man fled to his tent; and the defeat was very great, for thirty thousand foot soldiers of Israel fell. **11** Moreover, the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.

At this time, the Jews are attempting to throw off the shackles of the Philistines without first repenting of their spiritual idolatry. However, they are defeated due to their wickedness. In response, the Jews took the Ark of the Covenant into battle, but the Ark was captured due to their lack of repentance. Take note of the symbolic significance: this was a signal from God that if Israel did not repent, they would be cut off from the Covenant. The Lord would not bless the Jews' attempts to carve out their salvation without repentance.

1 Samuel 7:3-4

3 Then Samuel spoke to all the house of Israel, saying, “If you are returning to the Lord with all your heart, then remove the foreign gods and the Ashtaroath from among you, and direct your hearts to the Lord and serve Him alone; and He will save you from the hand of the Philistines.” **4** So the sons of Israel removed the Baals and the Ashtaroath, and served the Lord alone.

After the return of the Ark, Samuel commands the Jews to repent. The Ark returning to Israel did not automatically signal the Lord’s approval or rebuke of Philistine rule. Instead, it signaled that the Jews were being spared a complete severance from the Covenant at that time. Finally, they recanted their pagan ways and served the Lord alone, ending a lengthy Jacobean Cycle. Nevertheless, their repentance did not last long— a recurring theme of Jewish history.

In the original wording of the Covenant, God promises protection and stability if the Jews maintain their commitment to the law and do not worship other gods. As shown in a multitude of Jacobean Cycles, they fail miserably. At the twilight of the judges period, the Jews take notice of their unstable and vulnerable state. Instead of returning to God in contrition, they demand a king to be like other nations.

1 Samuel 8:6-8

6 But the matter was displeasing in the sight of Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the Lord. **7** And the Lord said to Samuel, “Listen to the voice of the people regarding all that they say to you, because they have not rejected you, but they have rejected Me from being King over them. **8** Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have abandoned Me and served other gods—so they are doing to you as well.

In rejecting the God-appointed order, they demand a king to rule over them. The Lord tells Samuel that this behavior is simply characteristic of the Jews and aligns with all their deeds since their return from Egypt. The Lord is making a judgment about the collective rebellious behavior of the Jews. Given their present rejection, 1 Samuel 8:8 also holds to our day.

Appointing a king does not end the Jacobean Cycles. Rather, the king magnifies and personifies the cycle. The kings of Israel and later Judah exemplify the four-stage cycle of appointment, rejection, judgment, and choosing, with most failing to uphold the Law. Not only do the kings personally fail, they cannot shepherd the unruly Hebrews away from idolatry. An in-depth analysis of each king is

unnecessary to illustrate this point, though I point the reader to Israel's first king, Saul. The conditional nature of the Covenant remains in effect. The prophet Samuel clarifies that adding a king adds more penalties for rebellion.

1 Samuel 12:14-15

14 If you will fear the Lord and serve Him, and listen to His voice and not rebel against the command of the Lord, then both you and the king who reigns over you will follow the Lord your God. **15** But if you do not listen to the voice of the Lord, but rebel against the command of the Lord, then the hand of the Lord will be against you, even as it was against your fathers.

The king's behavior is directly correlated to whether they follow the Lord. As shown later, the wicked kings reflect the people, and any rebellion will be met with consequences. Samuel reiterates:

1 Samuel 12:24-25

24 "Only fear the Lord and serve Him in truth with all your heart; for consider what great things He has done for you. **25** But if you still do evil, both you and your king will be swept away."

Once again, the Jews are faced with a choice: Serve the Lord or be swept away along with their king. God does not reward rebellion. Rejection is paid with rejection. Saul himself comes under this penalty after attempting to make sacrifices without the high priest present.

1 Samuel 13:13-14

13 But Samuel said to Saul, “You have acted foolishly! You have not kept the commandment of the Lord your God, which He commanded you, for the Lord would now have established your kingdom over Israel forever. **14** But now your kingdom shall not endure. The Lord has sought for Himself a man after His own heart, and the Lord has appointed him ruler over His people, because you have not kept what the Lord commanded you.”

This passage further proves that God is willing to cut off the ethnic component of His chosen due to breaking the commandments. This case is symbolic due to the individuals involved, as David’s line eventually extends to Jesus. God chose the ancestor of the Church’s salvation to replace the rebellious king of Israel. Similarly, the Lord chose the Elect among the nations to replace the Jews in their state of rejection.

1 Samuel 15:22-23

22 Samuel said,

“Does the Lord have as much delight in burnt offerings and sacrifices

As in obeying the voice of the Lord?

Behold, to obey is better than a sacrifice,

And to pay attention is better than the fat of rams.

23 For rebellion is as reprehensible as the sin of divination,

And insubordination is as reprehensible as false religion and idolatry.

Since you have rejected the word of the Lord, He has also rejected you from being king.”

God desires obedience and submission from His people above all else, which is reiterated by the quotation in Hebrews 10. Rejection leads to rejection. Just as Saul was removed from his place due to disobedience, a people who reneged on the Covenant will also be removed. In the process of God selecting Saul’s replacement, one can see further parallels to the broad salvation narrative of the Bible.

1 Samuel 16:11

11 Then Samuel said to Jesse, “Are these all the boys?” And he said, “The youngest is still left, but behold, he is tending the sheep.” So Samuel said to Jesse, “Send word and bring him; for we will not take our places at the table until he comes here.”

The Lord chooses whom he chooses regardless of established practices of succession. The human instinct at the time would have been to favor the firstborn. The youngest, David, was not even present when Jesse presented his sons to Samuel. This is symbolic of the Gentiles being absent for the duration of the Old Covenant but chosen to enter the Elect due to the unworthiness of the natural progeny. Regardless of the symbolism of the story of David and Saul, the narrative of the kings of Israel and Judah fits the Jacobean model exactly.

The unified kingdom of Israel lasted from the time of Saul until the reign of Rehoboam, Solomon's successor. The kingdom fractured due to idolatry and failure to keep the Covenant (1 Kings 11:11-13). After this, two separate kingdoms ruled in the Holy Land—Israel and Judah. Israel consisted of the ten tribes of Asher, Dan, Ephraim, Gad, Issachar, Manasseh, Naphtali, Reuben, Simeon, and Zebulun, while the tribes of Benjamin and Judah comprised the southern kingdom. In the 700s B.C., the Neo-Assyrian Empire swept into the Holy Land and conquered the northern kingdom of Israel. Their marauding armies were even permitted to sack Jerusalem, the capital of Judah. Scripture is abundantly clear as to the reason.

2 Kings 17: 6-7, 18-23

6 In the ninth year of Hoshea, the king of Assyria captured Samaria and led the people of Israel into exile to Assyria, and settled them in

Halah and Habor, on the river of Gozan, and in the cities of the Medes. **7** Now this came about because the sons of Israel had sinned against the Lord their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh, king of Egypt; and they had feared other gods.

18 So the Lord was very angry with Israel, and He removed them from His sight; no one was left except the tribe of Judah.

19 Judah did not keep the commandments of the Lord their God either, but they followed the customs which Israel had introduced. **20** So the Lord rejected all the descendants of Israel and afflicted them and handed them over to plunderers, until He had cast them out of His sight.

21 When He had torn Israel from the house of David, they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel away from following the Lord and misled them into a great sin. **22** And the sons of Israel walked in all the sins of Jeroboam which he committed; they did not desist from them **23** until the Lord removed Israel from His sight, just as He had spoken through all His servants the prophets.

So Israel went into exile from their own land to Assyria until this day.

2 Kings 18:11-12

11 Then the king of Assyria led Israel into exile to Assyria, and put them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes. **12** This happened because they did not obey the voice of the Lord their God, but violated His covenant, all that Moses the servant of the Lord had commanded; they would neither listen nor do it.

Israel is brought into exile due to their spiritual adultery. In one verse, the Ten Tribes of Israel are utterly obliterated. Moreover, the text spends the remainder of the chapter explaining how they brought this fate on themselves, which completes the Jacobean Cycle of Israel from the point of Saul's kingship until now. In a broader context, the overarching cycle began during the Exodus. Referencing the Jacobean model:

1. The Jews were appointed to the Holy Land
2. They rejected God's Covenant and the prophets
3. Judges came to deliver judgment, and finally, Assyria carried them into exile.
4. The ten tribes of Israel are lost to history due to their unforgivable adultery. Their presence in the record is blotted out. Such are the terrible

consequences for the people who reject God's Covenant.

The Lord granted Israel many chances to repent and return to the law. After the wickedness of the kings who followed Solomon, God's patience ran out in the time of Hoshea. Judah, the lower kingdom, was preserved as a remnant so that the promise of the Messiah could be fulfilled. Nevertheless, Judah would continue in wickedness until the Babylonian Exile—the next Jacobean Cycle. The Ten Tribes' destruction served as a warning to the remainder of the Jews of what would happen to them if they continued to reject the Covenant. In the final rejection of the Messiah, the Jews were cast out of the Holy Land and, more importantly, God's presence.

The significance of the lost Ten Tribes cannot be understated. The fact that God was willing to cast out the vast majority of Abraham's physical progeny illustrates in no uncertain terms that having Jewish blood is not enough to save. More poignantly, Jewish blood is not enough to be considered the Lord's Chosen People. Even in the Old Covenant, only God's People upheld the obligations laid out by His prophets. As repeated over and over in Scripture, if they could uphold the Covenant, then they would be God's people. While the Jews remain in a state of rejection, they cannot be the Lord's Chosen by any stretch or measure of Scripture. The destruction of the Ten Tribes of Israel is stark and damning evidence of this

fact. The only reason the southern tribes were spared was so that the line of Jesus could be fulfilled. Even this branch suffered the Babylonian exile for their unbelief and spiritual waywardness.

2 Kings 21:10-15

10 Now the Lord spoke through His servants the prophets, saying, **11** “Since Manasseh king of Judah has committed these abominations, having done more evil than all that the Amorites did who were before him, and has also misled Judah into sin with his idols, **12** therefore this is what the Lord, the God of Israel says: ‘Behold, I am bringing such a disaster on Jerusalem and Judah that whoever hears about it, both of his ears will ring. **13** I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem clean just as one wipes a bowl, wiping it and turning it upside down. **14** And I will abandon the remnant of My inheritance and hand them over to their enemies, and they will become as plunder and spoils to all their enemies, **15** because they have done evil in My sight, and have been provoking Me to anger since the day their fathers came from Egypt, even to this day.’”

Following in the footsteps of Israel, the prophets of God proclaim judgment on spiritually

adulterous Judah. The disaster this unnamed prophet speaks of is the Babylonian exile, the destruction of the temple, and the loss of the Ark of the Covenant. Only a small remnant would be preserved to fulfill the Messiah's line. Once more, God extends His mercy to realize His holy plan. It should be noted that, after the time of Jesus, the Jews were once again cleansed from the Holy Land and cast into physical and spiritual exile.

The straightforward steps of appointment, rejection, judgment, and choice occur to the point of comical repetition. It is easy as the reader of Scripture to simply overlook this behavior as the "human condition" or "the fallenness of man." While both of these factors lead to condemnable evil, one must note that the Bible portrays the Jews as uniquely unfaithful and wicked among the peoples of the earth. The Jacobean Cycle models their spiritual behavior clearly to the present day.

Detractors may say that while the Jews went through many cycles of unbelief and wickedness, God always brought them back to the fold. This is a false statement. Salvation in the Old Testament was no more a matter of blood than it is in the New Covenant. Paul affirms this concept in Romans 3. Only a righteous remnant that never gave themselves to idolatry was preserved through the fiery crucible of God's judgment. In fact, by the time of Jesus, ten of the twelve tribes had been completely wiped from

existence. Scripture is abundantly clear as to the reason.

The Jacobean Cycle model is meant to answer whether the Jews upheld their end of the deal with God. As explained at length, the answer is a resounding and repetitive “no.” Let us return to the assumption of the Dispensationalist that the Old Covenant remains in effect. Even if this were the case, the Jews repeatedly and spectacularly failed to avoid the pitfalls of idolatry and spiritual whoredom. Many Christians are led astray into thinking that modern Jews are just proto-Christians who never got the memo about Christ. The reality is that they are a spiritually exiled people who have repeatedly rejected God and are rejected in turn. The Old Testament provides a complete history of the endemic and unique Jewish propensity for rebellion, spiritual adultery, and obstinance. The burden of proof is on those who claim that Jews are any different today.

THE PROPHETS

While the Jacobean model outlines the Jewish past, the Old Testament has much to say about their present and future. Philo-semites may accept the cyclical nature of Jewish history but counter by arguing that God will eventually restore the Jews’ spiritual fortunes. They point to the modern state of Israel as proof of this concept and cling to the prophecies of Isaiah, Jeremiah, and others. They argue

that the Jews could not possibly be in exile because they occupy the land promised to their forefathers.

The term “Israel” must be given a proper delineation according to Biblical principles. One must understand the distinction between Chthonic Israel and Spiritual Israel. ‘Chthonic’ is a Greek term to label things of an earthly or infernal character, especially in contrast to the heavenly and spiritual. Chthonic Israel is defined by the worldly people known as Jews who live in a state of rebellion. Spiritual Israel refers to the heirs of the Covenant from the time of Abraham until now. As Paul wrote, “For they are not all Israel who are descended from Israel; nor are they all children because they are Abraham’s descendants” (Romans 9:6).

The Old Testament makes repeated differentiation between the faithful Israel and the wayward Israel— Spiritual and Chthonic. Due to the conditional nature of the Covenant, Spiritual and Chthonic Israel must be considered separate entities. Those who reneged on the Old Covenant cannot be members of Spiritual Israel. By extension, Chthonic Israel cannot be the heirs of promises to Spiritual Israel. As the terms imply, Spiritual Israel is not a physical or racial description. It is in contrast to earthly draws and sinful desires.

Verses in Isaiah, Jeremiah, Ezekiel, and others promise a coming restoration of Israel. It should be noted that these prophecies were written prior to the return from the Babylonian Exile and the time of Jesus.

Their chronology is critical to their interpretation. In the prophecies of old, one is faced with a choice of understanding with two possible outcomes.

The first option is that the text speaks of the return of a righteous remnant from Babylon. The reason for their reformation is to precipitate the coming of Jesus, the redemption of the Elect (Spiritual Israel), and the fulfillment of the promises made to Adam and Eve (Genesis 3:15), Abraham (Genesis 12), and King David (2 Samuel 7). This clear, Biblically-supported view of prophecy leverages a literal and symbolic understanding of the text with the clear end state of the New Covenant. It requires no assumptions other than a Christian view of the Old Covenant signaling the New.

The second interpretation assumes that the thread of prophecy concerning a literal Israel does not pertain to the Babylonian Exile, leapfrogs the time of Jesus, bypasses two thousand years of Jewish history, and finds its fulfillment in the creation of the state of Israel in 1948. The complexity of this system of interpretation presents an immense burden of proof. If one can understand the distinction between Spiritual and Chthonic Israel, there is no need to contend with these assumptions. As shown in Isaiah, Zion and those who abandon the Lord are separate entities. The text is abundantly clear that those who reject God will not inherit His blessing:

Isaiah 1:27-28

27 Zion will be redeemed with justice

And her repentant ones with righteousness.

28 But wrongdoers and sinners together will be broken,

And those who abandon the Lord will come to an end.

Redemption can only come through repentance; simple Jewish ancestry is inadequate to God. One can observe the prophecies before the Babylonian Exile take shape as the prelude to Christ's arrival. The prophets of the Old Testament describe the separation of the two Israels as a direct result of the Jews' collective unbelief and spiritual idolatry. Jeremiah elucidates the fact that the Covenant has always been spiritual by nature:

Jeremiah 9:25-26

25 "Behold, the days are coming," declares the Lord, "that I will punish all who are circumcised and yet uncircumcised— **26** Egypt, Judah, Edom, the sons of Ammon, Moab, and all those inhabiting the desert who trim the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart."

Circumcision, the sign of the Covenant given to Abraham, was meant to be an outward expression

of what was in the heart. Those who are “uncircumcised of heart” reject God’s Will and, by extension, His Covenant. Not only did Israel rebel, but Isaiah classifies the Jews as “offspring of evildoers” (Isaiah 1:4). These passages detail the spiritual character of God’s faithful people. He does not delight in physical markers but in true repentance. Spiritual Israel consists of those who honor God with their hearts, not just their lips.

Not only does Isaiah lay out judgment against Chthonic Israel, but the text shows that incorporating Gentiles into the Covenant was part of God’s plan from the beginning.

Isaiah 42:18-21

“Behold, My Servant whom I have chosen;
My Beloved in whom My soul delights;
I will put My Spirit upon Him,
And He will proclaim justice to the Gentiles.
19 He will not quarrel nor cry out;
Nor will anyone hear His voice in the streets.
20 A bent reed He will not break off,
And a dimly burning wick He will not
extinguish,
Until He leads justice to victory.
21 And in His name the Gentiles will hope.”

One can see God's original design clearly in the center of the great prophetic works. The central message of the Bible is that Jesus came to die for the

sins of the repentant Elect. The Gospel is the epicenter and filter through which every interpretation of Scripture must pass. If Jesus' ministry and the opening of the Covenant to the Gentiles is the end state, one should expect to find indicators of this in the prophetic works concerning the roadmap of the Covenant. In this passage, one finds exactly that. While these verses appear mundane to the modern Christian reader, one should not neglect the historical context in which Isaiah lived and see the roadmap presented.

Isaiah witnessed King Hezekiah's time, the Holy Land's repeated Assyrian invasions, the destruction of Israel's northern kingdom, and Jerusalem sieged by vast heathen armies. One would surely expect the book of Isaiah to be oriented around the destruction of Judah's enemies and revenge for the lost ten tribes. Instead, one finds this prophetic work centered on judgment for unbelief, the coming exile into Babylon, the arrival of the Messiah, and, most shockingly, the joining of the Gentiles to the Covenant. Isaiah repeats this prophecy:

Isaiah 49:6

6 He says, "It is too small a thing that You should be My Servant
To raise up the tribes of Jacob and to restore the protected ones of Israel;
I will also make You a light of the nations
So that My salvation may reach to the end of the earth."

This passage further proves the ultimate intention of redeeming the broader Elect beyond the Jews. Jesus came to be “a light of the nations so that My salvation may reach to the end of the earth.” This passage also predicts Jewish rejection of Jesus in verse 7 when it refers to Him as “the One abhorred by the nation.” The nation in this text is Chthonic Israel. As a result of this predestined rejection, God opened the Covenant to the Gentiles.

Isaiah 65:1

1 I permitted Myself to be sought by those who did not ask for Me;

I permitted Myself to be found by those who did not seek Me.

I said, ‘Here am I, here am I,’

To a nation which did not call on My name.

Due to the waywardness of Chthonic Israel, God receives those “who did not ask for Me” as heirs of the Promise. Returning to whether the Jews upheld their end of the conditional Covenant, the answer is clear. Additionally, Isaiah shows that their rejection and the grafting of the Gentiles was foreknown. God is not capricious, nor does He change plans on a whim. If this is the case, how is it that the Lord substituted the Church instead of Chthonic Israel? The only Biblical answer is that God predestined it from the beginning.

The Bible is the story of God's progressive revelation of His plan for mankind and the redemption of the Elect. Humanity could not handle the full weight of the New Covenant from the beginning. It had to be revealed through successive Covenants, each fulfilling and clarifying the last. In the beginning, Adam (who was not Jewish) was the root of all mankind. The Lord promised the coming savior in Genesis 3:15 as a universal Covenant. After some time, the Lord cleansed humanity of impure seed by the Great Flood, resulting in the Noahide Covenant. Next, the Jews were chosen due to Abraham's faithfulness to be regents of the Promise of the Savior until the time of Jesus. After they rejected Christ, their purpose in the plans of God was completed. The New Covenant is the final and ultimate revelation of God's Covenant. It is the clarifying lens through which all previous Covenants must be understood. With this in mind, one can grasp the transient nature of the Jews' place as a chosen people. If there is any parenthesis in the Covenant's story, it is the temporary Jewish regency. Hosea, Joel, and Zechariah confirm the predestined nature of the Gentiles' entrance to the Covenant.

Hosea 2:23

23 I will sow her for Myself in the land.

I will also have compassion on her who had not
obtained compassion,

And I will say to those who were not My
people,

‘You are My people!’
And they will say, ‘You are my God!’”

Joel 2:28

28 It will come about after this
That I will pour out My Spirit on all mankind;
And your sons and your daughters will
prophecy,
Your old men will have dreams,
Your young men will see visions.

Zechariah 2:11

11 “And many nations will join themselves to
the Lord on that day and will become My
people. Then I will dwell in your midst, and
you will know that the Lord of armies has sent
Me to you.

Zechariah 6:15

15 “Those who are far away will come and
build the temple of the Lord.” Then you will
know that the Lord of armies has sent me to
you. And it will take place if you completely
obey the Lord your God.

The reader must notice God referring to “all mankind” and “those who were not My people.” Given the ultimate destination of the Old Testament prophecies, the fulfillment is evident in the death and resurrection of Jesus and the opening of the Covenant

to the Gentiles. The Church is the ultimate maturation of Spiritual Israel.

Deuteronomy 29:14

14 “Now it is not with you alone that I am making this covenant and this oath, **15** but both with those who stand here with us today in the presence of the Lord our God, and with those who are not with us here today.

This sentiment is clarified in Jeremiah 31:31-34 wherein the Old Covenant's eventual obsolescence is confirmed and repeated in Hebrews 8:13, where God foreshadows the opening of the Covenant to the Gentiles. While the context implies the children of Israel who are not yet born, the Church is also included in this number. As the heirs of Abraham, Christians are the current bearers of the Covenant. Jews rely on a cult of exclusivity to gain reverence from Gentile believers. The Jews say, “If it weren’t for us, you wouldn’t have salvation.” The theologically correct statement is, “If it weren’t for the fulfillment of the Jewish law by Jesus’ sacrifice, you wouldn’t have salvation.” Spiritual Israel was never meant only to include members of the Jewish race. Instead, Spiritual Israel represents the unbroken chain of righteous believers from the time of Abraham until now.

Deuteronomy 31:26-29

26 “Take this Book of the Law and place it beside the ark of the covenant of the Lord your God, so that it may remain there as a witness against you. **27** For I know your rebellion and your stubbornness; behold, as long as I have been alive with you until today, you have been rebellious against the Lord; how much more, then, after my death? **28** Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth as witnesses against them. **29** For I know that after my death you will behave very corruptly and turn from the way which I have commanded you; and evil will confront you in the latter days, because you will do that which is evil in the sight of the Lord, provoking Him to anger with the work of your hands.”

Moses refers to the Law as a witness against the iniquity of Israel. The Law, prophets, and the Old Testament point toward Jesus, and their rejection of all three serves as a witness against them. In his final address to the Levites, the custodians of the faith, Moses warns of the Jews’ wayward spiritual nature. In essence, he knows the Israelites are doomed to fail just as God revealed to him (Deuteronomy 31:16-18). Given the Lord’s omniscience, He knew from the beginning that the Jews would reject Him and become

a nation of apostates. As an extension of this foreknowledge, God's plan from the beginning was for the Jews to serve as a transient vehicle and regent for the Covenant. When considering if the Jews upheld the conditions of the Old Covenant, the answer is an obvious and resounding "no."

CHAPTER 2

THE MYTH OF JEWISH EXCLUSIVITY AND THEIR STATUS IN EXILE

GENTILES IN THE OLD COVENANT

Ignoring the wickedness depicted in the Old Testament, philo-semites will go on to give special favor to Jews due to their seemingly exclusive access to God in ancient times. Regardless of the shaky is not supported Biblically. Even in the Old Testament, various Gentiles communed with God, converted to the Covenant, and prophesied of the Messiah.

Abraham is considered the ancestral father of the Jewish people. It bears questioning whether Abraham was always a Jew. This inquiry seems silly initially, but God lays out specifically in Genesis 17 the covenant of circumcision, which would be the physical and spiritual marker of being in the Covenant. This act was the beginning of the Jews as a people

because it set them aside physically, culturally, and spiritually.

Genesis 17:10-11

10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. **11** And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

The text clearly shows that circumcision is a mark of Abraham's descendants and is a sign of the Covenant, meant to mark separation just as Jewish practice demanded separation. Yet before Abraham received this hallmark of Jewish identity, he received the blessing of God and the promise of blessing in Genesis 12. In other words, before he received the sign of being Jewish, the Lord promised favor to his descendants, a homeland for his people, and his line would bless the whole world, the latter being fulfilled in Christ. These promises, including the foretelling of Jesus' sacrifice, occurred while Abraham was not a Jew. Genesis 12:3, the alleged curse for anti-semites, conveyed to him before his circumcision. His belief in God was credited to him as righteousness (Genesis 15:6). The Lord chose Abraham for his faith, not for any genetic line or racial exclusivity.

Romans 4:9-12

9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "Faith was credited to Abraham as righteousness." **10** How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; **11** and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, **12** and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

Abraham was justified before the act of circumcision. Circumcision was the mark of being a member of the Old Covenant. In other words, it made one a Jew. So, while Abraham was still a quasi-Gentile, God justified him through faith. Paul argues that it is faith alone that saves. It was the same in the Old Covenant. This is a reiteration of the concept of Spiritual and Chthonic Israel. Abraham was made the father of Spiritual Israel by faith before fathering Chthonic Israel.

The first stage of Abraham's dealings with the divine was not the only time in the Old Testament

where a non-Jew communed with the Lord. Balaam of Beor is another prominent example, who, being a Midianite, is clearly shown to be a prophet capable of communication with God. This is an early example, like Melchizidek of Genesis 14, of a non-Jewish prophet. God bestows favor on whom He bestows favor. It is not a pure function of ancestral blood.

Numbers 24:3-4

3 The declaration of Balaam the son of Beor,
And the declaration of the man whose eye is
opened;

4 The declaration of him who hears the words
of God,

Who sees the vision of the Almighty,
Falling down, yet having his eyes uncovered

While Balaam is later described as wicked in Revelation 2:14, the fact that he could communicate with the Lord at all indicates at least some access to God outside of the people of Israel during the period of the Old Covenant. In chapter 24, Balaam is even permitted to prophesy concerning David and Jesus. He was by no means a righteous man and later led the Israelites astray by encouraging them to commit spiritual adultery with the Midianites, after which he was put to death in chapter 31 when the Hebrews campaigned against Midian. Regardless of his personal conduct, this Gentile was permitted to prophesy about the Messiah, which suggests that Jesus

was never intended to be the Messiah solely for the Jewish people. Not only were there non-Jewish prophets, but God also sent prophets for the salvation of non-Jewish peoples. The most remarkable example of this is found in the story of Jonah.

Jonah 1:1-2

1 The word of the Lord came to Jonah the son of Amittai, saying, **2** “Arise, go to Nineveh, the great city, and cry out against it, because their wickedness has come up before Me.”

These opening verses of Jonah dispense with many misconceptions about God’s behavior in the Old Testament. The first misconception is that the Lord was only concerned with the spiritual well-being of the Jewish people. Paul refutes this:

Romans 3:29

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

The story of Jonah takes place sometime during the reign of Jeroboam II while Jews were still in the Holy Land and Israel had not been carried off into captivity. While the Jews continued in their Jacobean Cycle of spiritual adultery, God saw it fit to send one of His prophets to the Gentile city of

Nineveh. Jonah stubbornly resists the Will of God and embarks on his own Jacobean Cycle.

1. Appointment: God tells Jonah to prophesy to Nineveh (Jonah 1:1).
2. Rejection: Jonah instead flees to Tarshish (Jonah 1:3).
3. Judgment: God sends a storm to impede Jonah's voyage westward. The sailors cast lots and find that Jonah's rejection of God is responsible for their misfortune. Jonah admits to his wrongdoing and is cast overboard. He spends three days and nights in the belly of a great fish (Jonah 1:4-17).
4. The Choice: While in the belly of the fish, Jonah repents of his wickedness and goes to Nineveh after three days of darkness (Jonah 2).

Jonah's story also symbolizes the Jewish assimilation in the New Covenant with the Gentiles, where, unaccepting of the idea, the Jews faced either assimilation or destruction. Regardless, this episode shows that God cared enough about the Gentiles to send one of His prophets for their salvation while Chthonic Israel wallowed in wickedness.

Jonah 3:5-6

5 Then the people of Nineveh believed in God; and they called a fast and put on sackcloth, from the greatest to the least of them. **6** When the word reached the king of Nineveh, he got up from his throne, removed his robe from himself, covered himself with sackcloth, and sat on the dust.

The people of Nineveh repented after only a few days of Jonah's preaching, starkly contrasting with the Jews' continued rejection of God's prophets. This foreshadows the eager acceptance of Christianity by the Gentiles and its relative rejection among the Jews. The symbolism of the New Covenant notwithstanding, the story of Jonah provides ample proof of Gentiles being accepted by God due to their repentance and acceptance of His prophet. The passage is not saying that there are multiple ways to God. Certainly not. Rather, it is shown here that even in the supposedly exclusive time of the Old Covenant, Gentiles could still repent of their sins and receive God's favor. This is shown in the Old Law:

2 Chronicles 6:32-33

32 "Also concerning the foreigner who is not from Your people Israel, when he comes from a far country on account of Your great name and Your mighty hand and Your outstretched arm, when they come and pray toward this

house, **33** then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, so that all the peoples of the earth may know Your name, and fear You as do Your people Israel, and that they may know that this house which I have built is called by Your name.”

Once again, the fact that salvation was not by ethnicity or birth is on display. Foreigners could come to the Holy Land and participate in the Covenant like any physical descendants of Abraham. This signaled the eventual broader opening of God’s blessing to the Elect among all people. In the time of the Exodus, many Egyptians were permitted to accompany the multitude of Israel on their journey to the Promised Land:

Exodus 12:37-38

37 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. **38** A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

The mixed multitude refers to the number of Gentiles joining the Israelites. The Prophet Isaiah affirms that foreigners could serve the Lord as full members of the Covenant even under the Old Law:

Isaiah 56:3-5

3 Let not the foreigner who has joined himself to the LORD say,

“The LORD will certainly separate me from His people.”

Nor let the eunuch say, “Behold, I am a dry tree.”

4 For this is what the LORD says:

“To the eunuchs who keep My Sabbaths,

And choose what pleases Me,

And hold firmly to My covenant,

5 To them I will give in My house and within My walls a memorial,

And a name better than that of sons and daughters;

I will give them an everlasting name which will not be eliminated.

Most damaging to the claim of Jewish exclusivity is the story of Jesus’ Gentile ancestors. It may shock the reader that Jesus’ ancestral line, the Holy line that would redeem the Elect among the nations, was not even exclusively Jewish. We know this by the account of Jesus’ ancestry in Matthew 1:5-6. Ruth the Moabite is listed as one of our Savior’s ancestors. Moreover, she was the great-grandmother of King David. The book of Ruth records that this woman was taken as the wife of an Israelite in the time of the Judges (Ruth 1:4-5). After the death of her

husband, Ruth shows loyalty to her mother-in-law and God by joining Naomi in Bethlehem. Ruth abandons her pagan gods and joins the Covenant, having no Jewish ancestry. Eventually, she marries Boaz, the patrilineal ancestor of both King David and Jesus.

Ruth is not the only Gentile in Jesus' line. Rahab the Prostitute who harbored the Israelite spies in Joshua 2 and 6, is listed in Matthew's account of Jesus' genealogy. She also converted to the Covenant after the Israelites took the city of Jericho, and Hebrews 11:31 speaks of her faith and affirms her salvation. The Bible confirms that her joining the Covenant was salvific and that she was a direct ancestor of Jesus.

The Old Testament is littered with examples of non-Jews joining the Covenant, which confirms the spiritual character of God's blessing instead of a racial one. Claims of Jewish exclusivity in the New Covenant are shattered by the lack of evidence of Jewish exclusivity in the Old Covenant. God is the God of all peoples and sent Jesus to save the Elect among all nations. The Jews served their purpose as the vessels of the Covenant until the Messiah's time could fulfill both the prophets and the purpose of the Jewish people.

JESUS FULFILLED THE OLD COVENANT

We have established that the Jews repeatedly reneged on their obligations to God, the consequences of this rejection was being cast out of the Lord's

presence, and that the Old Covenant was not racially exclusive to the Jews. The edifice of modern Jews' chosenness is starting to crack, but the final strike of the chisel has not yet landed. Even if the previous arguments are accepted, the philo-semitic commentator could argue that the Jews continue in their Jacobean Cycles and will eventually be returned to the Holy Land and God's presence.

Even under the conditions of the cycles, Jews are still in a state of unrepentant rejection. Moreover, the New Covenant supercedes the Old. The only way an unrepentant Jew could return to God's grace would be by submitting himself to Christ. The previous sections dispensed with the notion that the Jews could still be the Chosen People even under the conditions of the Old Covenant. The "If-Then" nature of the Old Law clearly states that if they do not uphold the Law, they cannot be the Lord's people. There is no refuge for the philo-semite in the conditions of the Old Covenant. Regardless, the conditions of the Old Law are moot in the light of the New Covenant. Not only did the Jews fail to uphold the Law, Jesus fulfilled it. The Savior states in the Sermon on the Mount,

Matthew 5:17-18

17 "Do not presume that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. **18** For truly I say to you, until heaven and earth pass away, not the smallest

letter or stroke of a letter shall pass from the Law, until all is accomplished!”

Many Christians do not understand the implications of this statement. Some fixate on the practice of the Law that Jesus fulfilled, which neglects the multi-faceted elements of the Old Covenant and its conditional nature. Jesus clearly states that He has not come to abolish the Law, as abolishing the Law would mean the absolution of consequences for the Jews’ rejection. As a feint, philo-semitic commentators will reject the concept of a unique distinction for the Ten Commandments due to the subsequent 603 ordinances found in the rest of the Old Testament. This is not the case. The Ten Commandments are the legal engine of the Covenant, as they were inscribed on the stone tablets to be placed in the Ark of the Covenant– the physical manifestation of God’s pact with His people.

The following 603 regulations were ordinances of daily life. The purpose of these rules was to preserve the Jewish people for the ultimate coming of Jesus. Those disregarding the emphasis on the first Ten are doing so to skirt the obligation to follow them. Given the impossibility of keeping the entire law, these dishonest commentators will then throw out the first ten. If there truly was no distinction between the Ten Commandments and the 603 Ordinances, this could be a consistent position. However, there is a clear and holy emphasis on the Ten Commandments as a mark

of God's people. Jesus came not to destroy the Law but to fulfill it.

There is a clear and holy emphasis on the first ten as a mark of God's people. These are the only commandments spoken directly to the people instead of through Moses as an intermediary (Deuteronomy 5:4-5) and the only laws written on the tablets placed in the Ark of the Covenant (Exodus 34:27). All Ten Commandments are reiterated in the New Testament. The same cannot be said of the remaining 603. This indicates that a separate, emphasized Ten Commandments will always serve as markers of God's people in any age. The symbolism of the tablets inscribed with the Ten Commandments being placed within the Ark, the very receptacle of God's Covenant, is worth noting. The 603 ordinances are defunct, but the Ten Commandments remain binding.

Should a group of individuals continually violate the Ten Commandments, God will spit them out. One must understand that the Old Law was not merely a proscription of ordinances but was how God would separate the wheat from the chaff. If the fear of God were in a man, the Law would follow out of his heart as the mark of the Elect and Spiritual Israel. During Jesus' ministry, He affirmed the status of the Gentile Elect.

Matthew 8:10-12

10 Now when Jesus heard this, He was amazed and said to those who were following, "Truly I

say to you, I have not found such great faith with anyone in Israel. **11** And I say to you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven; **12** but the sons of the kingdom will be thrown out into the outer darkness; in that place there will be weeping and gnashing of teeth.”

Jesus is speaking to a Roman Centurion who asked Him to heal his servant. Amazed at the Roman’s faith, the Lord declares that He has “not found such great faith with anyone in Israel.” Those who come from afar would dine at the table of Abraham in the kingdom of heaven. As shown earlier, fear of God was never limited to the Jews. Furthermore, Jesus shows that the Church replaces the Jews in the New Covenant in verses 11-12. Contrary to philo-semitic depictions of the Savior, Jesus never limited the Kingdom to ethnic Jews before His death and resurrection.

Matthew 24:14, Mark 13:10

14 This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

Jesus makes this declaration while giving His disciples the Great Commission. The commission is a clear and demonstrated intent for a universal Covenant independent of Jewish racial exclusivity. Only full and

proper heirs could dine at the table of Abraham, Isaac, and Jacob. At the same time, the physical bloodline was cast out into darkness, as affirmed in Matthew 10:14, where Jesus tells the disciples to shake off the dust from their feet when leaving a region that rejected the Gospel message. This practice was culturally reserved for leaving Gentile areas.⁷ Jesus confirmed by this command that rejecting Him made one a spiritual exile. Christ clarified that righteousness was not a matter of blood but fruit in the Good Samaritan parable.

Luke 10:31-33

31 And by coincidence a priest was going down on that road, and when he saw him, he passed by on the other side. **32** Likewise a Levite also, when he came to the place and saw him, passed by on the other side. **33** But a Samaritan who was on a journey came upon him; and when he saw him, he felt compassion

Jesus once again affirms that God's people do as God commands. In Jesus' time, Samaritans were considered unclean for their Gentile heritage, yet Christ contrasts the priest's and the Levite's supposed righteousness to the lowly Samaritan. Even before His final rejection, Jesus foreknew the Gentile believers.

⁷ *Pulpit Commentary*, Luke 9:5

Philo-semitic commentators may bring up Matthew 15 as an example of how Jesus viewed Gentiles in a lesser status:

Matthew 15:22-28

22 And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is severely demon-possessed." **23** But He did not answer her with even a word. And His disciples came up and urged Him, saying, "Send her away, because she keeps shouting at us!" **24** But He answered and said, "I was sent only to the lost sheep of the house of Israel." **25** But she came and began to bow down before Him, saying, "Lord, help me!" **26** Yet He answered and said, "It is not good to take the children's bread and throw it to the dogs." **27** And she said, "Yes, Lord; but please help, for even the dogs feed on the crumbs that fall from their masters' table." **28** Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you desire." And her daughter was healed at once.

The fact Jesus referred to the Canaanite woman as a dog demands an explanation. One must bear in mind the similarities between this story and the Roman centurion of Matthew 8. In both cases, a Gentile approaches Jesus for the healing of another. Yet only

in one case does the Savior refer to the non-Jew as a dog. When Jesus says, “I was sent only to the lost sheep of Israel,” He must necessarily be referring to Spiritual Israel given the ultimate destination of His sacrifice to redeem the Elect. The Savior did not come only to save Jews. It should also be noted that the feeding of the 4,000 in Matthew 15 took place in the Decapolis region, a place heavily populated Greek colonists. There is little controversy saying there were Gentiles among this group. When Jesus makes his remark to the Canaanite woman, the reader is not given the reason why. There are numerous perspectives from various theologians that I will not reproduce here. Given that both the Canaanite and the centurion were Gentiles yet only one was called a dog, the reason for the label is unlikely to be ancestry. The ultimate conclusion of this story is a test of faith. Perhaps Jesus was testing her resolve and devotion to the Lord, the marker of Spiritual Israel and God’s Covenant people.

The spirit of the Law was to show devotion to the Lord, regardless of the individual statute. Jesus’ devotion was shown in this way as he said that “not the smallest letter or stroke of a letter shall pass from the Law, until all is accomplished” (Matthew 5:18). The entire purpose of the Law and, by extension, the Old Covenant was to bring about Jesus’ arrival.

Galatians 3:23-25

23 But before faith came, we were kept in custody under the Law, being confined for the

faith that was destined to be revealed. **24** Therefore the Law has become our guardian to lead us to Christ, so that we may be justified by faith. **25** But now that faith has come, we are no longer under a guardian.

Even if the Jews had any claim to a special status under the Old Covenant, Scripture clarifies that the Old Covenant is fulfilled. It served as a guardian for the sole purpose of leading to Christ. If the practitioner of the Law did not find Christ, he never truly observed the Law. Similarly, the modern Jews who claim to uphold the Law are shown to be blind guides. The purpose, drive, direction, and culmination of the Law and the prophets is Jesus. The Jews cannot claim any continued blessing or separated status based on the Law. This is also what is meant when Jesus says the following:

John 4:22

22 You Samaritans worship what you do not know; we worship what we do know, because salvation is from the Jews.

One should be wary of this verse's misinterpretation. In this passage, Jesus contrasts the faith of the Jews and the Samaritans. The Samaritans engaged in a syncretic form of Judaism and neglected all books outside the Pentateuch. Jesus is affirming the Old Covenant and that salvation would come from it

through himself. Salvation is from the Jews only by the Old Covenant in the person of Christ. This verse cannot mean that salvation is through the ethnic Jewish people or that Christians need to be in continual subservience to them. Jesus continues in verse 23:

John 4:23

23 But a time is coming, and even now has arrived, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

After Jesus' ministry, the spirit of the Law continues in the New Covenant, having shed the ordinances. The essence of the Law is devotion to God. Paul clarifies:

Romans 3:31

31 Do we then nullify the Law through faith? Far from it! On the contrary, we establish the Law.

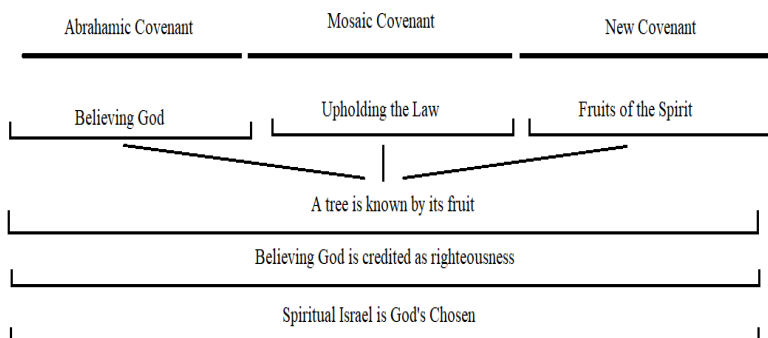
The Law is established and confirmed by the continued faithfulness of God's people. The conditional nature of the Covenant is still in effect. Only those who do the Will of God can claim to be His chosen (1 Corinthians 7:19). How then can those who reject Jesus claim to be the Lord's own? Worse still, how can Christians apply special treatment to people who reject Jesus while they claim to be keeping the

THE HEIRS OF ABRAHAM

Law? As Jesus said, “If you love Me, you will keep My commandments” (John 14:15). One can only keep God’s commandments by following Jesus.

THE COVENANT

If you love Me, you will keep My commandments (John 14:15)



The Old Law is fulfilled. Each Covenant fulfilled the last, evincing a design of ultimate conclusion in the New Covenant. God’s people were always shown by their fruit, and the revelation of that fruit is the thrust of the Covenants. The continuity of the overarching Covenant is that God desires submission. Christ brought about the fruition of the Law while continuing its underlying obligation to serve the Lord. In this manner, the Jew is not absolved for disregarding the Law.

Hebrews 8:13

13 When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

After quoting Jeremiah 31:31-34, which prophesies the New Covenant, the passage clearly states that the first is obsolete. Moreover, the Old Covenant was growing old and about to disappear when the Book of Hebrews was written. Referencing the Jews practicing the Old Law in the early Church and had not heard the Gospel, the Old Law was utterly obsolete once the Jewish diaspora gained knowledge of Christ. Unrepentant Jews continue to seek to establish their own righteousness to this day:

Romans 10:3-4

3 For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. **4** For Christ is the end of the Law for righteousness to everyone who believes.

Jews either assimilated into Spiritual Israel or held to their superstitions as members of Chthonic Israel. The fulfillment of the Old Covenant is a clear refutation of Dual Covenant Theology, Zionism, and the belief that Jews deserve special treatment inside or

outside the Church. Zechariah 11 describes the entire course of Jewish history:

Zechariah 11:7-8

7 So I pastured the flock doomed to slaughter, therefore also the afflicted of the flock. And I took for myself two staffs: the one I called Favor, and the other I called Union; so I pastured the flock. **8** Then I did away with the three shepherds in one month, for my soul was impatient with them, and their soul also was tired of me.

These two staffs represent the condition of the Jews in the period between their return from the Babylonian Exile and their rejection of Jesus and were bestowed with divine protection and favor to preserve them in the face of many enemies. Their union as a people was also protected. Some commentators attribute the offices of Prophet, Priest, and King to the three shepherds Jesus fulfilled all three of these offices to establish God's kingdom.

Zechariah 11:9-11

9 Then I said, "I will not pasture you. What is to die, let it die, and what is to perish, let it perish; and let those who are left eat one another's flesh." **10** And I took my staff Favor and cut it in pieces, to break my covenant which I had made with all the peoples. **11** So it

was broken on that day, and so the afflicted of the flock who were watching me realized that it was the word of the Lord.

God abandoned the ethnic Jews to their fate— a flock doomed to destruction. The covenant with all peoples refers to the divine protection order preventing foreigners from conquering and plundering the Holy Land.

Zechariah 11:12-14

12 And I said to them, “If it is good in your sight, give me my wages; but if not, never mind!” So they weighed out thirty shekels of silver as my wages. **13** Then the Lord said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the Lord. **14** Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.

Jews’ selling their own Messiah to be executed is sarcastically prophesied by God, especially regarding the price of betrayal. This rejection of Jesus is the consummation of the breaking of *favor* and *union*. The breaking of the staff *union* arguably references the cleaving of Spiritual Israel from Chthonic Israel.

Zechariah 11:15-17

15 And the Lord said to me, “Take again for yourself the equipment of a foolish shepherd.

16 For behold, I am going to raise up a shepherd in the land who will not care for the perishing, seek the scattered, heal the broken, or provide for the one who is exhausted, but will devour the flesh of the fat sheep and tear off their hoofs.

17 Woe to the worthless shepherd

Who abandons the flock!

A sword will be on his arm

And on his right eye!

His arm will be totally withered,

And his right eye will be blind.”

After the rejection of Jesus, the Jews are handed over to “the foolish shepherd,” which describes the satanic teachings of the rabbis in the centuries after Jesus. The Jews live under a perverted version of Scripture led by foolish shepherds who do “not care for the perishing, seek the scattered, heal the broken, or provide for the one who is exhausted, but will devour the flesh of the fat sheep and tear off their hoofs.” Some claim this verse is about the Antichrist, which is true but not in the way they suppose. We can see present fulfillment in the behavior of the modern apostate Jewish religion, and as 1 John 2:22 states: “This is the antichrist, the one who denies the Father and the Son.”

THE STATE OF JEWS IN EXILE

Exile takes several forms, but the most important is spiritual. Just as all the earthly events of the Bible point towards those in the spiritual, the expulsion of the unfaithful works the same way. The Promised Land is as much a spiritual element as a physical one. It represents being within the congregation and the blessing of God. Exile, in turn, means removing the Lord's blessing and blotting one's name from His people. In the Old Testament, this sometimes took the form of foreign domination within the Holy Land or expulsion entirely.

Exile is different from simply being an unbeliever. This term implies a time when a group was at one time somewhere else. In the spiritual use of the word, I argue exile refers to a people who once had the blessing of God but lost it due to their rejection of His Will. The Jews are just such a people. The Jacobean Cycle shows that God always gave Jews one last chance to repent before facing total destruction. Exile is the fourth stage. In the time of Jesus and the early Church, they were given the choice to accept their Messiah or be cast into darkness. If one genuinely believes what Jesus said, there is only one way to avoid spiritual exile.

John 14:6

6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.”

The Jews refuse to take this path. As such, Jewish spiritual exile leads inevitably to hell. This statement elicits a visceral reaction in many readers. Would the phrase, “Muslims go to hell,” engender the same response? Jesus is the only way to God (John 14:6). If you do not believe this, you are not a Christian. Jesus’ divinity, resurrection, and atonement for the sins of the Elect are non-negotiables of the faith. The Jews do not accept Jesus. Moreover, they base their religious identity on rejecting Jesus, unlike Christians.

More adept readers will already be familiar with the Talmud, Kabbalah, and a number of other more hidden aspects of modern Judaism. Regardless, most laymen assume that Jews are just proto-Christians whose only divergence from Christianity is acceptance of Jesus. The difference is much starker and will be shown in greater depth later in this section.

Regardless, in the eyes of God, Jews go to hell for rejecting Christ, just as any pagan or atheist would. To make allowance for Jews in heaven is to deny the faith and commit heresy. Dual-Covenant theology, the belief that the Old Covenant is still valid alongside the New, is a virulent heresy that goes unnoticed primarily in Zionist Christian circles. To claim that the Jews,

those who deny Christ, are the Chosen People of God is to subjugate the Church before apostates.

Acts 4:12

12 And there is salvation in no one else; for there is no other name under heaven that has been given among mankind by which we must be saved.

The Jews' state of spiritual exile goes beyond merely being a non-believer. Rather than simply denying Christ, the Jew claims the legacy and birthright of every Christian as their own. They take the Law and the prophets out of their context and reshape their message into one of Jewish racial self-worship. The direction of the Old Testament is Jesus as the Messiah. To bend the current of prophecy to any other destination is heretical. Jews abnegated their original appointment, so they can only be described as being in spiritual exile and cut off from God's presence.

John 3:36

36 The one who believes in the Son has eternal life; but the one who does not obey the Son will not see life, but the wrath of God remains on him.

Not only are the Jews in exile, but their religion could not be more divergent from the practices of the

Old Testament. To unopened eyes, the festivals and rites of modern Judaism have the appearance of continuity back to Abraham and Moses. The Jews reference the same Old Testament books a Christian would recognize and claim to be celebrating the same holidays. Very briefly, one must examine the critical divergence between the faith of the Old Testament and what we call modern Judaism.

Modern Jews do not worship the same God as Christians or the faithful of the Old Testament. Christ is a co-equal, eternal member of the Trinity along with the Father and the Holy Spirit. While not explicitly revealed in the Old Testament, Jesus tells us, "...before Abraham was born, I am" (John 8:58). John's Gospel opens with a clear statement of Jesus' eternal and equal status.

John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being through Him, and apart from Him not even one thing came into being that has come into being. **4** In Him was life, and the life was the Light of mankind. **5** And the Light shines in the darkness, and the darkness did not grasp it.

Jesus is a non-negotiable member of the Trinity for the Christian of sound doctrine. To say that

the Son is not also or fully God is to change one's theology fundamentally. Many in history have argued this point, but they cannot be called Christians. More poignantly, those claiming that a fundamental aspect of God's triune character should be removed cannot claim to worship the same God. The notion of a universalized "Abrahamic God" creates an umbrella of false camaraderie. Jesus' divine and co-equal status with the Father is essential to Christianity and the Christian understanding of God. Jews deny the divinity of Jesus. Therefore, they do not worship the same God. The conditional proclamations of the Old Covenant affirm that Jews in exile will worship foreign gods, not the God of Abraham.

Deuteronomy 4:27-28

- 27** The Lord will scatter you among the peoples, and you will be left few in number among the nations where the Lord drives you.
- 28** There you will serve gods, the work of human hands, wood and stone, which neither see nor hear, nor eat nor smell anything.

As established earlier, the Jews are in spiritual exile. With this premise, this passage in Deuteronomy shows that they will not worship God in exile but will instead be drawn into idolatry, refuting the claim that Jews and Christians worship the same God. The Lord's Triune nature is as eternal as He is. While the faithful of the Old Testament perhaps did not know or

understand this fact, they still worshiped the Lord as Christians understand Him. There is a direct continuity between the Old Testament Covenant and the New Testament faith. The only difference is Jesus' incarnation and fulfillment of the former. Modern Jews do not have any defense in this regard. They know the prophecies concerning the Messiah and have decided to reject Him. As such, the present religion of Judaism cannot claim to worship the same God as Christianity except in bad faith.

If Jews do not worship the same God, one would think that they at least uphold the same practice as the Jews of the Old Testament. Reality is entirely divorced from this notion. By Jesus' day, the practice of the religion had devolved into a labyrinthine and litigious mess of commentaries, interpretations, and dogma; the chief offenders of this religious perversion were the Pharisees who placed tradition and ancestral worship over keeping the spirit of the Law. Jesus summed up the Pharisees' practices and hypocrisy:

Mark 7:6-9

6 But He said to them, "Rightly did Isaiah prophesy about you hypocrites, as it is written:

'This people honors Me with their lips,
But their heart is far away from Me.

7 And in vain do they worship Me,
Teaching as doctrines the
commandments of men.'

8 Neglecting the commandment of God, you

hold to the tradition of men.”

9 He was also saying to them, “You are experts at setting aside the commandment of God in order to keep your tradition.”

This quotation from Isaiah with Jesus’ commentary encapsulates the state of the Pharisees’ religion. As shown in the repeated Jacobean Cycles, the Jews veered from the intended purpose and practice of the Law, becoming unrecognizable. Most Christians do not know that the direct ideological ancestors of modern Judaism are the Pharisees⁸, and what we call Judaism today is more accurately referred to as Rabbinicalism.

Rabbinical Judaism survives as a direct link to the movement that opposed and crucified Jesus. After the Messiah’s death and resurrection, the Roman province of Judea went through bloody revolts and civil conflicts, ending in 70 A.D. with Roman legions under Titus sacking Jerusalem and destroying the Second Temple. The reduction of Judaism’s nexus to rubble sent shockwaves through the religion. The Pharisees’ main rivals, the Sadducees and the Essenes, largely fell away in the aftermath of this event. There are many historical and sociological explanations for this. Still, it is sufficient to say that the Pharisees

⁸ Cohen, Shaye J.D. (1987). *From the Maccabees to the Mishnah*. The Westminster Press. ISBN 9780664219116, pg 237-244.

survived as the only dominant ideological and theological force in Judaism after the temple's destruction.

Note the shift in language from “the Pharisees” to “the Jews” between the Synoptic Gospels and John. John was the last gospel written and directed at a Gentile audience. More saliently, this Gospel was written after the destruction of the Second Temple. As described earlier, this event catalyzed the Pharisees' assumption of total dominance in the Jewish religious world. Still, at the time of John's writing, the difference between Jew and Pharisee was blurred. The two terms are equivalent due to the religion of the Pharisees becoming mainstream Judaism. This is why the Gospel of John describes Jesus' persecution at the hands of the Jews, not the Pharisees specifically. The interchangeability between these terms holds true to this day, given modern Judaism's direct lineage to the Pharisees of old. This is further shown by the continuity in religious thought and practice.

The Pharisees believed that Moses received two Torahs— written and oral. The Written Torah consists of the Law one can read in the Bible. The Oral Torah was supposed to be an esoteric, hidden text that explained the Written Torah. In reality, the Oral Torah was a system of debased and perverted treatises that twisted the original meaning of Scripture. This interpretive version of Judaism was the essence of the Pharisaic belief system and survived as modern Judaism. As the Pharisees rebranded into

Rabbinicalism in the generations after the temple's destruction, the Oral Torah was eventually codified and written down. We know this text by another name— the Talmud.

The Talmud is a vast body of work compiled between the 3rd and 6th centuries A.D.⁹ and became the primary source of Jewish law that governs every aspect of daily life, known as *halakhah*. The Talmud forms the central governing religious text because it clarifies and editorializes the Written Torah and supersedes what Christians would call the Old Testament. As Michael Hoffman writes in *Judaism's Strange Gods*, “It is the Talmud, not the Bible, which is the hermeneutic system of orthodox Judaism.”¹⁰ He goes on to quote Robert Goldberg, Professor of Judaic Studies at the State University of New York:

“The Talmud was *Torah*. In a paradox that determined the history of Judaism, the Talmud was Oral Torah in written form, and as such it became the clearest statement the Jew could hear of God’s very word.

“...The Talmud provided the means of determining how God wanted all Jews to live, in all places, at all times. Even if the details of the law had to be altered to suit newly arisen

⁹ Nosson Dovid Rabinowich (ed), *The Iggeres of Rav Sherira Gaon*, Jerusalem 1988, pp. 79, 116

¹⁰ Michael Hoffman II, *Judaism's Strange Gods*, pg 6.

conditions, the proper way to perform such adaptation could itself be learned from the Talmud and its commentaries...The Talmud revealed God speaking to Israel, and so the Talmud became Israel's way to God."¹¹

In the Jewish view, the Written Torah without the Talmud is unintelligible,¹² and a Christian reading of the Old Testament will constitute a fundamental misunderstanding of the Jewish faith. This view is correct for the wrong reasons. The religion of the Old Testament and modern Judaism are two entirely separate entities with no continuity between the two. Given that the Talmud is the central text of modern Judaism, the religion itself is younger than Christianity, given the date of its compilation. Christians who assume modern Jews are just proto-Christians critically misunderstand the situation. Not only do the Jews misinterpret Scripture, but Paul tells us that they are spiritually incapable of understanding it.

¹¹ Robert Goldenberg, "Talmud," *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), pp. 166-167.

¹² Tauber, Y. (no date) *The "Written torah" and the "Oral torah"* - chabad, Chabad.org. Available at: https://www.chabad.org/therebbe/article_cdo/aid/2625327/jewish/5-The-Written-Torah-and-the-Oral-Torah.htm (Accessed: January 11, 2023).

2 Corinthians 3:12-16

12 Therefore, having such a hope, we use great boldness in our speech, **13** and we are not like Moses, who used to put a veil over his face so that the sons of Israel would not stare at the end of what was fading away. **14** But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. **15** But to this day whenever Moses is read, a veil lies over their hearts; **16** but whenever someone turns to the Lord, the veil is taken away.

The Jews cannot comprehend the Old Testament because their faces are veiled. The veil is only taken away by Jesus Christ. While under this veil, Jews will make horrific conclusions about God's Word. At the risk of veering off the original subject of this book, it is necessary to highlight a few representative views from the Talmud. If the previous paragraphs have done nothing to convince the reader of modern Judaism's divergence from the Old Testament faith, let the Talmud speak for itself. Here are just some of the beliefs espoused in the text¹³:

1. Jesus is boiling in excrement in the afterlife (Gittin 57a).

¹³ Hoffman II, pg 43-62.

2. The disciples of Christ practiced black magic (Sanhedrin 43a).
3. Jesus was a sexual deviant and executed for sorcery (Sanhedrin 107b, Sotah 47a).
4. Jews are commanded to burn copies of the New Testament (Shabbat 116a).
5. Adam had sex with every creature in the Garden of Eden (Yebamoth 63a).
6. Jews can trick and beat God in debate (Baba Mezia 59b).
7. Sex with small girls, specifically those under the age of three, is permissible (Ketubot 11b).
8. Gentiles should be subject to genocide (Soferim 15, Rule 10).
9. Non-Jews are cattle and subhuman (Kerithoth 6b, Yebamoth 98a).
10. Jews may keep what they steal from Gentiles and kill them without the threat of the death penalty (Sanhedrin 57a).

The above is only a fraction of the vile beliefs contained in the Talmud and is to say nothing of *Kabbalah*, the Jewish system of witchcraft and mysticism derived from the Talmud. Such is the wickedness of their religion in exile that Jesus refers to the Chthonic Jews as a synagogue of Satan:

Revelation 2:9

9 ‘I know your tribulation and your poverty (but you are rich), and the slander by those who say they are Jews, and are not, but are a synagogue of Satan.

Some branches of modern Judaism, such as the Reformed sect, claim that the obligations of the Talmud are non-binding, but this is a deliberate deception of the *goyim*. This is a ploy to be liberated of the Talmud’s more restrictive precepts while maintaining the vice of its advantageous verdicts. Hoffman recounts:

“Liberal ‘Reform’ synagogues stand in the same relationship with Judaism as Unitarians who deny the Resurrection of Christ do with regard to Christianity: both represent a fundamental negation of the founding precepts of the religion they claim to profess...many liberal and secular Jews exhibit nearly the same chauvinism and racism as believers in the Talmud, by their embrace of the ideology of Zionism.”¹⁴

The “Reformed” Jew is still imbued with the Talmudic soul of hatred for Christ and disdain for non-Jews. Their identity is still centered on rejecting Jesus

¹⁴ Ibid., pg 7.

by calling themselves Jews and paying lip service to the prophets. The Reformed or even non-religious Jews are still the products of thousands of years' worth of indoctrination into a cult of racial self-worship. The atheistic Jew will still hoist the Star of David¹⁵ as their ethnic identifier. In short, the Jew does not need the Talmud to be wicked. This text is instead a reflection of the exiled and depraved Jewish soul.

Other commentators may claim that the Talmud is not in itself authoritative or proscriptive. These detractors say that the Talmud is merely a record of dialogue or *mahloket* between rabbis on matters of *halakha*. This deliberately obfuscates the truth. Hoffman recounts:

“...the *Mishnah* and key Talmudic amplifications of it comprise dogmatic Jewish law (*halakhah*) by which every believing orthodox Jewish person is enslaved down to the most minute and intimate particulars of his or her daily life...That it constitutes *halakhah* is undeniable. The key point here is that the appearance of Talmudic indeterminacy does not preclude law-making by majority

¹⁵ The so called Star of David actually has no determined lineage to the Biblical David or his kingdom. This will be addressed later in the book.

rabbinical consensus, which is the process by which Talmudic law is formed...”¹⁶

Regardless of the authoritativeness of each individual passage of the Talmud, it evinces the depraved Jewish mind in exile. The Jews do not need the Talmud to be wicked. Their rejection of God and His incarnation is enough. The Talmud and its associated esoteric texts are merely symptomatic of Jewish spiritual rot, not the cause.

Those who claim to be Jews today usurp the label of God’s true chosen: Spiritual Israel. Jesus calls the Chthonic charlatans “those who say they are Jews, and are not.” One thing becomes abundantly clear when studying what Judaism actually teaches: Jews hate Jesus and His followers. This is especially evident in the bizarre and vengeful depictions of our Savior in the Talmud. There are consequences for this sentiment.

John 15:23-25

23 The one who hates Me hates My Father also. **24** If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. **25** But this

¹⁶ Hoffman II, pg 12.

has happened so that the word that is written in their Law will be fulfilled: ‘They hated Me for no reason.’

The Jews hate our Savior. Their Talmud describes Christ as boiling in excrement for eternity, which is not the language of love or “the elder brothers in the faith.” This is hatred. If they hate Jesus, they hate the Father they claim to worship. There can be no brotherhood between Christians and those with such vile beliefs about the Redeemer. Moreover, these Jews cannot claim lineage to the faithful patriarchs and prophets of the Old Covenant. The Lord describes His attitude toward the Jews in their state of apostasy and idolatry:

Jeremiah 23:39-40

39 Therefore behold, I will certainly forget you and thrust you away from My presence, along with the city which I gave you and your fathers.

40 I will put an everlasting disgrace on you and an everlasting humiliation which will not be forgotten.

Even the modern Jewish religious symbol has no relation to the Old Testament. The so-called “Star of David” has nothing to do with King David or Biblical Israel. The hexagram is a ritual Kabbalistic symbol that did not reach broad adoption by Jews as a

religious symbol until the 17th century A.D.¹⁷ More honest Jewish commentators will acknowledge the symbols' roots in Kabbalistic magical texts. The term "Star of David" is an invention of the Talmud and its associated grimoires.¹⁸ The Bible speaks of an ancient star demon that the Jews commonly fell into spiritual adultery with— Remphan. This demon is associated with Molech and Saturn. Acts 7:43 describes the close relationship of these three demonic entities:

Acts 7:43

43 You also took along the tabernacle of Molech and the star of your god Rompha¹⁹, the images which you made to worship. I also will deport you beyond Babylon.

The above is a portion of Stephen the Martyr's sermon in which he gives a history of the Jewish people from Abraham until his own day. He iterates a repetitive pattern of Jewish rejection of God's prophets and their habitual idolatry: the Jacobean Cycle. He quotes Amos 5:26, which in some manuscripts describes the demons as Sikkuth, Moloch,

¹⁷ Scholem, Gershom (1949). "The Curious History of the Six-Pointed Star. How the "Magen David" Became the Jewish Symbol" (PDF). *Commentary*. Vol. 8. pp. 243–251.

¹⁸ Yirmiyahu Ullman (May 5, 2008). "Magen David". Ohr Samayach. Retrieved May 28, 2010.

¹⁹ Other manuscripts spell it: *Romphan*, *Rempham*, *Raiphany*; or *Rephan*. Other manuscripts spell it: *Moloch* or *Molech*

Remphan, or Kiyun. The difference in names comes from the interpretive nature of the transliteration of the Hebrew Scriptures to the Greek Septuagint. It should be noted that Sikkuth is an ancient Near-Eastern term for Saturn. It should also be noted that the planet Saturn has a perpetual hexagon formation at its pole. Sikkuth and Molech are two names (Hebrew and Greek) for the same entity. Shlomo Sela of the University of Pennsylvania notes a strong link between Talmudic Jewish practice and Saturn worship:

“Prominent Roman historians such as Tacitus (56–120 CE) and Cassius Dio (ca. 155–after 229), as well as Church fathers like Augustine (354–430), acknowledged a special link between Saturn and Saturday, the holiest day of the week for the Jews. That Jewish society of the Talmudic period recognized the same association is shown by the fact that the Babylonian Talmud (*Shabbat* 156a) refers to Saturn as *Shabbetai*, i.e., the star of Shabbat (Saturday).”²⁰

Regardless, the text indicates that Jews will raise a star symbol when in a state of spiritual

²⁰ Sela, S. (n.d.). *Saturn and the Jews*. Herbert D. Katz Center for Advanced Judaic Studies.
<https://katz.sas.upenn.edu/resources/blog/saturn-and-jews>

rebellion: the “star of your god Rompha.” They will also take up the tabernacle of Molech, the demon that demands child sacrifice. The Kabbalistic hexagram gleaned from the mystical texts is not only the talisman of a demon, it is the very marker of their rebellion against God. As such, it most accurately should be referred to as the “Star of Remphan” rather than the erroneous label “Star of David.” Service of this demon and its companions is one of the oldest and most persistent idolatries of the Jewish people:

Leviticus 18:21

21 You shall not give any of your children to offer them to Molech, nor shall you profane the name of your God; I am the Lord.

Here is one of the first mentions of Israel’s perennial spiritual mistress: Molech. Time and time again, the Jews return to this demon (and its companion, Remphan) as an object of worship and child sacrifice. Interestingly, there is no further explanation about Molech in the Levitical account, though the Old Law prohibits Molech’s worship multiple times. Repetition is how the Bible emphasizes. The prohibition of Molech worship without clarification suggests that Israel already had familiarity with worshipping Molech and was a persistent problem even in this early stage. This idolatry is one of the few continuities modern Jews can claim regarding the Old Testament.

The Jewish religion of today could not be more divergent from the faith laid out in the Old Law. The point of divergence came to the fore with the Pharisees— the same sect that persecuted Jesus and continues to profane the faith today. Their unholy Talmudic scriptures are not the works of God-fearing scholars but of Chthonic design.

1 Corinthians 12:3

3 Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say, “Jesus is Lord,” except by the Holy Spirit.

One may know a tree by its fruit. The Jewish view of Jesus in the Talmud evinces this collection of writings’ demonic origins. Yet, one should not be surprised at the deplorable state of Judaism while the Jews are in spiritual exile, as their religious practices are revolting to God.

Amos 5:21-24

“I hate, I reject your festivals,
Nor do I delight in your festive assemblies.
22 Even though you offer up to Me burnt offerings and your grain offerings,
I will not accept them;
And I will not even look at the peace offerings of your fattened oxen.
23 Take away from Me the noise of your songs;

I will not even listen to the sound of your harps.

Isaiah 1:14-15

14 I hate your new moon festivals and your appointed feasts,

They have become a burden to Me;

I am tired of bearing them.

15 So when you spread out your hands in prayer,

I will hide My eyes from you;

Yes, even though you offer many prayers,

I will not be listening.

Your hands are covered with blood.

Isaiah 9:15-17

15 The head is the elder and esteemed man,
And the prophet who teaches falsehood is the tail.

16 For those who guide this people are leading them astray;

And those who are guided by them are confused.

17 Therefore the Lord does not rejoice over their young men,

Nor does He have compassion on their orphans or their widows;

For every one of them is godless and an evildoer,

And every mouth is speaking foolishness.

In spite of all this, His anger does not turn

away,
And His hand is still stretched out.

Jeremiah 14:10-12

10 This is what the Lord says to this people: “So much they have loved to wander; they have not restrained their feet. Therefore the Lord does not accept them; now He will remember their wrongdoing and call their sins to account.” **11** So the Lord said to me, “Do not pray for a good outcome on behalf of this people. **12** When they fast, I am not going to listen to their cry; and when they offer burnt offering and grain offering, I am not going to accept them. Rather, I am going to put an end to them by the sword, famine, and plague.”

These passages again describe God’s attitude towards the Jews and their religion in their unrepentant state. Their leaders deceive them, and they deceive others. Anyone who follows along with their schemes is led astray. Furthermore, the Lord will reject the Jews in their plight and turn a blind eye to their struggles. God states that every member of this apostate race is godless and an evildoer. When Jews are in a state of rebellion, their religion is repugnant to the Lord. Their festivals and ceremonies are considered worse than simple apostasy. Jesus spoke of the Jewish faith as those who “break the commandment of God for the

sake of your tradition” (Matthew 15:3). They twist the law until it breaks in the name of man-made tradition.

John 9:40-41

40 Those who were with Him from the Pharisees heard these things and said to Him, “We are not blind too, are we?” **41** Jesus said to them, “If you were blind, you would have no sin; but now that you maintain, ‘We see,’ your sin remains.

There is a special penalty for those who claim to know the word of the prophets and still reject Jesus. It is one thing to be of some pagan faith and ignorantly reject Christ. It is another to have a religion centered on the Scriptures of the Old Testament, all of which point to Jesus, and still maintain rejection. Theirs is the greater sin.

Deuteronomy 32:15-17

15 “But Jeshurun became fat and kicked—
You have become fat, thick, and obstinate—
Then he abandoned God who made him,
And rejected the Rock of his salvation.
16 They made Him jealous with strange gods;
With abominations they provoked Him to
anger.
17 They sacrificed to demons, who were not
God,
To gods whom they have not known,

New gods who came lately,
Whom your fathers did not know.

“Jeshurun” is a poetic name for Israel, meaning upright, just, or straight. The term can also be used to refer to Jacob, the patriarch. Jacob, also named Israel, can be used in poetic verse as a personification of the Jewish people. Regardless, the context indicates that Jeshurun is Chthonic Israel. The term is used ironically to accentuate the Jews’ lack of uprightness. In the following lines, they are characterized as “fat, thick, and obstinate,” which echoes God’s label of them during the episode of the Golden Calf.

The Hebrew story is a cycle of appointment, rejection, judgment, exile, and repentance. The text here is authoritatively descriptive. In other words, if the Jews are in a state of rejection, they will be found acting in the way shown in the text. The text indicates that they will serve demons, and there is no reason to suspect that the contemporary Jewish rebellion would be the sole example where they do not serve agents of Satan. This profound truth is critical for understanding the behavior of the Jews in their present state of rebellion. Moses clarifies:

Deuteronomy 32:31-33

31 Indeed, their rock is not like our Rock;
Even our enemies themselves judge this.

32 For their vine is from the vine of Sodom,
And from the fields of Gomorrah;

Their grapes are grapes of poison,
Their clusters, bitter.

33 Their wine is the venom of serpents,
And the deadly poison of vipers.

Notice the in-group versus out-group distinction. When Moses says “our,” he is referring to the faithful of God—Spiritual Israel. In the context of the chapter, “their” is used to refer to the Jews throughout. When he says “their,” he is speaking about Chthonic Israel. He distinguishes the genuine people of God and the rebellious Jews. He indicates that they do not serve the same God, nor are they God’s people in their state of rejection. Regarding the Jews, he demonstrates that they are the vine of Sodom and Gomorrah, as their “wine” is the poison of vipers. The metaphor resembles Jesus’ description of the “leaven of the Pharisees,” whom He also called vipers. Contextually, this qualitative consumable represents the poisonous, intoxicating, and virulent rot of Jewish rebellion.

Deuteronomy 32:5

5 They have acted corruptly against Him,
They are not His children, because of their
defect;
But are a perverse and crooked generation.

In this passage, Moses gathered the people of Israel for a final speech in the form of a poem shortly

before his death. The song reads as an imprecatory judgment and a warning of what will come when Israel rejects God's Covenant. Moses uses strong language describing how the Jews are no longer God's children because of their defection, a fact reiterated repeatedly in the Old Testament. When the Jews reject God, He rejects them.

When Jews are in a state of rejection, they cannot be the Chosen People. Not only are they ignored before God, they are accursed in His sight. Rejection of Jesus is the ultimate rejection of the Lord because Jesus is God incarnate. The Jews rejected Jesus. Therefore, they reject God. Finally, God rejects them as is promised over and over in Scripture, with a multitude of consequences to follow. The Lord hates their religion, despises their tradition, and has cast them firmly and permanently into spiritual exile so long as they identify as "Jews."

Having firmly established that Jews are presently in exile, one may apply the passages of Scripture that describe their collective behavior while outside the Covenant. The only aspects of the Old Covenant that remain extant are the consequences of Jewish spiritual adultery. Referencing the "If-Then" framework established earlier, one can understand that proscriptions like this passage in Leviticus are promises if the Jews renege on the Covenant.

Leviticus 26:36-39

36 As for those among you who are left, I will also bring despair into their hearts in the lands of their enemies. And the sound of a scattered leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall. **37** They will then stumble over each other as if running from the sword, although no one is pursuing; and you will have no strength to stand before your enemies. **38** Instead, you will perish among the nations, and your enemies' land will consume you. **39** So those of you who may be left will rot away because of their wrongdoing in the lands of your enemies; and also because of the wrongdoing of their forefathers they will rot away with them.

God describes the behavior of the Israelites in exile. As predicted in this passage, they will be a people struck with paranoia and neuroticism. Every whisper of anti-Jewish sentiment will send them running. The verse poetically says, "A scattered leaf will chase them," and I encourage the reader to measure current Jewish behavior against this passage. Some will understand, others will not. Nevertheless, this text is holy Scripture. It clearly states that if the Jews are in exile, they will act this way. The prior condition is incontestable in the Christian view. Moses reiterates the curse of the Jewish mind in exile:

Deuteronomy 28:65-67

65 Among those nations you will find no peace, and there will be no resting place for the sole of your foot; but there the Lord will give you a trembling heart, failing of eyes, and despair of soul. **66** So your lives will be hanging in doubt before you; and you will be terrified night and day, and have no assurance of your life. **67** In the morning you will say, ‘If only it were evening!’ And at evening you will say, ‘If only it were morning!’ because of the terror of your heart which you fear, and the sight of your eyes which you will see.

Once again, they are given over to paranoia and neuroticism. They will constantly fear their neighbors and lash out against them for fear of being killed or expelled. This is not some anti-Semitic canard or propaganda, as these passages are the Word of God and a judgment for rejecting His Covenant. The Prophet Isaiah describes collective Jewish behavior while in a state of exile:

Isaiah 59:2-8

2 But your wrongdoings have caused a separation between you and your God,
And your sins have hidden His face from you
so that He does not hear.

3 For your hands are defiled with blood,

And your fingers with wrongdoing;
Your lips have spoken deceit,
Your tongue mutters wickedness.

4 No one sues righteously and no one pleads
honestly.

They trust in confusion and speak lies;
They conceive trouble and give birth to
disaster.

5 They hatch vipers' eggs and weave the
spider's web;

The one who eats of their eggs dies,
And from what is crushed, a snake breaks out.

6 Their webs will not become clothing,
Nor will they cover themselves with their
works;

Their works are works of wrongdoing,
And an act of violence is in their hands.

7 Their feet run to evil,
And they hurry to shed innocent blood;
Their thoughts are thoughts of wrongdoing,
Devastation and destruction are in their paths.

8 They do not know the way of peace,
And there is no justice in their tracks;
They have made their paths crooked,
Whoever walks on them does not know peace.

If the reader found this passage anywhere
outside of Scripture, no doubt this description of
Jewish behavior would raise eyebrows. Modern
Jewish organizations would classify this passage as

hate speech if written by a pastor or political commentator. Again, it must be emphasized that the Talmud merely reflects Jewish wickedness and is not the source. The reader must beware: these are the very words of God. In His almighty wisdom, the Lord has peered into the Jewish heart while in exile and given us a definitive understanding of their mindset. Their feet run to evil, hurry to shed blood, meditate on wrongdoing, and pollute those who associate with them.

The Bible is clear;

1. If the Jews reject God, they will be cast into exile. The Jews rejected Jesus, the incarnation of God. Therefore, they must be in exile.
2. If the Jews are in exile, they will worship strange gods. The Jews do not worship the same God and are given over to a debauched religion. Therefore, their “faith” is repugnant to the Lord.
3. If the Jews refuse to repent, they will be given over to a cursed mind. The Jews continue to reject Christ. Therefore, they are in constant fear, paranoia, and insecurity. Worse still, they are given over to a debased and wicked state of mind.

CHAPTER 3

ZIONISM

SPIRITUAL VS. CHTHONIC ISRAEL

In response to the claim that the Jews are in exile, many will bring up the existence of the modern state of Israel. They will say that they cannot be in exile because they reside in the very land promised to them thousands of years ago. Zionists will point to dozens of passages in Scripture promising a return to the Holy Land and the restoration of Israel's fortunes, referencing passages stating that God will not forget His people in exile due to the everlasting nature of the Covenant He made with the Jewish people. This system of Zionist Scriptural interpretation presents a formidable obstacle to the perspectives presented in this book. However, God's truth is greater. Even in the time of the Old Testament, the status of Jews in the Holy Land was transient and contingent:

Leviticus 25:23

23 'The land, moreover, shall not be sold permanently, because the land is Mine; for you are only strangers and residents with Me.

Zionism and Christianity are mutually exclusive beliefs. Either the Zionist reading of prophecy and Scripture is correct, or the Christian understanding is. When one peels back the layers and labels, one discovers that the Zionist interpretation is merely a Jewish one. As shown in the previous section, a Jewish understanding of Scripture will lead to things like the Talmud and the rejection of Christ. To believe that the modern state of Israel is the fulfillment of prophecy is to sever the line of Scripture leading to Jesus. At this juncture, the Spiritual and Chthonic Israel concept must be reiterated.

Romans 2:29

29 But he is a Jew who is one inwardly; and circumcision is of the heart, by the Spirit, not by the letter; and his praise is not from people, but from God.

Paul confirms the spiritual nature of being a “Jew” or one of God’s chosen. It is a matter of the heart, not adherence to the letter of the Law of Moses. The New Testament crowns the Church as the new Israel and describes its role in replacing the unrepentant Jews. If a Jew, in the theological sense, means one chosen by God as His possession and the heir of Abraham, one can see how the Jews of today are false descendants of the patriarch. Christians have replaced the role of the Jews as God’s chosen and Abraham’s heirs. God’s chosen have always been

those who did the Lord's Will. Those who are "circumcised of the heart" are the true, Spiritual Israel because they do the deeds of their Father.

Romans 9:6-8

6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; **7** nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants shall be named." **8** That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

Before this passage, Paul recounts his mourning for the Jews. He laments that those entrusted with the prophets, law, and Covenants had rejected God. But he retorts with verses 6-8. The promises to Israel live on through the Church. Paul affirms that there is a Spiritual Israel that has been present since the time of Abraham and has always been the true heir of God's promise. Those who claim Israel's heritage yet reject the Lord are "the children of the flesh" in verse 8. Here, we see the difference between Chthonic and Spiritual Israel. Abraham's earthly, chthonic descendants represent man's wickedness and rejection of God. Spiritual Israel is the fulfillment of the Law and the prophets in the person of Jesus. Scripture

reiterates the concept of a faithful, Spiritual Israel in the analogy of Sarah and Hagar.

Galatians 4:22-26

22 For it is written that Abraham had two sons, one by the slave woman and one by the free woman. **23** But the son by the slave woman was born according to the flesh, and the son by the free woman through the promise. **24** This is speaking allegorically, for these women are two covenants: one coming from Mount Sinai giving birth to children who are to be slaves; she is Hagar. **25** Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is enslaved with her children. **26** But the Jerusalem above is free; she is our mother.

Paul is speaking of Chthonic and Spiritual Israel. Chthonic Israel, while physically descended from Abraham, is the spiritual line of Hagar. They are enslaved to the flesh. The concept of two competing claimants to God's promise is a recurring theme in the Bible: Cain and Abel, Isaac and Ishmael, Jacob and Esau, David and Saul, and most saliently, Spiritual and Chthonic Israel. Whenever there is a just claimant to God's blessing, a pretender is following close behind. The New Covenant is no different. The spiritual seed of Hagar is outside of the Covenant, seeking to sabotage and destroy the proper heirs.

Galatians 4:28-31

28 And you, brothers and sisters, like Isaac, are children of promise. **29** But as at that time the son who was born according to the flesh persecuted the one who was born according to the Spirit, so it is even now. **30** But what does the Scripture say?

“Drive out the slave woman and her son, For the son of the slave woman shall not be an heir with the son of the free woman.” **31** So then, brothers and sisters, we are not children of a slave woman, but of the free woman.

The juxtaposition between Chthonic Israel and Spiritual Israel will continually stir up persecution and hatred against the true heirs. The Jews, as spiritual descendants of Hagar, seek to destroy and subvert all who claim the inheritance of Abraham. This is what is meant when Paul wrote concerning the usurper persecuting the true heir. The Church is the Jewish mind's primary offender, with the Arabs being a close second. Paul concludes this passage by reiterating that the Church is the progeny of the free woman. He goes on in Ephesians to elucidate a parallel analogy:

Ephesians 2:11-12

11 Therefore remember that previously you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called

“Circumcision” which is performed in the flesh by human hands— **12** remember that you were at that time separate from Christ, excluded from the people of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

Just as the Church is Spiritual Israel, Paul shows that those outside the Church are “Gentiles in the flesh.” In other words, a Jew who rejects Christ has no more claim to Abraham’s inheritance than a Hindu Indian or a Pagan African. This passage also confirms that Christians comprise Spiritual Israel. The Jewish people form the competing Chthonic Israel by blood and religion, which jealously vies for the blessing rightfully bestowed on Spiritual Israel. As discussed in previous sections, Jews who rejected God in the Old Covenant were not His people either. Being the Lord’s People is a function of submission to His precepts and love for God. With this in mind, Christian support for Zionism based on Jews being owed the inheritance of Abraham collapses under a Biblical understanding of their exile.

THE PROPHETS ON ZIONISM

Regarding the prophecies of the Old Testament proclaiming the reforming of Israel and a return to the Promised Land, modern Zionism must square its position against a critical fact: All of the books of prophecy were written before the return from the

Babylonian Exile. Jeremiah, Ezekiel, Isaiah, and all minor prophets except Malachi were written before the Jews were permitted to return from exile. With this fact in mind, the prophecies concerning a promised return to the Holy Land can easily find their complete fulfillment in the return from the Babylonian Exile and the eventual coming of Jesus. A breakdown of the multitude of verses to this effect is not necessary.

When wading into the churning waters of prophetic interpretation, it is best to look to history first before fitting prophecy to current events. It is a common error to assume that the whole body of prophecy, specifically the end times, is occurring in the present day. Suppose the predictions of a reformed Israel happened before such a reformation. In that case, it is not an unreasonable conclusion to say that those prophecies were fulfilled in the return from the Babylonian Exile and the building of the Second Temple. Both events are prophesied in Ezekiel, yet Zionists will take these passages to mean that the modern state of Israel must demolish the Dome of the Rock. The Zionist interpretation of Scripture is incompatible with the Christian view because it negates the historical fulfillment of prophecy leading to Jesus.

The book of Isaiah is repeatedly misused to support Zionism and is a direct result of the Dispensationalists' hyper-literal understanding of Scripture. Hyper-literalism denies any symbolic, poetic, or hyperbolic interpretation and, for example,

directly contradicts the Biblical notion that circumcision can be a spiritual characteristic. Just as the circumcision God desires is symbolic, Israel does not have to mean physical ethnic Jews exclusively. In reality, the language of Isaiah is repetitively Messianic and contains over 40 specific references to Jesus. When one reads “the Holy One of Israel,” nothing else can fit this description. The prophecies describe mass destruction and judgment for rejecting the Holy One.

Isaiah 5:24-25

24 Therefore, as a tongue of fire consumes stubble,
And dry grass collapses in the flame,
So their root will become like rot, and their blossom blow away like dust;
For they have rejected the Law of the Lord of armies,
And discarded the word of the Holy One of Israel.

25 For this reason the anger of the Lord has burned against His people,
And He has stretched out His hand against them and struck them.
And the mountains quaked, and their corpses lay like refuse in the middle of the streets.
Despite all this, His anger is not spent,
But His hand is still stretched out.

This account is parallel to the destruction of Judah and the continued suffering of the Jewish people. Isaiah continues to use messianic language in his imprecations. If the prophecies concern the rejection of Jesus, the requisite judgments are also in store after this time. The destruction of the 2nd Temple and the expulsion of Jews after the Bar Kochba Revolt parallels this account.

Isaiah 10:20-22

20 Now on that day the remnant of Israel, and those of the house of Jacob who have escaped, will no longer rely on the one who struck them, but will truly rely on the Lord, the Holy One of Israel.

21 A remnant will return, the remnant of Jacob, to the mighty God.

22 For though your people, Israel, may be like the sand of the sea,

Only a remnant within them will return;

A destruction is determined, overflowing with righteousness.

Only a remnant of the multitude of Israel will be preserved, and this passage was a prophecy of that remnant's return from the Babylonian Exile. The prophecy also refers to the Holy One of Israel, Jesus, the Messiah, and the Root of Jesse (Isaiah 11:10). Necessarily, the remnant are those who assimilated to the New Covenant. The rest of the Jews are cast out

into spiritual oblivion, lost to the pages of the Book of Life.

Isaiah is littered with references to Jesus. There are over 40 references to Christ in this book of prophecy alone. Jeremiah references Jesus as the Righteous Branch (Jeremiah 33:14-18), the New Covenant (31:31-34), and the Fountain of the Living Waters (2:13). To list all of the references to Jesus in the prophetic works would be to list the entire Old Testament. In the Christian view, these prophecies must point to Jesus, or else Jesus was not the Messiah. The events of Jesus' life took place after the return from the Babylonian Exile and the rebuilding of the Second Temple. In the prophetic texts, the Messiah arrives after and in concert with the reform of Israel. If the true prophesied reform of Israel was delayed until 1948, then Jesus was not the true Messiah.

Jeremiah 31:31-32

31 "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and the house of Judah, **32** not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord.

This passage details the coming of the New Covenant. No other event in history accomplishes this

prophecy other than the sacrifice of Jesus. The foundation of the apostate nation of Israel cannot be its fulfillment. If it is truly the fulfillment, the Church is null and void. This is the perfidious subversion of Zionism. Instead of allowing Scripture to point like a magnetic compass to Christ's true north, the Zionists have redirected prophecy towards a manmade country in our present day. Ignoring Scripture's historical fulfillment in the return from the Babylonian Exile, the construction of the Second Temple, and Jesus' birth four centuries later is to deny the Christian perspective. The purpose of reforming Israel and preserving a remnant was to bring about Jesus' bloodline. If this has already occurred, why would God need to reform Israel? James clarifies at the Council of Jerusalem concerning the Gentile believers:

Acts 15:13-19

13 After they stopped speaking, James responded, saying, "Brothers, listen to me. **14** Simeon has described how God first concerned Himself about taking a people for His name from among the Gentiles. **15** The words of the Prophets agree with this, just as it is written:

16 'After these things I will return,
And I will rebuild the fallen tabernacle
of David,
And I will rebuild its ruins,
And I will restore it,

17 So that the rest of mankind may seek the Lord,

And all the Gentiles who are called by My name,'

18 Says the Lord, who makes these things known from long ago.

19 Therefore, it is my judgment that we do not cause trouble for those from the Gentiles who are turning to God,

James quotes a prophecy from Amos that many would construe as a reference to Zionism. Acts shows that this passage cannot be about a reformed physical Jewish state today as this prophecy is definitively fulfilled in the return from the Babylonian Exile and eventually the Church. Such is the case with each reference to a reformed Israel in the Old Testament. The text refers to Spiritual Israel, not a chthonic imitation that would come thousands of years later.

Some commentators will claim that Biblical prophecy can have two fulfilments: short and long term. For instance, proponents of this belief will attribute the fulfillment of Daniel 11:31 equally in the reign of Antiochus IV Epiphanes and some future desecration by the Antichrist. To debate the minutiae of the short and long term fulfillment of prophecy is beyond the scope of this book. However, it must be noted that the prophecies concerning the reform of Israel from the Babylonian exile cannot find a second, long term fruition in the apostate nation we know

today as it runs contrary to God's stated consequences for unbelief. If there can be secondary fulfilments of the reformation of Israel, it must pass through a metered, Biblical, and Christian filter. Spiritual Israel must always be the heirs of God's promises. Given that the modern nation state of Israel categorically rejects Jesus, God, and His true People, there is no allowance for prophetic blessing on its existence.

Zionism presents a cohesive prophecy narrative, but it is not Christian. It is thoroughly Jewish in its inception and the ideological seed of Chthonic Israel. A Jew, as a denier of Christ, will read the prophecies concerning the Messiah and take the following view: If the Messiah has not come, this reforming of Israel is not yet complete. Therefore, the Jews must have a homeland in Palestine. Zionism is established with the assumption *a priori* that Jesus is not the Messiah.

THE SPIRITUALIZATION OF THE COVENANT AND THE TEMPLE

If Jesus were indeed the redeemer that Isaiah, Jeremiah, Ezekiel, and the minor prophets described, there would be no need for Zionism because of Christ's transformative power on the nature of the Covenant. Just as Jesus' sacrifice fulfilled the Old Covenant, His resurrection transitioned the heart of Israel from physical to spiritual.

Hebrews 12:18-24

18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, **19** and to the blast of a trumpet and the sound of words, which sound was such that those who heard begged that no further word be spoken to them. **20** For they could not cope with the command, “If even an animal touches the mountain, it shall be stoned.” **21** And so terrible was the sight, that Moses said, “I am terrified and trembling.” **22** But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, **23** to the general assembly and church of the firstborn who are enrolled in heaven,²¹ and to God, the Judge of all, and to the spirits of the righteous made perfect, **24** and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Hebrews contrasts Sinai with Zion, the two mountains of the Covenant. One should note that the language concerning Mount Zion is figurative. It represents a spiritualizing of the physical nature of the

²¹ Note also that the church is referred to as “the firstborn who are enrolled in heaven”. This stands in contrast to the Judaized view that Jews are the “elder brothers of the faith”.

Old Covenant. The New Covenant transfigures the threads of prophecy to the eternal and heavenly, just as Jesus transfigured His earthly body into the full glory of God. As established earlier, there has always been tension between Spiritual and Chthonic Israel, even in the days of the Old Testament. Jesus spiritualized the extant markers of the Covenant, such as the Promised Land, circumcision, the Temple, and the Chosen People. This is what is meant when Jesus speaks to the Samaritan woman about the Mountain of the Covenant:

John 4:21

21 Jesus said to her, “Believe Me, woman, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.”

To understand the true endgame of Zionism, one must understand the Temple. “Zionism” references Mount Zion, also known as the Temple Mount, and is a physical and spiritual term meant to symbolize God’s promise. To understand the tension between Zionism and Christianity, one must examine the competing narratives of the Temple. At the moment of Jesus’ death, the curtain separating the Holy of Holies in the temple ripped in two (Mark 15:37-39, Matthew 27:50-51, and Luke 23: 45-46), marking the very point when Old Testament Judaism as a religion ceased to be. What came afterward is the

religion of the False Shepherd depicted in Zechariah 10 and 11. This religion is what we call Judaism today.

The Holy of Holies was a region within the temple complex where God's presence or שְׁכִינָה (*shekhinah*) resided. The ripping of the curtain separating the Holy of Holies from the world symbolizes God's presence leaving the physical temple and the dispersing of Spiritual Jerusalem. God's presence departing the temple at the moment of Christ's death constitutes the moment the Second Temple ceased to be a temple at all. From this moment forward, God's Temple was a platonic form and spiritual, which is why the Temple is referenced as being in Heaven along with the Ark of the Covenant in Revelation 11:19. These were both physical objects that God took into Heaven as spiritual receptacles.

The spiritual component was always the more important aspect. The New Covenant is centered on the shedding of these physical vessels and fully realizing the spiritual character of God's promises. The physical vessels cast off include the Second Temple and the Jews as God's sole chosen people. The physical temple was a molted husk waiting to be swept away from the moment of Christ's sacrifice, which is what Jesus' prediction regarding the Second Temple means.

John 2:18-21

18 The Jews then said to Him, "What sign do You show us as your authority for doing these

things?" **19** Jesus answered them, "Destroy this temple, and in three days I will raise it up." **20** The Jews then said, "It took forty-six years to build this temple, and yet You will raise it up in three days?" **21** But He was speaking about the temple of His body.

This is not the only reference to Christ's sacrifice and by extension the Church as the Temple of God. Zechariah prophesies of the Messiah who will construct the Lord's Temple.

Zechariah 6:12-15

12 Then say to him, 'The Lord of armies says this: "Behold, there is a Man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. **13** Yes, it is He who will build the temple of the Lord, and He who will bear the majesty and sit and rule on His throne. So He will be a priest on His throne, and the counsel of peace will be between the two offices.'"

The verse references the Messiah, and the Christian reader is confronted with two interpretations: either Jesus fulfilled this prophecy and constructed a new Spiritual Temple in the form of the Church, or He was not the Messiah. He did not build a physical temple. The Jewish reader will point to a verse such as this and use it as proof that Jesus was not

the Messiah. However, a Christian must believe what Jesus said:

Matthew 12:6

6 But I say to you that something greater than the temple is here.

A Christian cannot have his foot in both camps of interpretation. Either Christ's sacrifice eclipsed the physical markers of the Old Covenant, or His sacrifice was incomplete. With this in mind, how could the material promises of physical land be owed to the physical people who rejected Him? In Matthew 24, Jesus lays out the apocalypse. Note the heavy quotation of Daniel and other Old Testament prophets. He says all these things in apparent reference to the Christian Elect. Dispensationalists and Dual Covenanters will use these same verses to claim that the modern apostate nation of Israel is the subject and ultimate fulfillment of these prophecies. Once again, Zionism is shown to be a belief system exclusive of Christianity. It nullifies the undeniable doctrine of Jesus founding the Church as a Spiritual Temple of God.

1 Corinthians 3:16-17

16 Do you not know that you are a temple of God and that the Spirit of God dwells in you?

17 If anyone destroys the temple of God, God

will destroy that person; for the temple of God is holy, and that is what you are.

2 Corinthians 6:16

16 Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said,

“I will dwell among them and walk among them;

And I will be their God, and they shall be My people.”

The Church is also called God’s Temple in 2 Thessalonians 2:3-4 and Ephesians 2:19-22. Attempting to build a physical third temple would be an abomination and blasphemy against Christ.²² By Jesus’ holy sacrifice, God departed the Second Temple just as His presence left the apostate Jews to their fate.

²² The Roman Emperor Julian the Apostate sought to construct a third Jewish temple in 363 A.D. The construction efforts came up against notable interference. According to the contemporary historian Ammianus Marcellinus, “terrifying balls of flame kept bursting forth near the foundations of the Temple,” Gregory of Nazianzus recounted, “a flame issued forth from the sacred place,” and “a furious blast of wind.” Julian the Apostate was shortly thereafter killed in battle with the Persians. Whether the reader attributes this misfortune to divine intervention is not critical. Regardless, the notion of a third Jewish temple sent shockwaves of disgust and angst throughout Christendom at the time. Present day Christianity ought to have the same reaction. It is no small shock that large factions of so-called Christians are pushing so strongly for this affront to the divine order.

The departure of God's presence, or שְׁכִינָה (*shekhinah*), from the physical temple is observed another time in Scripture besides the crucifixion of Jesus. In Ezekiel 10, the prophet has a vision of the Lord's Glory departing the First Temple. The reader may correctly infer that the First Temple became a husk just as the Second Temple did at Christ's sacrifice. Similarly, the First Temple was destroyed shortly after by the Babylonians. When God's presence departs the temple, it is symbolic of exile. In our present age, the Jews are in total exile and separated from the Lord. Moreover, the Temple has departed the physical realm and is embodied in the Church.

A central idea of so-called "Christian Zionism" and Dispensationalist eschatology is that a third physical temple needs to be constructed to bring about the Second Coming of Jesus, which comes from a literalist reading of 2 Thessalonians 2:3-4 about the Antichrist setting up an idol within God's Temple. They also reference Ezekiel 40-42, where the prophet envisions a new temple. The Dispensationalist will also take the Temple references in Revelation to mean a literal Jewish temple in a literal Jewish Jerusalem. As such, they believe that if the Jews do not control the Holy Land, Jesus will not return. What is more, if Jews are not permitted to demolish the Mosques on the Temple Mount and build a physical third temple, Jesus will not return.

By this view, the Zionists hold the Church hostage. Anything the state of Israel does must be supported; otherwise, Christians will be deprived of their Messiah. To think that the Jews, a people who resoundingly reject Jesus, can have the power over Christ's return is the elevation of an apostate nation to the status of an idol. In the Zionist view, the Church must sacrifice to this idol to gain favor from God and His eventual Second Coming. All of this hinges on the view that there must be a physical, Jewish temple in the last days. This is not a Christian Biblical perspective:

Acts 17:24

24 The God who made the world and everything that is in it, since He is Lord of heaven and earth, does not dwell in temples made by hands;

A new, physical Jewish temple would be a brazen blasphemy against Christ and His saving work on the cross. The Antichrist is described as setting up an idol in God's Temple (Matthew 24:15-16, Daniel 11:31)²³. This idol is referred to as the "abomination

²³ Some attribute this prophecy's fulfilment in the Seleucid occupation of the Holy Land. At this time, Antiochus IV Epiphanes put a halt to certain aspects of Jewish worship and sacrificed a pig in the outer court of the Temple. While there are strong parallels, this cannot be the fulfillment of the prophecy. If Jesus also prophesied of the Temple's desecration, how could it

of desolation.” If a third temple would be an abomination itself, why would the Antichrist bother? These prophecies also predict that the Antichrist will stop the Temple sacrifices. Paul clearly states what the sacrifices are in the New Covenant:

Romans 12:1

Therefore I urge you, brothers and sisters, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

The Antichrist will place an idol in the Temple (the Church) and stop sacrifices (preaching God’s Word and Christian religious practice). The forced literal perspective on these prophecies results from Jewish Zionist subversion. The hyper-literal understanding of this prophecy casts doubt on the Church being the true Temple of God.

The Temple is made complete and spiritual in the form of the Church by Jesus’ sacrifice. To call for a physical temple is to claim Christ’s mission fell short. If one understands the Church as God’s living Temple, the case of Christian Zionism collapses in short order. If there is no need for a physical temple, let alone a Jewish one, there is no need for the Jews to

have been fulfilled over 150 years prior to His birth? Necessarily, the Antichrist’s placement of the “abomination of desolation” in the Temple of God is some future event relative to the time of Jesus.

control Jerusalem. If there is no need for the Jews to control Jerusalem, what claim do they have over Palestine? Political arguments aside, the Christian religious argument for Zionism hinges on an entirely anti-Christian view of God's Temple. Once again, the reader is confronted by Zionism and Christianity being exclusive positions. Indeed, an idol will be set up in God's Temple in the last days.

One must understand that the rot of Jewish rebellion is not merely a religious phenomenon. As the Jews progress through the rebellious stages of the Jacobean Cycle, they will rebel against every institution and social norm representing a God-appointed order. This is the root of their central role in Communism, transgenderism, Critical Race Theory, gender theory, abortion, and a host of other evils. I posit that establishing the abominable modern state of Israel is the greatest act of rebellion in their history. They have raised the Star of Remphan, a demon, as their symbol and said to God, "I do not need you to reform us out of exile. I do not need to repent to return to the promised land. Remphan and Mammon will bring us back, and we will serve them. We will make your People worship us and set up our Star of Remphan in their Churches. They will sacrifice the firstfruits of their labor and their wombs on the altar of our nation's existence." God will not suffer such mockery and defiance forever.

Isaiah 9:8-12

8 The Lord sends a message against Jacob,
And it falls on Israel.

9 And all the people know it,
That is, Ephraim and the inhabitants of
Samaria,
Asserting in pride and in arrogance of heart:

10 “The bricks have fallen down,
But we will rebuild with smooth stones;
The sycamores have been cut down,
But we will replace them with cedars.”

11 Therefore the Lord raises superior
adversaries against them from Rezin
And provokes their enemies,

12 The Arameans from the east and the
Philistines from the west;
And they devour Israel with gaping jaws.
In spite of all this, His anger does not turn
away,
And His hand is still stretched out.

The Jewish character is to resist God's judgment and expulsion from the land. They will arrogantly rebuild what has been destroyed due to their unbelief and defiance of God's plan for their redemption. The modern state of Israel is the latest iteration of this defiance of God's judgment.

THE FALSE ISRAEL

The Church is the bride of Christ and the sole heir of God's promise. Let us recount what has been established: The Jews rejected God by rejecting Jesus. Being inside the Covenant as Spiritual Israel is conditional on not rejecting God. Prophecies are promises for those in the Covenant. The Church is in the Covenant. Therefore, the remaining unfulfilled promises or prophecies about Israel must necessarily be about the Church. The Israel in question must also be exclusively Spiritual Israel. The only things promised to Chthonic Israel and apostates are destruction and judgment.

A debate on which prophecies have been fulfilled and which remain extant is unnecessary. Whether one is a preterist, millennialist, or any number of "ists," a healthy understanding of what is truly meant by "Israel" is critical. One thing is clear: God's promises and blessings cannot be owed to those who spit in His face. The only prophecies a Christian must see as fulfilled are those about Jesus' life, death, and resurrection. Beyond this, speculation on prophetic events usually leads to silly concoctions such as the *Left Behind* series. However, suppose one has the wisdom to discern prophecy. Any interpretation must be filtered through a Christian view of Jesus, who came to redeem the Elect and transfigure the Old Covenant into the Church. Any deviation from this narrative is not Christianity. Any interpretation that concludes that there is a separate

covenant with Jews and that the Church is a mere parenthesis to this story depicts Jesus' sacrifice as incomplete.

Referencing the Old Covenant, returning to the Holy Land was always conditional on repentance. Even assuming the Old Covenant remained in effect, the Jews were not owed the land due to their rejection of Jesus. As established earlier, they are not upholding the faith of the Old Testament either. Yet we live in the age of the New Covenant wherein Christ's sacrifice transfigures the promise of Israel. By both the Old and New Covenant, the Jews cannot be owed this land.

The Zionists will counter that the very existence of the state of Israel is proof of the Dispensationalist eschatological model. In other words, if Zionism were not Biblical, God would never permit the state of Israel to exist. This claim fundamentally misunderstands the concepts we have established of Spiritual Israel, the transfiguration of the Covenant, and the contingent nature of being God's people. Nevertheless, if we can set aside these Biblical truths for a moment, the state of Israel's artificiality testifies against any religious justification for its existence.

In 1 Samuel 4:10-11, the Jews attempt to carve out victory without repentance. However, they were routed because they did not have the blessing of God. Instead of learning the lesson, the Jews take the Ark of the Covenant into battle. They suffer another defeat,

and the Philistines capture the Ark. Take note of the symbolic significance: This was a signal from God that if Israel did not repent, they would be cut off from the Covenant and that the Lord would not bless the Jews' attempts to carve out their own salvation without repentance. The modern state of Israel represents this same thing: a human, Jewish attempt at creating salvation on earth independent of God's plan. It moreover represents a critical misunderstanding of the true nature of the spiritual Covenant. As such, the modern state of Israel is destined for judgment the moment God's patience runs out.

The very name "Israel" is also intentionally deceptive. Recall the last time a nation called Israel existed— 726 years before Christ. The northern kingdom of Israel was wiped out, the Assyrians took the people into captivity, and those ten tribes of the original twelve were utterly lost to history. From then on, the lower two tribes of Benjamin and Judah became the standard-bearers for Judaism. In fact, Judah is where the term "Jew" comes from, not from any tie to Israel or the Israelite nation. From 726 B.C. until 1948 A.D., the use of the term "Israel" was entirely a spiritual one in reference to God's people. The naming of the modern state of Israel is a deliberate attempt at hijacking this legacy. "Israel" was a platonic form for over two and a half millennia. Now, Christians are forced to discern between Chthonic and Spiritual Israel when reading prophecy.

Many states, some explicitly religious or ethno-religious in nature, have occupied the Holy Land in its tumultuous history. There is very little interpretive wiggle room between the bounds of prophecy about the return from the Babylonian Exile and the coming of Jesus. The burden of proof lies at the feet of those claiming that the modern apostate nation of Israel fulfills God's promise to Abraham.

This burden is enormous. First, Zionists must prove that the body of prophecies concerning the reformation of Israel has nothing to do with the return from Babylon. If the predictions found their completion 400 years before Christ, there would be no need for the modern state of Israel. If the Zionist retreats to the idea that prophecies may have multiple fulfilments, this presents an even larger burden of proof. Next, if the Zionists call themselves Christians, they must reconcile the fact that these same prophecies depict Jesus' life in vivid detail. Chronologically speaking, Zionism must engage in impressive eschatological gymnastics to accommodate Chthonic Israel. Alternatively, they must deny the divinity of Jesus altogether. Perhaps more insidiously, they must take a Jewish interpretation of these verses and look forward to another messiah. Third, the Zionists must provide a counterargument for every occupation of the Holy Land as a fulfillment of prophecy between the expulsion after the Bar Kokhba revolt and 1948.

Assuming Zionists have hurdled the obstacle of the Babylonian fulfillment and Jesus' life, they must

pilot their argument through 1,800 years of history to land it safely at the foundation of modern Israel. Zionists must ignore every Christian occupation of the Holy Land from the Crusader states until the British Mandate. Zionists will counter by saying that all these Christian occupations of the Holy Land eventually met their end. That is true, but their argument assumes that the modern state of Israel will never pass away.

This massive assumption must be defended. Suppose modern Israel, at some point, goes the way of history. In that case, it cannot fulfill the Dispensationalist eschatological model, which hinges on a Jewish state in Palestine in the last days. Yet the dogged attempts at rallying Christian support are always based on Israel's precarity. If so-called Christian Zionism is certain of modern Israel's fulfillment of prophecy, does it not trust that God's inexorable Will can keep the country alive? Or must we supplement "God's Will" with billions of dollars of government aid and an unknown amount of money from non-governmental organizations advancing the cause of Zionism?

The Zionists and their allies claim that, through collective human effort, we may "persuade" God to bring about the end times. In other words, the Lord's apocalyptic plan must lie in wait for human initiative. In the case of modern Israel, Zionists claim that Christ's return is directly contingent on Israel's continued existence. This is the rub between the Dispensationalist view and many other schools of

theological thought. However, this perspective on God's eternal plan is unbiblical and rooted in pride. Even Jesus does not know the day or the hour of His return:

Matthew 24:35-36

36 “But about that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. **37** For the coming of the Son of Man will be just like the days of Noah.”

The days of Noah were marked by exceptional wickedness and disregard for God's Will. If this is the case, did man's defiance or accomplishment of the Lord's plan delay or advance the destruction of the earth by a single minute? Certainly not. To ascribe such influence of man on the divine is the oldest sin for which Satan was cast out of heaven—pride. Jesus clarifies on His return in verse 44:

Matthew 24:44

44 For this reason you must be ready as well; for the Son of Man is coming at an hour when you do not think He will.

The existence of the modern apostate nation of Israel is supposed to be a bellwether of the coming end of days in the Christian-Zionist view, yet Jesus said that His return will occur when no one expects it. If the Dispensationalist idea that humans can influence

God's eternal plan is correct, Zionism would have the opposite effect. By propping up Israel to advance the apocalypse, Christ's return would be delayed because the Christian-Zionists would be expecting it.

One can see how quickly the Dispensationalist view devolves into silly, literalist conditionals. Instead of treating Jesus' return like children model their beliefs in Santa Claus, the Biblical perspective is to trust that God's eternal and inexorable plan will come to fruition in the Lord's timing alone. This does not allow Christians to be lazy or shirk their religious duties, as Jesus commanded them to be faithful until His return (Matthew 24:43). That is all Christians can do. If the reader is afraid that God will not be faithful to His plan if Israel is not supported, a severe audit of priorities must be conducted.

After God's rejection of Chthonic Israel's wickedness, they attempt to forge their destiny independent of His Will. Any attempt to preempt God's promises without His blessing is an act of bold defiance, and the modern apostate nation of Israel is one such mockery. This artificial country opposes the idea of being dependent on God for blessing and prosperity. By the human efforts of those who reject Jesus, Israel occupies the very land promised to Abraham's spiritual descendants. Israel is not a Christian country nor a friend of the Church. Any occupation of the Holy Land by an unrepentant and apostate people is an insult to the Lord and goes beyond a simple subjugation of the land by Muslims

or others. The fact that the Jews named their new nation Israel yet never repented of their sin evinces a deeper defiant character. As recounted in Galatians 6:7, God will not be mocked. The Jews have sown hostility to the Covenant and will reap hostility in kind.

A CRITIQUE OF ZIONISM FROM THE LITERALIST PERSPECTIVE

I have stated at length my disagreement with the literalist interpretation of eschatology. However, some of my readers will surely be unconvinced and continue to cling to this interpretation system. Even under this system, Zionism falls short, and the literalist perspective does not accommodate a Jewish state in Palestine. The verses that Zionists claim more accurately depict the Millennial Kingdom of literalist eschatology. Moreover, the literalist must still acknowledge the central truths already established in this book: the Jews are in a present state of rebellion, and returning from exile can only be a function of repentance.

The hyper-literalist perspective requires that Christ will rule the Millennial Kingdom centered in Jerusalem as a physical, Christian kingdom. It is ruled directly by Christ in the physical location of modern Israel. If so, every Jew occupying the land must be expelled or forcefully converted. Some Zionists acknowledge this fact and predict a mass conversion of Jews in the end times. If this is the case, why would

there need to be Jews in the Holy Land before the Millennial Kingdom in the first place? If it is composed of Christians of the New Covenant wherein “there is neither Jew nor Greek, (Galatians 3:28)” why does there need to be an existing population of Jews specifically in Palestine for the Millennial Kingdom to take place? The literalist perspective does not have to mean Zionism.

Isaiah 2:2-4

2 Now it will come about that

In the last days

The mountain of the house of the Lord

Will be established as the chief of the
mountains,

And will be raised above the hills;

And all the nations will stream to it.

3 And many peoples will come and say,

“Come, let’s go up to the mountain of the Lord,

To the house of the God of Jacob;

So that He may teach us about His ways,

And that we may walk in His paths.”

For the law will go out from Zion

And the word of the Lord from Jerusalem.

4 And He will judge between the nations,

And will mediate for many peoples;

And they will beat their swords into
plowshares, and their spears into pruning
knives.

Nation will not lift up a sword against nation,

And never again will they learn war

This prophecy from Isaiah is used to justify Zionism because it allegedly depicts a Jewish state that serves as the mediator of world affairs. The modern state of Israel does not fit the description in these verses in any way. They may attempt to be the seat of world power through subversion and lobbying, but the empire described here does so by preeminence and respect. If one is to take the passage literally, the judge is clearly the Second Coming of Christ who will rule on His throne in the Holy City. Moreover, the Millennial Kingdom is described as ushering in world peace. The modern state of Israel was birthed in violence and has been the center of only war and destruction. It has engaged in countless wars of aggression against its neighbors, stolen territory, and continues to operate open-air prisons for ghettoized Palestinians.

Even taking the literalist perspective, this does not give Jews full license to do as they please and reject God. It is undeniable that Israel is an apostate nation, and their religion must be acknowledged as a rejection of Jesus. The Bible has much to say about the literal Jewish occupation of the Holy Land while in a state of rejection:

Deuteronomy 29: 22-28

22 “Now the future generation, your sons who rise up after you and the foreigner who comes

from a distant land, when they see the plagues of that land and the diseases with which the Lord has afflicted it, will say, **23** ‘All its land is brimstone and salt, burned debris, unsown and unproductive, and no grass grows on it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in His anger and in His wrath.’ **24** All the nations will say, ‘Why has the Lord done all this to this land? Why this great outburst of anger?’ **25** Then people will say, ‘It is because they abandoned the covenant of the Lord, the God of their fathers, which He made with them when He brought them out of the land of Egypt. **26** And they went and served other gods and worshiped them, gods that they have not known and whom He had not assigned to them. **27** Therefore, the anger of the Lord burned against that land, to bring upon it every curse which is written in this book; **28** and the Lord uprooted them from their land in anger, fury, and in great wrath, and hurled them into another land, as it is this day.’

The desolation of the land of Palestine is meant to be a witness to the Jews’ defilement of themselves and rejection of the Covenant. As such, the present nation of Israel is an abomination and a mockery of God’s judgment. Through human means, the Jews have sought to usurp the Lord’s authority and build

their Tower of Babel by the sea. It seems God is patiently waiting for them to repent of their wickedness. Still, in the likely event they do not, the Lord will smite Israel from the face of the earth in a judgment so terrible that, as this passage recounts, “all its land is brimstone and salt, burned debris, unsown and unproductive, and no grass grows on it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in His anger and His wrath.” Given the complete and total destruction of the locations in this list, Israel may be annihilated in a nuclear strike.

One can see that the literalist perspective has minimal allowance for Zionism when approached from a Christian perspective. Once again, it must be understood that the promises made to Abraham are equivalent to the promises of salvation. Just like Jacob deceived his father as to his identity, the Jews are currently both usurping the identity of Abraham’s heirs and deceiving those same heirs to give up their inheritance. By taking the outer trappings of the Church by calling themselves Israel, the Jews seek to make a temple to their defiance of God in the Holy Land.

CHAPTER 4

JESUS AND THE JEWS

WAS JESUS A JEW?

If one remains unconvinced of the Jews' adversarial stance to the New Covenant, one may look to the very words of Jesus. The previous sections have shown the doctrinal and theological understanding of the Jews' place. For the more literal-minded readers, Jesus' ministry provides an unambiguous depiction of the Pharisees and their spiritual progeny— the modern Jew. However, a perennial misconception about the Savior must be dispensed with: Jesus was not fully Jewish.

Philo-semites will immediately object to this understanding of the Savior's life. Many readers will also have this notion floating around in their minds, and some will even hold to it as their last bastion against criticizing Jewish behavior. Yet it must be understood that Jesus was not a fully a Jew, ethnically or spiritually. I recognize that, to fulfill the prophecies of the Messiah, Jesus had to come through the Jewish people to be in the line of David and be rejected by His

own. However, any Jewishness that can be ascribed to His identity is subordinate to His status as the God-man.

First, if one believes in the immaculate conception, Jesus is the direct Son of God. If one denies this, he is not a Christian. At most, half of Jesus' genetic makeup was Jewish if His conception consisted of God's seed and Mary's egg. The reality is even less given Rahab and Ruth's contribution to his human ancestry. Paul affirms the Jewish ancestry only in the Savior's physical line:

Romans 9:5

5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

The key phrase is "according to the flesh." Other translations say "the human ancestry." This is the line of David through Mary. Scripture also teaches that Jesus is fully God and fully man. Again, if one denies this, he is not a Christian. It is not necessary to determine the exact genetic makeup of Jesus. However, it is critical to note that under no circumstances was He purely Jewish. As mentioned earlier, Jesus had two Gentile ancestors in His family tree.

In the Old Testament Law, ethnic Jewishness was conferred by the paternal line. The notion of Jewish identity being a function of the matrilineal line is a Rabbinical and Talmudic invention after the time

of Jesus. Dana Kaplan recounts, “Although the Hebrew Bible defines Jewish identity in patrilineal terms...the *Mishnah* states that the offspring of a Jewish mother and a non-Jewish father is recognized as a Jew... This Talmudic position became normative in Jewish law.”²⁴ The official modern Jewish position contradicts the Bible. Independent of this point, Jewish racial heritage was bequeathed by the father at the time of Jesus. If Jewish identity was a function of the father’s ancestry, Jesus was not a Jew by this factor either.

Some false commentators superimpose the Talmudic understanding of Jewish maternal ancestry on Jesus. However, this is to ignore the fact that the Talmud came after the time of Jesus and represents everything He came to oppose. Christ’s paternal line, the line of legal inheritance, was entirely divine and non-Jewish. Claims that Jesus was Jewish via Joseph deny the immaculate conception. Jewish tales about Mary either being raped by or having relations with a Roman soldier deny the immaculate conception.

When commentators browbeat Christians over anti-semitism due to the claim that Jesus was a Jew, simple logic dictates otherwise. Jesus was half-Jewish at the most and not Jewish at all if His genetic code was entirely divine. I will not judge these two

²⁴ Kaplan, D. E. (2023, February 10). *Who Is a Jew: Patrilineal Descent*. My Jewish Learning.
<https://www.myjewishlearning.com/article/patrilineal-descent/>

possibilities given the interpretive ambiguity. However, there is no allowance in the text to say that Christians worship a Jewish savior. Jesus was not legally a racial Jew under the Old Testament Law.

There is another component to this “Jewish savior” claim that is more insidious. Jesus came to fulfill the Law. He did not come to serve under the Law nor ensure its perpetuity. Instead, He closed the door on Old Testament Judaism for all time. The extant religion of the Pharisees, and by extension, modern Judaism, was dead on arrival. Even with the most erudite mental gymnastics, Jesus cannot be labeled a Jew if one means modern Rabbinical Judaism— the very offshoot of the Pharisees He opposed.

At best, one could claim that Jesus was religiously an Old Testament Jew. However, even this is fraught with inconsistencies. How can one who ended a religion be considered a member of that faith? If Jesus was fully bound under the Law, this indicates a submissive and lesser status to the Father. The Law was made for the Jewish people as the human vessels for the Covenant. Jesus was the ultimate fulfillment of that course. Being sinless, He remained inviolate of the Law yet not in submission to it. A key aspect of this is that Jesus never needed to participate in sin-offerings, a substantial portion of the Jewish religion.

If the Law bound Christ, it would mean He was not the fulfillment of it. By definition, one could not be an Old Testament Jew if the Law did not bind him.

Religiously, He partook in Jewish festivals and was raised in a Jewish household. This does not make him a follower of Judaism. At best, one can say He was culturally Jewish or that He participated in it.

Moreover, Jesus had the authority to accomplish His works because He was the apogee of the Law, which is evidenced by Jesus healing on the Sabbath (John 5:6-15, Luke 13:10-17), declaring a leper clean without Jewish ritual purification (Luke 5:12-16), and permitting His disciples to pluck grain on the Sabbath (Matthew 12:1-8). No rank-and-file Old Testament Jew could be allowed to do such things. Necessarily, Jesus cannot be labeled as such. Furthermore, ascribing any religious label to Jesus is its own heresy. To say Jesus was any religion confers an entirely human and sub-divine status as He is the religion itself, not an adherent. Most Christians can understand that Jesus was not a “Christian” in the sense that He was saved by Christ. In the sense of being on equal footing with the average follower of Judaism, Christ was not this either.

Jesus’ status as a high priest in the order of Melchizedek shows He could not have been a religious Jew. The author of Hebrews explains:

Hebrews 7:14-16

14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses said nothing concerning priests. **15** And this is clearer still,

if another priest arises according to the likeness of Melchizedek, **16** who has become a priest not on the basis of a law of physical requirement, but according to the power of an indestructible life.

When the text says, “descended from Judah,” it must be noted another possible translation is “arose from Judah” as shown in the English Standard Version. As the author of Hebrew describes, Moses said nothing of a priest from the tribe of Judah. Jesus was not a priest in the order of Levi under the Old Law. Was Moses mistaken, ignorant, or intentional in this omission? If God’s Word is inerrant and complete, we must conclude this was intentional. Jesus’ status as a priest in the order of Melchizedek is definitive proof of His nullification of the Old Law and its precepts. No religious Jew could be permitted to do this. Hebrews goes on:

Hebrews 7:26-28

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners, and exalted above the heavens; **27** who has no daily need, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because He did this once for all time when He offered up Himself. **28** For the Law appoints men as high priests who are weak, but

the word of the oath, which came after the Law, appoints a Son, who has been made perfect forever.

While Jesus arose from the physical tribe of Judah, His human nature was subordinate to His divine nature. To what degree we may say Jesus was a Jew is irrelevant to His divine status. God the Father certainly cannot be called a Jew. A Jew is a created being. If Jesus is fully God, can we also ascribe an earthly label to His divine nature? Certainly not. Jesus does not remain a Jew in heaven by any argument. He was present at the creation of the earth, far before the appointing of the first Jew, Abraham. Not even the most philo-semitic commentator could say Jesus is a Jew for all of eternity. This would elevate Jews to a divine status, an explicitly Talmudic proposition. Just as Christ's suffering and humiliation was temporary, any degree of Jewishness was also passing.

THE EIGHT WOES

With the understanding that Jesus was not fully a Jew ethnically or religiously, one may grasp the fierce diametric nature of Christ and the Jews who opposed Him. When reading these passages, the reader should keep at the forefront that modern Jews are the direct religious progeny of the Pharisees. When Jesus confronts this religious sect's hypocrisy and spiritual adultery, He establishes authoritative descriptions of modern Jews.

**Matthew 16:11-12, Mark 8:14-21, Luke
12:1-3**

11 How is it that you do not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees.”

12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

In the analogy of the leaven, Jesus warns against the teachings of the Pharisees and the Sadducees. Leaven, or yeast, permeates an entire lump of dough once introduced. It is a virile, persistent reaction that is practically impossible to stop. One should remember that the Pharisees still teach today, are still called Rabbis, and still preach in places called synagogues. The Judaism of today is a direct descendant of the Pharisees. Jesus’ words are eternal and not just for the time in which they were physically spoken. The Lord warns His flock against the leaven of Judaism’s teachings. This warning still stands today.

God’s warning against Jewish subversion is best shown by the Eight Woes against the Pharisees in Matthew 23:13-36, though some translations describe this passage as the Seven Woes as the text outlines seven woes and a final judgment. The final judgment can be considered the Eighth Woe. For the purposes of simplicity, I will stick to the syntax of the NASB

translation. Some will say these proclamations only serve to understand the Pharisees of 2,000 years ago. In reality, the Pharisees of today perpetrate the same offenses and, by extension, deserve the same Eight Woes. These imprecations are one of Christ's most essential and neglected sermons. The Woes should be studied alongside the Beatitudes as Jesus' critical warnings to future believers. They serve as stark judgments for the Pharisees and their ultimate spiritual progeny.

1. But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven in front of people; for you do not enter it yourselves, nor do you allow those who are entering to go in.

The Pharisees served as gatekeepers seeking to entrap would-be converts with their supposed wisdom and understanding of the Law. Modern Jews do the same by coercing the Church into worshiping Chthonic Israel over the Living God. They furthermore perpetuate the Talmudic principle that Jews remain unique and above the Gentiles in the New Covenant. Many would-be Christian converts who understand the Jewish problem are turned away from the Church because they correctly diagnose how Judaized the faith has become. The foreign subversion of the congregation has produced a castrated, Zionized, and silly imitation of Christianity, which

many rightly reject. In this way, the idolatrous Judaizers keep others out of the Kingdom of Heaven while failing to enter themselves.

2. Woe to you, scribes and Pharisees,
hypocrites, because you travel around on
sea and land to make one proselyte; and when
he becomes one, you make him twice as much
a son of hell as yourselves.

Jesus is describing the practice of the Pharisees seeking converts from afar. While modern Judaism generally rejects proselytization as a practice, Jews still engage in massive propaganda campaigns to ensure a positive image of themselves and a steady flow of eager *Shabbos Goyim*²⁵. Present-day converts of the Talmudic spirit often do not even participate in the religious component, such as the converso class of Gentiles who take up the mantle of Jewish causes, take Jewish spouses, or encourage their children to convert to glean an ounce of favor. What these Jewish causes consist of is beyond the scope of this book, but I encourage the reader to follow exactly what efforts the modern Pharisees support. Once the adroit mind has seen beyond the curtain, one can understand why Jesus

²⁵ A *shabbos goy* is a non-Jew hired to do Sabbath tasks for a Jewish family. In the socio-political context, a *shabbos goy* is one who eagerly does the bidding of collective or individual Jewish power, often at the expense of his own group.

referred to Jews as “sons of hell” and their converts as twice that.

3. Woe to you, blind guides, who say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.’ You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? And you say, ‘Whoever swears by the altar, that is nothing; but whoever swears by the offering that is on it is obligated.’ You blind men, which is more important, the offering or the altar that sanctifies the offering?

The Jews, in their spiritually depraved state, make great pains to split hairs on matters of little importance. Jesus emphasizes that the Pharisees and their eventual progeny completely missed the point of the Law and are blind to God’s truth. First, Christ recounts the Talmudic specificity of the Pharisees’ oath guidance. This example illustrates how the Jewish mind will get caught in the weeds of the letter while neglecting the spirit—ultimately violating both. Christians cannot accept a Jewish interpretation of the Bible based on alleged seniority, as it will lead to fundamental misunderstandings about Scripture. The Talmudic fruit of the Pharisaic religion is younger than Christianity. Moreover, there is a veil over their eyes regarding Scripture (2 Corinthians 3:14), and Jewish

teaching on matters of faith will always be subversive and twisted. This is another component of the "leaven of the Pharisees".

4. Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier provisions of the Law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. You blind guides, who strain out a gnat and swallow a camel!

Similarly to the Third Woe, Jesus makes a broad claim about the state of the Jewish religion in exile. As shown earlier, God is revolted by the practices of exiled Jews, such as the vile provisions of the Talmud, which regulates the most negligible activity yet permits enormous evil. It meticulously outlines the process for clipping one's nails yet allows sexual intercourse with a three-year-old girl. The Pharisees of Jesus' day and today's Pharisees are subject to the same poisoned mindset of "straining out a gnat and swallowing a camel." Any claims that Jews still uphold the Law and should be given a special place in the New Covenant should be placed in the crucible of the Fourth Woe.

5. Woe to you, scribes and Pharisees,

hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may also become clean.

In the Fifth Woe, Jesus warns that the Pharisees are full of robbery and self-indulgence, resulting from their perversion of Scripture and putting up the appearance of righteous living. By keeping to the letter of their Talmud, they can show the world the washed cup of meticulous piety. Nevertheless, the inside of the cup is filled with wickedness and impulsivity. The reader must be reminded that the Talmud, or Oral Torah, was the central innovation of the Pharisees, and their indelible mark on the religion would later become modern Judaism. If Jesus maintains these criticisms of the practice of the Pharisees, He critiques what we call Jews today, who share the same theological foundation. There can be no Judeo-Christianity just as there can be no Phariseo-Christ. The two principles are oil and water.

6. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you too, outwardly

appear righteous to people, but inwardly you are full of hypocrisy and lawlessness.

In the original text of the Bible, there was no punctuation. In Hebrew, Greek, and Aramaic, the primary languages of the authors, emphasis is accomplished by repetition. The reader must see an exclamation point when the Bible repeats a concept. When the text repeats an idea several times, it is equivalent to the reader being beaten over the head. In the Woes, one can see the subject of Jewish hypocrisy repeated in the Fourth through the Sixth. The Fifth and Sixth use similar metaphors to describe the same problem. Jews will masquerade as “the Chosen People” with the trappings of religiosity and using the same names as the Old Testament faith. In reality, they are known by their fruit—hypocrisy and lawlessness.

7. Woe to you, scribes and Pharisees, hypocrites! For you build the tombs for the prophets and decorate the monuments of the righteous, and you say, ‘If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’ So you testify against yourselves, that you are sons of those who murdered the prophets. Fill up, then, the measure of the guilt of your fathers. You snakes, you offspring of vipers, how will you escape the sentence of hell?

Jesus condemns the Jews for their double-minded behavior towards God's prophets. While claiming to venerate those sent by the Lord, they mark themselves as the very people who killed them. Christ also confers ancestral guilt upon them for their role in killing the prophets and resisting God's Will. This foreshadow His own death at the hands of the same Jews who murdered the messengers of the Lord in generations past. Just as Jesus establishes generational guilt over this fact, the Jews are collectively guilty of the crucifixion of the Messiah. By the standard shown in the Seventh Woe (and shown in depth later), the unrepentant Jews remain guilty of the murder of Jesus and the prophets, making this clear Scripture and not some anti-semitic canard.

8. Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will flog in your synagogues, and persecute from city to city, so that upon you will fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things will come upon this generation.

In the final Woe, Jesus prophesies that Jewish opposition to His ministry will not stop after His ascension. As shown in the book of Acts, coordinated Jewish oppression was one of the most significant obstacles to the Church. The reader must ask themselves if the Jews have had any motivation to stop their adversarial conduct. If they are the spiritual offspring of the Pharisees and the Church is the same entity this group opposed, why would anything be different about the adversarial dynamic? Jesus shows that Jewish persecution, as well as Pharisaical spiritual influence in modern Judaism, is predestined by God so that “upon you will fall the guilt of all righteous blood shed on earth.” The implication is that apostate Jews are to serve as objects of God’s wrath, destined and deserving of their torment. This is reaffirmed in Romans:

Romans 9:22-26

22 What if God, although willing to demonstrate His wrath and to make His power known, endured with great patience objects of wrath prepared for destruction? **23** And He did so to make known the riches of His glory upon objects of mercy, which He prepared beforehand for glory, **24** namely us, whom He also called, not only from among Jews, but also from among Gentiles, **25** as He also says in Hosea:

“I will call those who were not My people, ‘My people,’

And her who was not beloved, ‘beloved.’”

26 “And it shall be that in the place where it was said to them, ‘you are not My people,’ There they shall be called sons of the living God.”

Paul poses a rhetorical question regarding the question of free will versus predestination. He states that the Lord foreknew of the Jews’ failure. Paul describes them as “objects of wrath prepared for destruction” whom God endured “to make known the riches of His glory upon objects of mercy.” Paul refers to those “whom He also called, not only from among the Jews but also from among the Gentiles.” In short, the Elect among all peoples. The entire purpose of the Jews was to serve as objects of wrath prepared for destruction for God to endure so that He may pour out His glory on the Church; this is the meaning of Jesus’ Eighth Woe to the Pharisees and their spiritual progeny. He is pronouncing the sentence for their preordained wickedness.

Romans 9:30-33

30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, but the righteousness that is by faith; **31** however, Israel, pursuing a law of righteousness, did not arrive at that law. **32**

Why? Because they did not pursue it by faith, but as though they could by works. They stumbled over the stumbling stone, **33** just as it is written:

“Behold, I am laying in Zion a stone of stumbling and a rock of offense,
And the one who believes in Him will not be put to shame.”

Christians who espouse the free will model of salvation struggle with the pre-ordained nature of the Jews’ collective rejection. The idea that a race of people can be predestined for iniquity and subsequent wrath can raise questions of God’s justice. Regardless of the debate on free will versus predestination, both parties must acknowledge the following:

Isaiah 55:8-9

8 “For My thoughts are not your thoughts,
Nor are your ways My ways,” declares the Lord.

9 “For as the heavens are higher than the earth,
So are My ways higher than your ways
And My thoughts than your thoughts.

The supremacy of God’s Will goes beyond a mere human conception of justice. The purpose of all creation leads ultimately to one goal: the glory of God. While it may seem unjust that the Jews were preordained to be a wicked and apostate nation, there

is a purpose that even humans can understand: it was the Lord's Will to choose a testy and stubborn people to hold his Covenant. It is clear from both the Old and New Testament accounts that the Jews were not selected for their righteousness but rather precisely for their proneness to wicked behavior. God is glorified that, even out of a crooked and immoral people, He could preserve a remnant to bring salvation for the Elect.

Romans 9:14-16

14 What shall we say then? There is no injustice with God, is there? Far from it! **15** For He says to Moses, "I will have mercy on whomever I have mercy, and I will show compassion to whomever I show compassion."

16 So then, it does not depend on the person who wants it nor the one who runs, but on God who has mercy.

God bestows blessing upon whom He bestows it; giving and taking favor upon the physical Jews is entirely the Lord's prerogative. The Jews have no cause to be angry or jealous against God's Will in this regard. His plan is glorified through rejecting the Jews, as clarified in verses 17-18:

Romans 9:17-18

17 For the Scripture says to Pharaoh, "For this very reason I raised you up, in order to

demonstrate My power in you, and that My name might be proclaimed throughout the earth.” **18** So then He has mercy on whom He desires, and He hardens whom He desires.

God foreknew the detestable and stiff-necked collective behavior on display in the Old Testament as much as He knew that Pharaoh would not yield to divine pressure until the tenth plague. As in the case of Jacob, the archetypal Jew, we see the genesis of manipulative and underhanded behavior in that race. Through trickery and clever dealings, Jacob becomes heir to the promise. Despite this fact, God still uses Jacob’s line for His glory. God’s using Jacob is not an endorsement of his behavior as the Rabbis interpret, but rather that the Lord foreknew the full scope of Jewish wickedness and glorified Himself by bringing Christ out of such a debased people. It was a simple demonstration of God’s power.

Deuteronomy 31:16-18

16 The Lord said to Moses, “Behold, you are about to lie down with your fathers; and this people will arise and play the prostitute with the foreign gods of the land into the midst of which they are going, and they will abandon Me and break My covenant which I have made with them. **17** Then My anger will be kindled against them on that day, and I will abandon them and hide My face from them, and they

will be consumed, and many evils and troubles will find them; so they will say on that day, ‘Is it not because our God is not among us that these evils have found us?’ **18** But I will assuredly hide My face on that day because of all the evil that they will have done, for they will have turned away to other gods.

God foretells the unfaithfulness of Israel to Moses. When He speaks of abandoning the Covenant, this is not merely about the spiritual infidelity recounted in the Old Testament but also a revelation of Israel’s final rejection of Jesus, the final fulfillment of the Old Covenant. Once more, the current of Scripture brings us to Jesus, which is why the Eighth Woe states that upon the Pharisees of yesterday and today “will fall the guilt of all the righteous blood shed on earth.” The Jews are predestined to oppose Christianity because they are predestined for guilt. With Christ’s ministry 2,000 years ago, we are left with the vestigial people following their destiny of wickedness and opposition to Him and His Church.

INTERACTIONS BETWEEN JESUS’ MINISTRY AND THE JEWS

The Eight Woes typify Jesus’ relationship with the Jewish religion, but His ministry is full of other negative interactions. At every turn, Christ is opposed and plotted against by the Jewish thought leaders. While received by many in the general population, the

Pharisees, who dominated the cultural and religious discourse, ensured His rejection. As a result, one can see countless episodes of Jesus being the prophesied “Rock of Offense” to the Jews.

Jesus established many uncomfortable truths for the philo-semite during his ministry. Foremost is that He foreknew His rejection. If Christ knew the Jews would reject him, why did He come? Jesus came to redeem the Elect among all peoples— Spiritual Israel. He was never meant to be an exclusively Jewish messiah or a conquering hero of Chthonic Israel, a point Jesus himself illustrates by using the example of Elijah and Elisha:

Luke 4:24-28

24 But He said, “Truly I say to you, no prophet is welcome in his hometown. **25** But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a severe famine came over all the land; **26** and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. **27** And there were many with leprosy in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.” **28** And all the people in the synagogue were filled with rage as they heard these things;

The context of these Old Testament stories are the Jacobean Cycles, where Jews were in a state of rebellion. Even while the Jews suffered greatly, God's prophets poured blessings on Gentiles who would glorify the Lord's name. Elijah and Elisha only relieved those who would receive God, even when there was immense suffering among the Jews. The reason for their affliction was unbelief and the rejection of God's Word. In the same way, Jesus remarks that Jewish rejection will lead to a dispersing of blessings to other people. This comment leads the Jews to become exceedingly angry and violent, a reaction paralleled by Jesus' classification of the Jews as uniquely stiff-necked. He states that if His miracles had been performed for the wicked of Tyre, Sidon, or Sodom, they would have repented immediately.

Matthew 11:20-24

20 Then He began to reprimand the cities in which most of His miracles were done, because they did not repent. **21** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that occurred in you had occurred in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** Nevertheless I say to you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. **23** And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! For if the miracles that occurred in you

had occurred in Sodom, it would have remained to this day. **24** Nevertheless I say to you that it will be more tolerable for the land of Sodom on the day of judgment, than for you.”

Bethsaida, Capernaum, and Chorazin’s rejection of Jesus is a microcosm of the New Covenant. The Jews, the recipients of God’s wondrous signs, rejected the Messiah, while the Gentiles believed without seeing. Due to their unbelief, it will be more tolerable for the depraved sinners of Sodom because they were ignorant of their wickedness. In contrast, the Jews were shown the greatest signs and wonders ever to pass, yet they still rejected Christ. Not only did the Jews reject Jesus, they murdered Him. In later passages, the Jews attempt to bring up their ancestry to deflect the responsibility for their wickedness. Jesus counters:

John 8:37-38

37 I know that you are Abraham’s descendants; yet you are seeking to kill Me, because My word has no place in you. **38** I speak of the things which I have seen with My Father; therefore you also do the things which you heard from your father.”

Jesus rebukes the crowd of Jews who brought up their ancestry. While their physical father was

righteous, their actions showed that their spiritual father differed from their patriarch's. There is only one other option as to this race's spiritual father. The discourse continues:

John 8:41-45

41 You are doing the deeds of your father.” They said to Him, “We were not born as a result of sexual immorality; we have one Father: God.”

42 Jesus said to them, “If God were your Father, you would love Me, for I came forth from God and am here; for I have not even come on My own, but He sent Me. **43** Why do you not understand what I am saying? It is because you cannot listen to My word. **44** You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he tells a lie, he speaks from his own nature, because he is a liar and the father of lies. **45** But because I say the truth, you do not believe Me.

In contrast, the Jews do the deeds of their father. When Jesus lists Satan's proclivities, He describes his offspring's collective behavior. When in a state of rejection, Jews are the spiritual children of Satan. A Jew is “a murderer from the beginning, and

does not stand in the truth because there is no truth in him. Whenever he tells a lie, he speaks from his own nature, because he is a liar and the father of lies". Christ does not mince words in this passage. The Jew, in a state of spiritual rebellion and apostasy, directly serves his father, the Devil. They are incapable of understanding, let alone speaking the truth. Jesus clarifies the Pharisees' ancestry:

Matthew 12:34

34 You offspring of vipers, how can you, being evil, express any good things? For the mouth speaks from that which fills the heart.

As established earlier, there is no denying that the Jews are rebelling against God. Therefore, Jesus' normative statements about Jewish character and their father being the devil hold true today. These are not simple anti-semitic polemics but the Word of our Savior. Jesus is warning us against those who are claiming to be God's chosen people while doing the deeds of Satan. Christ explains that it is not a matter of nurture but nature. These same Jews attempt to leech their teaching into the Church or engage in outright persecution.

Luke 6:22-23

22 Blessed are you when the people hate you, and when they exclude you, and insult you, and scorn your name as evil, on account of the Son

of Man. **23** Rejoice on that day and jump for joy, for behold, your reward is great in heaven. For their fathers used to treat the prophets the same way.

One should note who “the people” are in this context. Given that “their fathers” also rejected the prophets, one can infer Jesus is referring to the Jews. While this verse applies to general persecution, the original context is specifically Jewish persecution. The Lord blesses those who suffer under this type of specific repression. It should give the reader pause when the Jew coerces public opinion to condemn something. They perpetrated the same campaigns of hate against our Savior. If one understands this point, Jewish shaming loses all of its power. Moreover, their condemnation often serves as a photonegative bellwether for the truth.

As stated, the Gospel of John shifts the label of Jesus’ persecutors from “Pharisees” to “the Jews.” The first three gospels, known as the Synoptics, distinguish between the various religious sects, such as the Sadducees, the Essenes, and others. However, the Gospel of John represents an account with the hindsight of the surviving strain of Judaism. Scholars agree that John was written last and after the destruction of the Second Temple, which was the catalyst for Pharisaic supremacy in Jewish religious thought. The line between Pharisee and Jew was blurred to being synonymous by the time of John’s

writing. Modern Rabbinical Judaism is the product of this merger. When John refers to the Pharisees as Jews, this is as accurate today as 2,000 years ago.

Some philo-semitic commentators will try to deflect this point by saying the Greek word Ἰουδαῖος (ioudaios), translated as “Jew” in the New Testament, actually refers to the Judeans. Others will claim the term refers only to the Jewish religious leaders. Both of these claims neglect the audience for which John was writing and the conditions at the time of Jesus. Translating the term as “Judean” would be to make an arbitrary distinction. The three regions of the Holy Land at the time were Judea, Galilee, and Samaria. Yet we know from the Biblical account that Jesus suffered organized Jewish opposition in all three locations. Galilee was as much a Jewish homeland as Judea. Samaria was a region where the Jewish population had mixed with Gentiles and syncretized their belief system. Incidentally, Samaria received Christ’s message much more readily than the full-blooded Jews.

To split hairs over the geographic origin of these Jews serves no purpose except to try to exonerate modern Jews from their Pharisaical roots. Even if Ἰουδαῖος could accurately be translated as “Judean,” this was still the Greek term for “Jew.” The province of Judea was named such because it was the land of Jews—hence Judea. “Judean” was the Greek term for being a Jew. If Ἰουδαῖος only meant “Judean” in the geographical sense, why would Pontius Pilate inscribe

this same Greek word on the placard on Jesus' cross (Matthew 27:37, John 19:19)? This can only be translated accurately as "King of the Jews." Why would Pilate, as the Roman governor of the province of Judea, make a quip against himself by labeling Jesus "King of the Judeans"? The Jews alleged Jesus' usurpation of Pilate's authority, but he dismissed this charge. Necessarily, the only accurate translation of Ἰουδαῖος is the ethnic demonym for Jews. Regardless of how one splits the hair, Jews remain the object of description.

With regards to the notion that Ἰουδαῖος only applies to the Jewish thought leaders, one must consider again the transfer of the Pharisees' wickedness to the general population. Modern Judaism is a direct theological descendent of these same opposers. Moreover, it was the broader Jewish mob that the Pharisees stirred up at Christ's crucifixion. Even if Ἰουδαῖος refers exclusively to the thought leaders, only their brand of thought survives to this day. Modern Jews are tied to Jesus' adversaries by blood, religion, and motivation.

As noted earlier, the destruction of the Temple was the great filter of Jewish thought, with the Pharisees surviving the selection. John was also directed at a Gentile audience who would not appreciate or understand the distinction between the various Jewish sects. This gospel presented a streamlined account of Jesus' relationship with the Jewish thought leaders. For the modern Christian,

John's seeming simplification of the religious dynamics of Jesus' day holds true. The Pharisees' leaven would become mainstream Judaism, which is why, in our present day, there are no Essenes nor Sadducees. In this respect, the terms Pharisee and Jew are interchangeable. This unity of concepts can be lost on the reader of the Synoptics but is clarified in John. In this latter gospel, one can see a sweeping persecution of Jesus and His disciples by the Jews:

John 5:16-18

16 For this reason the Jews were persecuting Jesus, because He was doing these things on a Sabbath. **17** But He answered them, "My Father is working until now, and I Myself am working."**18** For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

It is a wonder that a Christian today can read this passage and in the next breath use a term like "Judeo-Christian." Philo-semites have two choices: They must question John's credibility and canonicity or engage in impressive gymnastics to create space between the Jews of Jesus' time and our own. The first choice would lead Christianity down a diabolical path, giving editorial power over the Bible to the race of apostates who murdered Christ. The resulting version

of Scripture would be a veritable mess of Talmudic gossip and blasphemous reinterpretation.

The second choice of arguing a difference between the Jews of the Bible and the Jews of today introduces a problematic position for the philo-semite. If the Jews of today are quantitatively different from their Biblical counterparts, they can have no claim to the Holy Land, God's blessing, or Abraham's inheritance. As we have established earlier, these unfortunate consequences for modern Jews are all true. For the philo-semite, however, these are unacceptable conditions. The more space the philo-semite puts between the Jews of the Gospels and the Jews of today, the less he can argue that they are the chosen people.

This is the critical predicament of the philo-semite: if he wishes to continue serving his Jewish masters, he must either deny the accuracy of Scripture or argue that modern Jews have nothing to do with the Jews of Jesus' time. If Scripture is accurate, the Jews are depicted as the violent and hypocritical murderers of Jesus. If there is no relation between these past Jews and the modern ones, the present-day Jew has no more ethnic claim to the promises of Scripture than a Pacific Islander.

THE GUILT OF KILLING JESUS

Zionists and others have created a pernicious myth surrounding the guilt for Jesus' crucifixion to shirk some of the bad blood of Jewish-Christian

relations. Many Jewish commentators and their collaborators in the pulpit claim that the Romans were responsible for the death of Christ. The reader has undoubtedly heard this allegation repeated in Church, Sunday school, and Bible study. Because Jesus' crucifixion took place under Roman authority, it is argued that the empire and its people suffered the guilt. However, the Bible states explicitly which group is culpable:

Matthew 27:24

24 Now when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; you yourselves shall see."

The Roman governor, Pontius Pilate, had no desire to execute Jesus and stated that Jesus had done nothing wrong. Pilate spoke of Roman law and the imperative to keep order in his province. Under both conditions, he finds Christ innocent, "for he knew that it was because of envy that they had handed Him over" (Matthew 27:18). As a result, the governor publicly and symbolically washed his hands of the matter. Detractors will say that this gesture does not absolve Pilate of guilt. While the Roman governor's moral courage failed at this moment, the Jews gladly

accepted the responsibility for Jesus' death as a direct response to Pilate's qualms:

Matthew 27:25

25 And all the people replied, "His blood shall be on us and on our children!"

Not only do the Jews accept the blood guilt, they take it for generations to come. Jesus' blood is as much on a modern, unrepentant Jew as on those who crucified Him 2,000 years ago. Remember that Jesus affirmed generational guilt in the Eighth Woe, and the Jews testify against themselves as being at fault. As a measure of confidence, they declare that Jesus' blood will also be on their children. The text also states that Pilate handed over Jesus to Jewish will to be crucified, not the other way around. As restated in Luke's account:

Luke 23:25

25 And he released the man for whom they were asking, who had been thrown into prison for a revolt and murder; but he handed Jesus over to their will.

This passage dispels the myth of the Romans crucifying Jesus. He was unequivocally killed at the behest of the Jews. His arrest and sentencing were all carried out by the Jews. If any Roman has a share of the guilt, it is the individual Pontius Pilate who failed

to stand up to the Jewish lynch mob in the name of keeping the peace. Nevertheless, the text shows that the predominant share of guilt is readily and eagerly accepted by the Jews who killed Christ out of envy. These Jewish descendants walk among us today and necessarily share the blame. It is a permanent blood curse on their race so long as they consider themselves "Jews."

Some may counter that Jesus forgave his tormentors by saying, "Father, forgive them; for they do not know what they are doing" (Luke 23:34). However, the context of this statement is the physical act of crucifixion and beating specifically by the Roman soldiers as opposed to the pre-meditated decide on the part of the Jews. The soldiers were following the orders of the Jewish crowd with the tacit endorsement of Pilate. Jesus clarifies who committed the greater sin in this arrangement:

John 19:10-11

10 So Pilate said to Him, "Are you not speaking to me? Do You not know that I have authority to release You, and I have authority to crucify You?" **11** Jesus answered him, "You would have no authority over Me at all, if it had not been given to you from above; for this reason the one who handed Me over to you has the greater sin."

It is clear from the text that God assigns more significant blame on the Jews who handed Jesus over to be crucified. As affirmed in the Eighth Woe and Matthew 27:25, this act is a continual curse on the Jewish race. Philo-semites may argue that Jesus is referring specifically to Judas who handed Him over to the Jewish authorities. The immediate context of John 19 contrasts between the Jewish calls for blood and Pilate's attempts to assuage them. A specific reference to the individual of Judas in this harried back and forth between Pilate and the Jewish collective is contextually out of place. Jesus must necessarily be speaking about Jews as a whole.

Christ died to redeem the repentant Elect, not for the mass of unrepentant sinners who will never accept Him. To say that Jesus died equally for the vessel of wrath and the justified Christian is to nullify the saving power of His sacrifice. If people can go to hell with Jesus dying for them, what good then is Christ's sacrifice? The substitutionary nature of His death would be incomplete and incapable of saving the sinner. Only the limited number of Elect have received or will ever receive atonement and forgiveness. Jesus died only for these select few. So long as a Jew remains a Jew, he will never be forgiven for the deicide his ancestors committed.

CHAPTER 5

THE CHURCH AND THE JEWS

THE OLDEST PERSECUTION OF THE CHURCH

Jewish opposition to Christ did not stop at His death and resurrection. The Jews pursued a vicious campaign of disinformation and persecution against the early Church, as recorded in the Book of Acts. Just as they attempt to foist the guilt of Jesus' crucifixion on the Romans, lies exist about the first repression of Christianity. Most laymen will assume that the Romans first persecuted the Church when the faith's most vicious and perennial enemy was the organized Jewry of the Mediterranean world.

Immediately after the forty days of Pentecost, Peter went to Jerusalem to preach by the portico of Solomon. In this sermon, he imprecates the Jews for their guilt in the crucifixion of Jesus and impels them to repent of their ways. He reiterates that the Jews are to blame as opposed to the occupying Roman authorities:

Acts 3:14-15

14 But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you, **15** but put to death the Prince of life, whom God raised from the dead, a fact to which we are witnesses.

After a passionate call for repentance, the Jewish priests call for his arrest. When Jewish power is confronted with the truth about Jesus, it will behave this way. One should also expect hard power to suppress the reality of Jewish deicidal guilt. The text notes another emotion welling up among the priests: jealousy.

Acts 5:17-18

17 But the high priest stood up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy. **18** They laid hands on the apostles and put them in a public prison.

The Jewish leaders behaved just as they have since the time of Joseph, the first of God's prophets they rejected (Genesis 37:18-24). Further, Peter establishes collective guilt for Jews even beyond those who identified as Pharisees, as some of these individuals were Sadducees. Just as Joseph's brothers acted out in violence and jealousy over his anointing, their progeny treated Jesus and His followers

similarly. After the ascension of Jesus, one can see their resistance to the New Covenant in much the same way. If the Jews killed the prophets and Jesus in a pattern of rebellious violence stretching back thousands of years, why would one expect them to be allies of the Church in the present age? The jealousy the Jews felt over the perceived usurpation of their place as God's Chosen is a consistent motivator for their actions to this day.

Acts 5:27-28

27 When they had brought them, they had them stand before the Council. The high priest interrogated them, **28** saying, "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this Man's blood upon us."

Even in the short aftermath of Jesus' ascension, the Jews attempted to deny guilt for His execution. They claimed that Peter and the apostles spread misinformation to bring blood guilt to those responsible. While the terminology did not exist then, Peter's claims would most certainly be labeled "anti-semitic" and "hate speech." Modern Jewish organizations behave the same way when attempting to deflect culpability for deicide and the persecution of the Church. This of course begs a question: if Jews are sure Jesus was not the Messiah, why do they hide

under various cloaks and counter-accusations regarding their critical role in His death? As Proverbs recounts, “the wicked flee when no one is pursuing” (Proverbs 28:1). Testifying before the Sanhedrin, Peter makes it clear that the guilt for Jesus’ crucifixion cannot be sidestepped (Acts 5:30).

The Jewish persecution of the early Church did not stop with Peter. One of the more stunning accounts from Acts is the martyrdom of Stephen. This man was filled with the Holy Spirit to contend with the scribes and teachers of the law on questions of Jesus’ fulfillment of the Scriptures. He had such success in debate with the Jewish religious leaders that they again resorted to lies, misinformation, and ultimately murder to remove him from the public square.

Acts 6:10-12

10 But they were unable to cope with his wisdom and the Spirit by whom he was speaking. **11** Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and God.” **12** And they stirred up the people, the elders, and the scribes, and they came up to him and dragged him away, and brought him before the Council.

Readers already familiar with Jewish tactics will be unsurprised at this behavior. For those still unfamiliar, I ask that you observe this incident

carefully. Observe the method by which discourse is shut down and institutional power is brought to bear on the truth. When modern Jewish organizations recognize threats to their spiritual chokehold, they treat the truth-bearers precisely in this manner. They will first spread lies to get one de-platformed. Next, they will attempt to establish an artificial consensus of their organizations to condemn the “anti-semitic lies” or “blood libel.” When the Church does not oppose the Jews, this behavior remains reserved for secular dissidents. However, the early Church withstood fierce Jewish persecution precisely because they spoke the truth. If a congregation is tolerated or endorsed by Jewish power, that is a severe mark against that church’s credibility.

When hauled before the Jewish leaders, Stephen gives a stunning imprecatory sermon against the wickedness of their collective behavior and repression of the prophets. He provided a complete history of the Jewish people from the time of Abraham to his present day. He systematically showed a pattern of rejection of God’s prophets and the worship of foreign idols such as Molech and Remphan. One should be reminded that the Jews continue their veneration of Remphan to this day by using the demonic hexagram as their cultural and religious symbol. After Stephen’s speech to the Sanhedrin, he makes the following generalization of the Jews:

Acts 7:51-53

51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. **52** Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, and you have now become betrayers and murderers of Him; **53** you who received the Law as ordained by angels, and yet did not keep it.”

Stephen clarifies that when the Jews oppose Christianity, they act like their fathers did, showing the Jewish hereditary tradition of persecuting God’s anointed. He also reiterates the collective guilt for Jesus’ crucifixion for all Jews. The phrase “uncircumcised in heart and ears” is another way of labeling Chthonic Israel. They had the physical markers of the Covenant yet failed its provisions. They “received the Law as ordained by angels, and yet did not keep it.” Stephen laid out the systematic opposition to God’s Will in the Jewish character and paid the price.

The Jews became so incensed at Stephen’s words they boiled over with murderous rage. After his last appeal to the Holy Spirit, the Jews set upon Stephen and “shouted with loud voices, and covered their ears and rushed at him with one mind” (Acts 7:57). They stoned him at the gates of the city for his

profession of Christ, opposition to the perverted Jewish religion, and charge of collective Jewish guilt. In other words, Stephen became the first Christian martyr for anti-semitism. One should not be surprised when the descendants of these same Jews behave similarly towards those who dare criticize them or bring up their ancient role in opposing the Church.

Acts is littered with accounts of coordinated persecution of the Church by the Jews in Judea and the diaspora. This is best chronicled in the account of Paul's ministry. Initially, Saul was a Pharisee who persecuted Christians but came to Christ through divine intervention. Jesus appeared directly to Saul, changed his name to Paul, and radically shifted him from his Jewish practice. Upon healing from this encounter, he debated with the other Jewish leaders about Jesus. When unable to contend with his arguments, the Jews conspired to murder him as well.

Acts 9:22-23

22 But Saul kept increasing in strength and confounding Jews who lived in Damascus by proving that this Jesus is the Christ. **23** When many days had elapsed, the Jews plotted together to do away with him,

When Saul (later Paul) converted, the other Jews plotted to have him killed, as they may have known that Paul would go on to bring the faith to the Elect scattered among the Gentiles. This dispersion of

the Covenant from the Jews was unthinkable to them. While the Jewish leaders coordinated persecution and opposition to the ministry in Judea, their efforts reached a new intensity when opposing Paul's ministry to the Gentiles. This is a representation of the Jewish reaction to the Covenant being bestowed on other people: they act out in jealousy and violence, especially towards the messenger of the Good News.

Paul's primary opponent on his many journeys to the West was not the Roman Empire but organized Jewry. On the occasions he was thrown into jail by the Gentile authorities, it was at the behest of Jewish influence and rabble-rousing. The story of his mission to Cyprus is emblematic of this persuasive subversion.

Acts 13:6-8

6 When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, **7** who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. **8** But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith.

A proto-kabbalist attempted to keep the ear of the authorities away from Christ. Setting himself in a place of institutional influence, Elymas the Jew sought

to turn the secular authorities against the Good News. Paul's ministry focused on the Gentiles as a direct result of Jewish opposition. Consider the episode at Pisidian Antioch later in Acts 13.

Acts 13:42-45

42 As Paul and Barnabas were going out, the people repeatedly begged to have these things spoken to them the next Sabbath. **43** Now when the meeting of the synagogue had broken up, many of the Jews and the God-fearing proselytes followed Paul and Barnabas, who were speaking to them and urging them to continue in the grace of God.

44 The next Sabbath nearly all the city assembled to hear the word of the Lord. **45** But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming.

Paul was teaching at a synagogue, systematically showing how the Old Testament referred to Jesus as the Christ. Initially receptive to his message, the Jews there wanted Paul to return on the following sabbath to preach again. The next week, a great crowd gathered. The Jews were overcome with jealousy over the Covenant being opened to the Gentiles and blasphemed the Word of God to keep the Gentiles out. Once again, the conflict between the Jews, Judaizers, and the new Gentile converts reared

its head. This conflict rages today. The Jews will never forgive the Church for their perceived usurpation of God's blessing. The account continues with Paul's exposition of the Jewish role in the New Covenant:

Acts 13:46-47

46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first. Since you repudiate it and consider yourselves unworthy of eternal life, behold, we are turning to the Gentiles. **47** For so the Lord has commanded us,

‘I have appointed You as a light to the Gentiles,

That You may bring salvation to the end of the earth.””

Paul reiterates the concept in Romans 9:22-26: that the Jews were predestined to be objects of wrath. By their rejection of Christ and the Gospel, the Light could come to the whole world. The subsequent reaction to this fact in this passage is recounted in verses 48-50.

Acts 13:48-50

48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and all who had been appointed to eternal life believed. **49** And the word of the Lord was being spread through the whole region. **50** But

the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their region.

The Jews' rejection of Jesus and the later Gospel message led to their rejection in kind. Their response to this repudiation (like today) is violence and jealousy, and this passage typifies the Jewish attitude towards Christians. Not only do they see a believer as a simpleton duped by a false messiah, but the Jews view him as an attempted usurper of God's favor. There is nothing the Jew clings to more jealously than his status as "chosen." The incitement at Pisidian Antioch was not the last time Paul's ministry was hampered by coordinated Jewish harassment.

Acts 14:1-2

1 In Iconium they entered the synagogue of the Jews together, and spoke in such a way that a large number of people believed, both of Jews and of Greeks. **2** But the unbelieving Jews stirred up the minds of the Gentiles and embittered them against the brothers.

Much like today, in an attempt to sabotage the growth of the Truth, the unrepentant Jews conspired to deceive the Gentiles and turn them against Paul. While a believing remnant did accede to the Covenant, the

weightier portion of the Jews instead devoted their efforts to sowing division and hatred against the Gospel message. The manufactured controversy caused the apostle and his companions to flee the city lest they be stoned.

The Jewish persecution continued in Lystra. Before the Jews' arrival, the Gentiles were so overjoyed at Paul's message that they demanded to offer sacrifices to him. When the Jewish persecutors arrived, they shifted the crowd from a disposition of adoration to murderous violence.

Acts 14:18-19

18 And even by saying these things, only with difficulty did they restrain the crowds from offering sacrifices to them.

19 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, thinking that he was dead.

Jews from Antioch and Iconium, the same cities where a Jewish disinformation campaign sabotaged Paul's ministry, came to do the same in Lystra. So effective was the disinformation blitz that the crowd went from worshiping Paul to stoning him nearly to death. The Jewish powers of rhetoric and persuasion against and within the Church persist to our present day. The same pattern occurred in Thessalonica.

Acts 17:5

5 But the Jews, becoming jealous and taking along some wicked men from the marketplace, formed a mob and set the city in an uproar; and they attacked the house of Jason and were seeking to bring them out to the people.

One should note that it is seldom the Jews themselves who perpetrate the violence. At the least, they are only a party to it. They usually resort to stirring up the crowd with the power of persuasion and disinformation to turn the masses against the Truth. The same Jews who caused the uproar in Thessalonica pursued Paul into Berea, setting up the same campaign of lies and incitement.

Acts 17:11-13

11 Now these people were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so. **12** Therefore, many of them believed, along with a significant number of prominent Greek women and men. **13** But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds.

After preaching in the Synagogues, some Jews believed along with a great number of Gentiles. However, the behavior in chapter 17 is a recurring theme of Paul's ministry. The Jews behaved as the birds in the Parable of the Sower of Matthew 13: Before the Gospel could take root, organized Jewry pursued them from city to city, seeking to sabotage and destroy. This well-coordinated diaspora correctly saw Christianity as its greatest threat. Paul, speaking to the elders of the Church in Ephesus, lists the Jews as his primary opponent.

Acts 20:18-19

18 And when they came to him, he said to them,

“You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, **19** serving the Lord with all humility and with tears and trials which came upon me through the plots of the Jews;

The passages listed above were not isolated incidents. Jewish persecution and lies continued in stirring up in Corinth (Acts 18:5-13), plotting to kill Paul in Syria (20:3), lying to get him arrested in Jerusalem (21:27), conspiring to murder him before his trial (23:12-15), spreading disinformation before the Roman governor Felix (24:1-9), and doing the same before the next governor, Festus (25:1-5). The persecutions and lies by organized Jewish opposition

to Christianity imposed a familiar ultimatum: Suppress the truth or suffer collective Jewish backlash.

The philo-semite again must endure cognitive dissonance to understand these passages. Either he must deny the connection between today's Jews and the instigators in Acts or question the book's canonicity. I pose the following question to the reader: What is different about Jewish behavior towards the truth today versus 2,000 years ago? The answer to that question is beyond the scale of this book. However, I must point the reader to the behavior of Jewish organizations such as the Anti-Defamation League and its allies in slandering and suppressing those who question their narratives. This organization was founded to defend a Jewish pedophile, Leo Frank, who raped a 13-year-old girl.²⁶ Just as they hid the truth in Lystra through coordinated disinformation, the Jews defend the worst among us in the name of racial solidarity and "anti-defamation." The body of evidence in the Book of Acts supports conclusions that the philo-semite cannot abide: Either he must question the accuracy of the account or radically alter his beliefs. Philo-semitism is incompatible with Biblical Christianity.

²⁶ Dinnerstein, L. (2008). *The Leo Frank Case*. University of Georgia Press, pg 157.

THE OLDEST THREAT INSIDE THE CHURCH

Aside from the harrowing Jewish persecutions outside the Church, another persistent threat arose: Jewish subversion and control from within. Known as the Judaizers, this party within the early Church sought to establish an unbiblical caste system within Christianity wherein Jews retained superiority. One may be surprised that many of the epistles were written to address this question. The heart of the matter is the very query introduced at the beginning of this book: Who are God's Chosen People? Who are the heirs to God's eternal, unyielding Covenant?

The tension between the prior regents of the Covenant and its new members was a central conflict of the early Church. The Council of Jerusalem in Acts 10 was meant to settle whether the Mosaic Law and its precepts remained binding. While only a few radical sects claim this position today, the implied superiority of Jewish heritage in the New Covenant remains a chronic issue through Zionism, Dispensationalism, and Dual-Covenant theology. Just as God provided the answers to these problems in Paul's time, we do not have to wonder what the Biblical perspective should be.

Jesus predicted this tension in the Church with the parable of the workers in the vineyard of Matthew 20:8-16. The laborers who came to work later in the day were given the same wage as those working since sunrise. At the end of the day, the first group of

laborers grumbled at the perceived unfairness. The foreman, representing God, says this in reply:

Matthew 20:13-16

13 But he answered and said to one of them, “Friend, I am doing you no wrong; did you not agree with me for a denarius? **14** Take what is yours and go; but I want to give to this last person the same as to you. **15** Is it not lawful for me to do what I want with what is my own? Or is your eye envious because I am generous?” **16** So the last shall be first, and the first, last.”

Christ knew that one of the first significant challenges to the Church’s survival would be the resentment of Jewish believers towards the Gentiles. In our modern day, this conflict is either ignored or explained away. However, the Judaizers still walk among us and attempt to influence the Church. Paul warns us of these Judaizing influences:

Philippians 3:2-3

2 Beware of the dogs, beware of the evil workers, beware of the false circumcision; **3** for we are the true circumcision, who worship in the Spirit of God and take pride in Christ Jesus, and put no confidence in the flesh

Judaizers in the early Church wished to impose Jewish custom on the Gentile converts. Moreover, they held the Gentile proselytes in lower esteem than ethnic Jews. Paul describes an early episode wherein Peter (Cephas), whom Catholics revere as the first pope, refused to dine with Gentile believers:

Galatians 2:11-14

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. **12** For prior to the coming of some men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and separate himself, fearing those from the circumcision. **13** The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. **14** But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

Paul confronted Peter over his discrimination against the Gentile believers. From the very beginning of the Church, Jews have attempted to lodge themselves in a higher position inside and outside the faith. The Church makes an idol of Jewish ancestry if

any preferential doctrine continues. Paul reiterates the concept of the Church being the true Spiritual Israel:

Galatians 2:15-16

15 “We are Jews by nature and not sinners from the Gentiles; **16** nevertheless, knowing that a person is not justified by works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law; since by works of the Law no flesh will be justified.

Paul states that those in the Faith are Jews by nature. In other words, those in Christ are Abraham’s true heirs and are only justified by faith. Those who lean on physical Jewish ancestry rest their hopes on the cracked foundation of Chthonic Israel. If God reserves a special place for those of Jewish blood at the wedding feast of Christ, this indicates a capricious and partial standard. However, Holy Scripture tells us this is not the case:

Romans 2:10-11

10 but glory, honor, and peace to everyone who does what is good, to the Jew first and also to the Greek. **11** For there is no partiality with God.

Paul came to the Jews first, but not to exclude the Gentiles. This conditional model was only continued until every Jewish Synagogue had heard the Word of God. As recounted in earlier passages, Christ had to be rejected by the Jew first so that the Light may be spread to the whole world. This chapter in Jewish history is sealed and completed. There is no Jew or Gentile in the Church, only the Elect. God does not show partiality in the New Covenant. If this is the case, there can be no extant special favor for Jews. This would nullify the completeness of Christ's sacrifice and the salvation of His spiritual progeny— Spiritual Israel. Philo-semites will counter with the opening verses of Romans 3.

Romans 3:1-4

Then what advantage does the Jew have? Or what is the benefit of circumcision? **2** Great in every respect. First, that they were entrusted with the actual words of God. **3** What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? **4** Far from it! Rather, God must prove to be true, though every person be found a liar, as it is written:

“So that You are justified in Your words,
And prevail when You are judged.”

Paul is not saying there are current spiritual benefits to being a Jew. They were entrusted with the words of God (the Law). Even in their unfaithfulness and unbelief, God remained faithful and fulfilled His Covenant. By their wickedness, God was glorified. As the Word states, “Our unrighteousness demonstrates the righteousness of God” (Romans 3:5). Paul is using the Jews as an example of God’s plan being glorified through the wickedness of men. He is not saying there are current, extant benefits to being a Jew in the New Covenant. Paul seals the point in the clarifying verses.

Romans 3:9-10

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; **10** as it is written: There is no righteous person, not even one;

Philo-semites will rest their entire perspective on the opening verses of Romans 3 while neglecting the subsequent clarification. By the Jews’ wickedness, God’s righteousness and justice could be glorified. In the interim verses (Romans 3:5-8), Paul dispenses with the heresy that increased sin brings about increased godliness. Within the Church, there is to be no partiality nor special treatment for Jews. With this in mind, special treatment for Jews outside the Church becomes all the more baffling.

Titus 1:10-11

10 For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision, **11** who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of dishonest gain.

Paul warns Titus against the special proclivity of the Jews (those of the circumcision) towards this behavior. The Christian reaction to Jewish subversion and influence should not display subservience nor pontification about “Judeo-Christian values.” The blind guides who trip believers in Jewish idolatry are those whom Jesus says should be cast into the sea with a millstone around their necks. The Judaizers and the party of the circumcision still walk among us today under different names: Zionists, Dispensationalists, and Dual Covenant theologians. Paul describes his righteous anger towards these false shepherds:

Galatians 5:7-9, 12

7 You were running well; who hindered you from obeying the truth? **8** This persuasion did not come from Him who calls you. **9** A little leaven leavens the whole lump of dough.

12 I wish that those who are troubling you would even emasculate themselves.

The analogy of leaven represents the far-reaching capability of Jewish subversion of the Church. Jesus warned repeatedly against the leaven of the Pharisees. The descendants of these same Pharisees call themselves Jews today and attempt to insert their ethnic idolatry into the Church. The conflict over circumcision in the early Church was more about the tensions between Jews and Gentiles than the physical practice itself. The significant body of Scripture devoted to settling the question of one's new identity in Christ is representative of the gravity of these tensions.

Some readers will balk at the notion that Jewish subversion against the Church occurs in our present day. However, Dispensationalism represents the very same strain as the Judaizers of the early Church. This movement's history reveals its foreign and subversive character. At the risk of deviating from the narrow scope of this book, one of the worst infiltrations of the Church needs to be addressed. Proponents of this system of theology will no doubt be familiar with the Scofield Reference Bible. This 1909 commentary brought many of the source ideas and interpretations of Dispensationalism into the Protestant mainstream. While C. I. Scofield did not originate these beliefs, his commentary was critical to their mass adoption. The revised 1917 edition would go on to sell over two million copies by the end of World War II. He codified many of the fundamental beliefs we now call Dispensationalism and Christian

Zionism. Scofield's commentary remains one of the most popular reference Bibles through the present day.

The genesis of Scofield's debut on the theological stage is fraught with shady associations, backdoor deals, and, most saliently, Jewish patronage. After defecting from the Confederacy in the Civil War, Scofield moved to Kansas and got elected to the state House of Representatives. After ingratiating himself to John J. Ingalls, a federal senator, Scofield was appointed as the U.S. District Attorney for Kansas. Within a year in this position, he was forced to resign due to fraud, accepting bribes, and embezzling political contributions. Scofield proceeded to abandon his wife and two children and descend into alcoholism.²⁷

After Scofield's conversion to Christianity and induction as a minister in the burgeoning Dispensationalist movement, he came to the attention of a prominent Jewish lawyer named Samuel Untermyer. Untermyer was an outspoken early proponent of Zionism and well-connected to New York City's high society. Scofield was admitted to the exclusive Lotos Club in 1901 at his behest,²⁸ remaining a member until his death in 1921. Other members of this club were wealthy Jewish power

²⁷ Canfield, J. M. (2004). *The Incredible Scofield and His Book*. Penguin Random House, pg 65.

²⁸ Ibid., pg 219

players such as Samuel Gompers, Fiorello LaGuardia, Abraham Straus, Bernard Baruch, and Jacob Schiff.

One must question what business a legitimate Christian minister had with an insular clique of Jews from New York. Joseph Canfield, the author of *The Incredible Scofield and His Book*, recounts his unlikely and meteoric rise to Untermeyer's inner circle:

“The admission of Scofield to the Lotos Club, which could not have been sought by Scofield, strengthens the suspicion that has cropped up before, that someone was directing the career of C. I. Scofield. Such direction probably was motivated by concerns remote from fidelity to the person, work, and truth of Jesus Christ.²⁹

Scofield's commentary radically re-engineered the Bible to become a weapon against anti-Jewish sentiment. With his new connections, he could contact the Oxford University Press,³⁰ where he was selected to be the vanguard of the Jewish commandeering of American Christianity. While the initial publication would seem tame by modern philo-semitic standards, his writings popularized Dispensationalism as the dominant strain of American Christianity. As mentioned earlier, this system has unavoidable

²⁹ Ibid., pg 220.

³⁰ Ibid., pg 264.

implications for Jewish supremacy and Dual-Covenant theology.

After Scofield's death, the Oxford University Press (OUP) continued to edit the commentaries. It should be noted that the university always retained ownership of the Scofield Reference Bible. In 1967, the OUP released an updated version, shepherded by a committee of nine editors, one of whom was a Jewish individual named Charles L. Feinberg³¹. Feinberg's other works exclusively advocate for Zionism and a special elevation of Jews in the New Covenant.³² He was recruited to Christianity by an organization known as Chosen People Ministries, which maintains Chthonic Israel's superior status to the lowly Gentile believers by virtue of its name.³³

The new 1967 Scofield Bible ushered in brazen endorsements of the modern state of Israel and condemnation of anti-semitism. For example, the commentary for Genesis 12:3 said that criticism of Jews is a sin and brings judgment to a nation: "For a nation to commit the sin of anti-semitism brings inevitable judgment."³⁴ This system of eschatological

³¹ *Some Rare Bibles from Special Collections*. (n.d.). https://library.dts.edu/Pages/TL/Special/sc_bibles.shtml

³² Feinberg, John S.; Feinberg, Paul D., eds. (1981). *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*. Chicago, IL: Moody Press.

³³ "Memorials - Charles Lee Feinberg", *JETS*. **39** (1): 169–174. March 1996.

³⁵ Frazier, T. L. (1999). *A second look at the second coming : sorting through speculations*. Ben Lomond, CA: Conciliar

interpretation laid out in the Scofield Bible set the stage for later books of worldwide popularity, such as Hal Lindsey's 1973 *The Late Great Planet Earth*. This book also had questionable origins and was entirely ghostwritten by a pseudonymous Carol C. Carlson.

The works of Hal Lindsey in particular helped popularize support for a Jewish state in Palestine. In this book, Lindsey argues that the formation of Israel in 1948 fulfills Biblical prophecy, and Christians are theologically bound to support the nascent country. According to the New York Times, it was the best-selling non-fiction book of the 1970s and sold 35 million copies in that decade alone.³⁵ Its ideas gained even greater attention in 1978 when Jewish filmmakers Rolf Forsberg and Robert Amram adapted it for a documentary. One of Forsberg's other works, *Parable*, depicted Jesus Christ as a circus clown.³⁶ One must ask what business these Jews had with spreading a so-called Christian message. The answer is clear: the message benefitted Jews and the state of Israel by Judaizing the Church.

The Late Great Planet Earth's influence, sequels, and spinoffs cannot be understated. The body of literature impelling Church support for Israel led to

Press. ISBN 1-888212-14-4. OCLC 46868499.

³⁵ Frazier, T. L. (1999). *A second look at the second coming : sorting through speculations*. Ben Lomond, CA: Conciliar Press. ISBN 1-888212-14-4. OCLC 46868499.

³⁶ "The films of Rolf Forsberg". Arts and Faith. Retrieved September 17, 2010.

the mass adoption of this system of theology among mainline American Protestant denominations. While the unconditional support has waned in recent years,³⁷ 70% of White Evangelical Christians still support the idea that, “God gave the land of Israel to the Jewish people,” according to a 2022 Pew Research Center poll.³⁸ Prophecy mongers like Lindsey, Jeremiah, and Rogers certainly have significantly impacted the cause of Zionism.

Billy Graham, the father of televangelism, found his career guided and subsidized by a small group of Jews in the television industry. Leonard Goldenson, founder and president of ABC, platformed Graham with “The Hour of Decision” as reported by journalist Joseph Jordan. This program spawned an entire genre of ostensibly Christian shows under the close direction of Jewish producers such as Goldenson of ABC, David Sarnoff of NBC, and William Samuel

³⁷ Telhami, S. (2022, March 9). *As Israel increasingly relies on US evangelicals for support, younger ones are walking away: What polls show*. Brookings. Retrieved October 13, 2022, from <https://www.brookings.edu/blog/order-from-chaos/2021/05/26/as-israel-increasingly-relies-on-us-evangelicals-for-support-younger-ones-are-walking-away-what-polls-show/>

³⁸ Alper, B. A. (2022, May 26). *Modest Warming in U.S. Views on Israel and Palestinians*. Pew Research Center’s Religion & Public Life Project. Retrieved October 13, 2022, from <https://www.pewresearch.org/religion/2022/05/26/modest-warming-in-u-s-views-on-israel-and-palestinians/>

Palley of CBS.³⁹ As recounted in *Just as I Am*, Graham's autobiography, "NBC had a policy against selling time for religious broadcasting, but the network made an exception through the personal interest of NBC's founder and president, General David Sarnoff." One must question this association and exception closely. What business would Jews have in spreading the Gospel or making exceptions for Christians? What business did Graham have in collaborating with Jewish interests?

Graham was an avid advocate of Zionism and Dispensationalism. As a growing household name, he used his influence to advocate for the newly formed state of Israel. "The Jews are God's chosen people...We cannot place ourselves in opposition to Israel without detriment to ourselves," Graham recounted to Rabbi Arthur Gilbert as reproduced in the December 26, 1967 issue of the Jewish Telegraph Agency Daily News Bulletin. This view has been shown to be heretical at length. Jordan also reports Graham sponsored screenings of *The Late Great Planet Earth* with the American Jewish Committee. He even went so far as to prohibit the proselytizing of

³⁹ Jordan, J. (2024, January 25). *America's church: The invention of the evangelical christian movment*. <https://littoria.substack.com/p/americas-church-the-invention-of>

Jews.⁴⁰ It was not as if Graham was unaware of the Jewish hands guiding his career. In a private conversation with President Richard Nixon, he remarked,

I go and I keep friends with Mr. Rosenthal at the New York Times and people of that sort, you know. And all—I mean not all the Jews, but a lot of the Jews are great friends of mine, they swarm around me and are friendly to me because they know that I’m friendly with Israel.

Graham was fully knowledgeable and complicit in his role of deceiving the Church. One must not be so naïve to think Jewish influence on the Church stops either with the Judaizers described in the Bible or the wealthy Jews behind Graham, Lindsey, Scofield, and other false teachers. Televangelist grifters build their foundations on the commentaries established in the Scofield Bible. The Scofield infiltration of theology represents just one Jewish plot over the centuries to usurp Spiritual Israel and humiliate the Church. There is no brotherhood between Jews and Christians. The same clique of

⁴⁰ *Graham’s statement eschewing Key 73 coercion welcomed by Rabbi.* Jewish Telegraph Agency. <https://www.jta.org/archive/grahams-statement-eschewing-key-73-coercion-welcomed-by-rabbi>.

Pharisees that crucified the Lord Jesus dared to guide the career of C. I. Scofield and Billy Graham. This Jewish perversion of Scripture led to a mass movement of Judaizers capturing denomination after denomination. As a result, one may find consciences more troubled by anti-semitism than by blasphemy against Christ. There is only one word for this replacement of Scripture: Idolatry.

CHAPTER 6

THE HEIRS OF ABRAHAM

THE TRUE PROGENY

The philo-semite will counter that the Jews are still Abraham's sons and God's promises are irrevocable. Scripture dispenses with the former while keeping the latter. The promises made to Abraham are indeed irrevocable. However, the Jews' collective status as heirs was neither the original intent nor the fulfillment of those promises. God, in His infinite foreknowledge, knew the Jews would reject His Son. As such, the promises to Abraham were made with the Church in mind.

Romans 4:13-15

13 For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. **14** For if those who are of the Law are heirs, then faith is made void and the promise is nullified; **15** for the Law

brings about wrath, but where there is no law, there also is no violation.

The Heirs of Abraham are those who are saved through the righteousness of faith. If Jewish ancestry and keeping the Old Law could save, faith would be an obsolete marker of Abraham's life. God's promises to Abraham were indeed irrevocable, but the Jews' status as sole heirs was never the ultimate purpose. Once again, philo-semitism is shown to be contrary to a Christian understanding of Scripture. Verse 14 seals this point. If there is a separate favor or covenant with the Jews, faith is null and void. As Jesus said:

John 10:1

“Truly, truly I say to you, the one who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

There is no other way to the Father except through the Son. Ancestry has nothing to do with it. There is no separate or dual covenant. In this analogy, any non-Christian who comes among the flock of God to teach is “a thief and a robber.” Christians ought to never accept the teaching of unbelievers nor be brow-beaten with the Scriptures that Jews do not even understand or accept. Paul continues on the subject of Abraham's triumph of faith and his true descendants:

Romans 4:16-18

16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, **17** (as it is written: “I have made you a father of many nations”) in the presence of Him whom he believed, that is, God, who gives life to the dead and calls into being things that do not exist. **18** In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.”

The promise to Abraham is fulfilled in the Church as Christians are Abraham’s true descendants, not apostate Jews. It is no small wonder that Zionists and philo-semites will take these promises to Abraham and apply them to modern-day Jews, while Paul states that this is not the case. Those who are of faith are the children of Abraham. If a Jew rejects Jesus, he rejects Abraham. Jesus relates that this rejection leads to the inheritance being given to another:

Matthew 21:43-35, Luke 20:9-18

43 “Therefore I say to you, the kingdom of God will be taken away from you and given to a people producing its fruit. **44** And the one

who falls on this stone will be broken to pieces; and on whomever it falls, it will crush him.”

45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

In the immediately preceding verses, Jesus relates the parable of the Landowner who sent His servants to collect the harvest. The wicked tenants killed two groups of servants and, finally, the Landowner's Son. This parable concerns the Jews who rejected not only Jesus but the prophets preceding Him as well. As related earlier, the term “tenants” also refers to Leviticus 25:23, which states, “The land, moreover, shall not be sold permanently, because the land is Mine; for you are only strangers and residents with Me.” The Jews were never complete owners of the promised land. This parable described them as tenants and renters of God's possession. As soon as they reneged on the terms of the lease, the Lord evicted them.

In verse 43, Jesus promises that the Kingdom of God will be wrested away from the Jews and given to “a people producing its fruit,” referring to the Elect among all peoples. This principle of replacing the unfruitful with the fruitful takes place in the parable of the wedding feast in Matthew 22:2-10 and Luke 14:16-24. After the original invitees of the feast refused to come, the king sent out his servants to gather all who would listen. This parable also

represents the rejection of the Jews and their replacement by those who heeded the Master's call. Consequently, the Elect are the heirs to the promises of God, not the apostates. Jesus clarifies to the Twelve:

Matthew 19:28

28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The disciples indeed hold positions in the Heavenly Church. By implication, those Elected necessarily belong to the spiritual twelve tribes of Israel. This does not mean the literal physical twelve tribes of the Pentateuch. At this point in history, no such tribes exist nor any chance of reform. The replacement of the Jews as heirs is a completed work. No Jew may inherit any share of Abraham's promise while he remains a Jew. As Paul writes:

Romans 10:19-21

19 But I say, surely Israel did not know, did they? First Moses says,
 "I will make you jealous with those who are not a nation,
 With a foolish nation I will anger you."
20 And Isaiah is very bold and says,

“I was found by those who did not seek Me,
I revealed Myself to those who did not ask for
Me.”

21 But as for Israel, He says, “I have spread out
My hands all day long to a disobedient and
obstinate people.”

The apostle lays out the continued and habitual Jewish obstinance by quoting the Old Testament prophecies. Their rejection of Jesus was a matter of inevitability. The replacement of these stiff-necked people is the very genesis of the Church. By assigning special status to Jewish ancestry, the Judaizers make an idol. Jesus responded to the Jews who claimed lineage to Abraham:

John 8:39-40

39 They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you are Abraham’s children, do the deeds of Abraham.

40 But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.

John the Baptist iterated a parallel statement when confronted by the Pharisees and Sadducees. When they attempted to place their faith in their ancestry, he sharply rebuked this sentiment. John explained that one must produce the fruit of

repentance to be saved. Moreover, their ethnic origin could be replicated quite cheaply:

Matthew 3:7-9

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You offspring of vipers, who warned you to flee from the wrath to come? **8** Therefore produce fruit consistent with repentance; **9** and do not assume that you can say to yourselves, ‘We have Abraham as our father’; for I tell you that God is able, from these stones, to raise up children for Abraham.

Just as a tree is known by its fruit, one’s spiritual father is determined by action stemming from the heart. The Jews cannot be God’s Chosen if they do not do what God’s Chosen would do. While seemingly simplistic, this explanation cuts through the mire of deception and synthetic terms. Who else can be Spiritual Israel other than those who act accordingly? We can know God’s Chosen by their works.

God’s Chosen do not blaspheme Jesus. They do not command their followers to burn the New Testament. The Lord’s people do not believe they can trick their Maker in a debate. They do not kill the incarnation of God Himself. The Chosen People do not permit sex with minors as a matter of religious discourse. The Heirs of Abraham do not worship Remphan nor hoist its star as a symbol of defiance.

The Israel that God knows and foreknew is not the chthonic, apostate nation on the shores of the Mediterranean nor its pernicious diaspora. The faithful Spiritual Israel, preordained since before the creation of the earth, is under attack from these very usurpers. Abraham's heirs are those who believe in God, and it is credited to them as righteousness, which is what is meant when Paul stated that God had not rejected His people:

Romans 11:1-2a

I say then, God has not rejected His people, has He? Far from it! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. **2** God has not rejected His people whom He foreknew.

As Paul stated earlier, the people God foreknew are the Elect, "namely us, whom He also called, not only from among Jews, but also from among Gentiles" (Romans 9:24). Paul is referring in 11:1 to the Jews who repented and joined the New Covenant. He is not making an exception to the Church. As Jesus said:

Matthew 7:22-23

22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' **23** And then I

will declare to them, ‘I never knew you; leave Me, you who practice lawlessness.’

God cannot foreknow someone in the soteriological sense if they reject Him. The term “foreknew” is equivalent to salvation and predestination. The Koine Greek word translated “foreknew” is a conjugation of the word προγινώσκω (proginóskō) from which we derive the English word “prognosis.” Strong’s Concordance defines this word as a synonym of predestination.⁴¹ This word is also used in Romans 8:29 to describe salvation and soteriology clearly. Romans 11:2 states, “God has not rejected His people whom He foreknew,” Paul refers only to the remnant who assimilated to the New Covenant and served Christ, not the Jews writ large. Paul clarifies at the end of verse 2 through verse 6.

Romans 11:2b-6

Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? **3** “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.” **4** But what is the divine response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.” **5**

⁴¹ Meyer, Philippi, Van Hengel, προγινώσκω, STRONGS NT 4267: προγινώσκω, <https://biblehub.com/greek/4267.htm>

In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. **6** But if it is by grace, it is no longer on the basis of works, since otherwise grace is no longer grace.

This clarifying context affirms that Paul speaks exclusively about the small righteous remnant in verses 1-2, not the entire race of Jews. God has already cast out the unrepentant Jews. As in the Old Testament, salvation was never by virtue of being an Israelite. The Old and New Covenants are conditional on acting as God's people. This is not to say works accomplish salvation, but those who correctly claim Abraham as their father will be known by doing what Abraham did. This concept is clarified in James:

James 2:18

18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

Philo-semites are surely already screaming, "Context!" regarding this exposition of Romans 11. They will point to the later verses and claim that this constitutes evidence of an extant arrangement with the Jews. Moreover, they argue that this passage shows that the Church is only a "parenthesis" in the Jewish

story instead of the final result of God's plan. This will be addressed in a later section.

The rest of the epistles provide a stark picture of how Christians should consider the Jews in their present state of opposition to the Church. They are those "who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all people" (2 Thessalonians 2:15). Meanwhile, the Church remains Abraham's full, legal heirs. Regardless of the proper interpretation of Romans 11:25-27, the rest of Scripture is entirely clear:

Galatians 3:6-7

6 Just as Abraham believed God, and it was credited to him as righteousness. **7** Therefore, recognize that it is those who are of faith who are sons of Abraham.

The Church is Israel. Any other entity claiming this title is counterfeit and sent by Satan. The Jews are not members of the group laid out in this passage. Only those who are of faith are sons of Abraham. Paul clarifies at length that Spiritual Israel is not a function of ancestry.

Romans 9:6

For they are not all Israel who are descended from Israel; nor are they all children because they are Abraham's descendants

The Gentile Elect was always a central part of God's plan as full heirs. A separate covenant with Chthonic Israel would indicate a double-mindedness of the Lord. There can only be one seed by which the world would be blessed. Philo-semites may counter that God promised to never give His glory to another:

Isaiah 48:10-11

10 Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.

11 For My own sake, for My own sake, I will
act;

For how can My name be profaned?

And I will not give My glory to another.

How can this be if the Church has replaced the Jews? The answer is, "for they are not all Israel who are descended from Israel" (Romans 9:6). Jacob's line continues through Spiritual Israel. The New Testament dispenses with the ethnic component of the Covenant. The Jews were the regents of the Word until the time of Jesus and their final rejection. Chthonic Israel continues to be contrary to mankind and opposes the Church, the true Heirs of Abraham. God never gave His glory to another. Instead, He brought about the inheritance of Abraham to Spiritual Israel as it was always intended:

Galatians 3:15-16

16 Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as one would in referring to many, but rather as in referring to one, “And to your seed,” that is, Christ.

There is only one “seed” of Abraham: Christ and His followers. Any other “seed” or line is cast out from the inheritance. Many philo-semites will point to this promise to Abraham as proof of Jewish superiority or continued blessing. More comically, they will claim that outsized Jewish involvement in the arts, sciences, and government is proof of this promise’s fulfillment. This argument is to make God a liar. Only Christ can be the seed; if Jewish material success also fulfills the Lord’s commitment to Abraham, Jesus’ life is reduced to equality with the sordid achievements of Magnus Hirschfeld or Sigmund Freud. Instead, Jesus’ work on the cross brought about the full completion of promises to Abraham so a New Chosen People could do God’s work on earth:

1 Peter 2:9-10

9 But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; **10** for you once were not a people, but now you are the

people of God; you had not received mercy, but now you have received mercy.

Even Peter, who in Acts refused to dine with Gentile believers in Galatians 2:11-14, repented of this partiality. In the above passage, he declares that Christians are God's chosen people and the Lord's own possession. This is the language that used to be about the Jews in the Old Covenant. Peter is indicating a full and complete replacement. The sacrament of communion is the greatest testament to the Church's full status as heirs:

Exodus 12:43

43 And the Lord said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat it;

Communion is the continuation of Passover with Christ taking the place of the lamb. No foreigner may eat it. In other words, Christians are permitted to partake in the renewed Passover because they are the heirs of Abraham. When Jews claim to celebrate Passover in our day, they are profaning and mocking the Body of Christ. There can be no dual covenant if the Church is the Heir of Abraham. There can be no partiality to Jews outside the Covenant who wallow in the filth of their apostasy. At long last, when Scripture's caustic wash strips away the layers of

deception, the only remaining truth is the cross and Christ's redeeming power exclusively for the Elect.

THE INHERITANCE OF ABRAHAM

After delving into the textual proofs of the identity of Abraham's heirs, one can re-examine what is promised. Genesis 12:1-3 details God's charge to Abram before he was consecrated as Abraham.

Genesis 12:2-3

2 And I will make you into a great nation,
And I will bless you,
And make your name great;
And you shall be a blessing;

3 And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth will be
blessed."

The implications of these verses cannot be understated. In verse 3, God promises blessings and curses in return for a given people's treatment of the descendants of Abraham. It has been used as a bludgeon to force Christians to accept Zionism, strike fear into their hearts over rejecting the state of Israel, and browbeat them over anti-semitism. Verse two is a broader promise signaling this Final Covenant. By Abraham's physical line, Jesus came to mankind. This is what is meant in verse 3, "And in you all the families of the earth will be blessed." Paul expositis this

sentiment in Romans 4:16-18 as shown earlier. With the Church being the full heir, God shows that those who curse Abraham's true descendants will suffer curses. Who curses the Church more than the adherents of the vile Talmud?

Paul confirms that the promise to Abraham is fulfilled in the Church. How, then, can the modern nation of Israel and its Jewish proponents be the heirs? A Zionist would say that the mere existence of this country proves that God still owes the Jews a slice of real estate on the Mediterranean. However, we cannot judge the veracity of eternal Scripture by current events. The Holy Land has changed hands multiple times in its turbulent history. It has come under the domination of God's people and heathens alike. The Holy Land is under heathen rule, just as it has been for much of its history. Surely, the Zionists would not accept the argument that the existence of the Crusader States of the Middle Ages proves that Christians are owed control over Jerusalem. Just as the Crusades fizzled out under the stresses of history, the modern nation of Israel is just as transient. The promises to Abraham continue:

Genesis 15:4-6

4 Then behold, the word of the Lord came to him, saying, "This man will not be your heir; but one who will come from your own body shall be your heir." **5** And He took him outside and said, "Now look toward the heavens and

count the stars, if you are able to count them.”
And He said to him, “So shall your
descendants be.” **6** Then he believed in the
Lord; and He credited it to him as
righteousness.

Context is critical to this promise. God is talking about who will be Abram’s immediate heir, not a declaration that all heirs will be from his own body. Verse 5 clarifies that God shows Abraham that his descendants shall be as numerous as the stars. The heirs of the New Covenant are included in this number. Perhaps this seems like a contradiction if the immediate context is talking about the heirs of his body, but this is not the case.

God revealed to Abram the grand scope of his descendants beyond what he could understand. He assured him that the line of blessing would come directly from his body. This line culminates in the person of Jesus. By His sacrifice, the promise of Abram is extended to the Elect. One should recall Romans 4:16-18 again, as Paul clarifies that these verses are fulfilled by the coming of Jesus and His redemption of the Elect among the nations. Next, God lays out the geographic promises to Abraham:

Genesis 15:18-21

18 On that day the Lord made a covenant with Abram, saying,
“To your descendants I have given this land,

From the river of Egypt as far as the great river,
the river Euphrates:

19 the land of the Kenite, the Kenizzite, the
Kadmonite, **20** the Hittite, the Perizzite, the
Rephaim, **21** the Amorite, the Canaanite, the
Girgashite, and the Jebusite.”

The geographic extent listed here has not been realized yet. While the Hebrews did conquer and inhabit the Holy Land for centuries, the full promise of the land has not been fulfilled. The land the Israelites took was theirs as long as they upheld the Covenant. If they rejected it, God would, in turn, reject them. Some dishonest commentators will shift the goalposts by reinterpreting the Promised Land's boundaries or exaggerating Solomon's conquests to gaslight believers into accepting that this promise was already fulfilled for the Jews, and thus, the Christians have no inheritance. Moreover, these same commentators will turn around and use this promise to justify the Zionist conquest of the Middle East.

One can reject this passage's use as justification for modern Israeli irredentism. God upheld His Covenant, culminating in the coming of the Messiah. With the Jewish rejection of Jesus, this Covenant is both fulfilled and obsolete. It is abrogated for the unrepentant Jew and extended to the Elect among all peoples. The philo-semite may counter with verses stating that God will give the land promised to Abraham to his physical descendants:

Exodus 6:8

8 I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you as a possession; I am the Lord.

This promise is unfulfilled due to the geographic extent of the original Covenant. If the Jews had rejected wickedness and later accepted Jesus, undoubtedly, this territory would have been added to them. In light of this rejection, the Church becomes the heir. Just as the prophets mimicked the arc of Christ's life, the physical iterations of Israel can only mimic the final kingdom. As mentioned earlier, Jesus' sacrifice spiritualized the Covenant and its promises. The Kingdom of God is spiritual as opposed to physical. This latter assertion is certainly up for debate, but the Bible clearly shows that only the Church can be the true heir. The judges' time, David, Solomon, and others are essential displays of God's faithfulness to the Covenant, but they cannot be the final establishment. Due to the successive exiles, this promise must be completed later. Given the current heirs of Abraham being the Church, it is clear who this is intended for. The geographic covenant and the Jews' occupation of the Holy Land in the Old Testament were always conditional on their following God's Law and listening to His prophets:

Joshua 23:16

16 When you violate the covenant of the Lord your God, which He commanded you, and you go and serve other gods and bow down to them, then the anger of the Lord will burn against you, and you will perish quickly from the good land which He has given you.

If the Jews violate the Covenant and reject God, they must be cast out from the land and sent into exile. The Jews reject Jesus. Therefore, they cannot be the present heirs to the promise of a physical government in the Holy Land, which is especially important given Christ's spiritualization of the Covenant. God's promises to Abraham continue:

Genesis 17:6-8

6 I will make you exceedingly fruitful, and I will make nations of you, and kings will come from you. **7** I will establish My covenant between Me and you and your descendants after you throughout their generations as an everlasting covenant, to be God to you and to your descendants after you. **8** And I will give to you and to your descendants after you the land where you live as a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

He is told he will be the father of many nations.

The plural is key to understanding that this prophecy concerning Jesus' sacrifice brings the covenant to all people in the Elect. These promises only make sense when interpreted through the lens of the New Testament and the opening of the Covenant to the Gentile believers. If the promise only singularly applied to the Jews, how then can Abraham be made into "nations"? One can argue that this promise is fulfilled by his fathering of the Arab people and, by extension, Islam. However, the Bible explicitly states that the children of Ishmael are not the heirs (Genesis 21:8-21) and that "through Isaac your descendants shall be named." God is referring to the ultimate fulfillment of Spiritual Israel. Abraham's promises continue:

Genesis 22:18

18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

This passage supposedly proves that God's promise is about Jews today due to their outsized involvement in the arts and sciences. This takes the verse wildly out of context. Prosperity Gospel makes one vulnerable to this argument, as Satan's domain is in the material and wealth. As seen in the temptation of Christ, the Evil One has the power to grant earthly success to those who do his bidding. While all materially successful people are in service of the

Devil, material success is a very unreliable measure of God's favor. As Jesus said, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God (Matthew 19:24). A more straightforward explanation is available for Genesis 22:18, where the nations of the earth are blessed through the fulfillment of God's covenant in the coming of Jesus as a perfect sacrifice (Galatians 3:16).

Galatians 3:8-9

8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "All the nations will be blessed in you." **9** So then, those who are of faith are blessed with Abraham, the believer.

Once again, the notion of material or scientific blessing by hosting a Jewish population is thoroughly debunked. Through Abraham, the whole world is blessed by the fruition of his Covenant with God and the opening of the Faith to the Elect among the nations. Moreover, the Elect are the Lord's Temple:

Ephesians 2:19-22

19 So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and are of God's household, **20** having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the

cornerstone, **21** in whom the whole building, being fitted together, is growing into a holy temple in the Lord, **22** in whom you also are being built together into a dwelling of God in the Spirit.

One must also consider how the inheritance of Abraham is conveyed. It is not by pure virtue of blood, even in the Old Testament, but by the passing of blessing. Jacob, Abraham's grandson, established himself as the heir through the trickery of his older brother Esau (Genesis 25: 30-34, Genesis 27, Genesis 30: 25-43). If the inheritance of Abraham were simply a matter of blood, there would be no question of Esau being the heir. Moreover, if it were purely a matter of Abraham's patrimonial line, Ishmael and his descendants should be the heirs. Because neither Ishmael nor Esau inherited the promise, another mechanism is at play. God confers the blessing to those he favors or to fulfill a promise. All of the patriarchs sinned in the eyes of God. Still, Abraham's credit was that he believed in God's promise, which was credited to him as righteousness (Romans 4:22). For Abraham's sake, Isaac and Jacob were blessed, not on their own merits. Jacob's cheating behavior throughout his life evinces that God is patient and longsuffering with His people. At this juncture, the Jewish people take on their quintessential character.

A central theme of the Bible is the glorification of God. Difficult to understand decisions and

outcomes can be summed up in the fact that it glorifies God. It was His Will to choose a testy and stubborn people to hold His Covenant. It is clear from the Old Testament account that the Israelites were not selected for their righteousness, but instead were chosen for their proneness to wicked behavior. God is glorified in that, even out of a crooked and immoral people, He could preserve a remnant to bring salvation for the Elect.

Once more, the current of Scripture brings us to Jesus. God's power is made perfect in weakness (2 Corinthians 12:9). After a series of expulsions and setbacks, Jacob acknowledges in Genesis 32:10 that "I am unworthy of all the favor and of all the faithfulness, which You have shown to Your servant; for with only my staff I crossed this Jordan, and now I have become two companies." Jacob understood the unworthiness of his blessing, affirming that it was a matter of God's choosing rather than an endorsement of his behavior. With the understanding that God's blessing is conveyed by choice rather than ancestry, the Church's inheritance of Abraham's blessing becomes clearer.

CAN A JEW BE A CHRISTIAN?

Jewish conversion to Christianity has been a perennial problem for the Church. Given the adversarial history of Jews to the faith, Christians ought to approach this matter carefully. The seemingly obvious answer is "yes". The first converts were Jews, a background the early Church fathers shared.

However, one must be precise. As elucidated in the previous passage, there is neither Jew nor Gentile in the New Covenant. As such, the early converts and Church fathers ceased to be Jews when they professed Christ as their savior. Dual-loyalty is the crux of the issue: There cannot be Jewish Christians any more than Buddhist, Muslim, or Satanist Christians.

It must be recognized that Jewishness as an identity goes beyond mere religious practice. In its twofold composition, ethnic identity plays an enormous role. In this vein, one can ask again: Can a Jew be a Christian? The true answer becomes difficult. One must drill down to what makes one a Jew. The answer 2,000 years ago was an easy task. In our present age, a Jew who has remained so represents a multi-generational struggle against God's Will. The Jewish religion and ethnic identity can only be understood as a measure of defiance: defiance of assimilation, change, and ultimately defiance against Christ.

The Jew claims to benefit from thousands of years of familiarity with Holy Scripture. To the Christian, the obvious conclusion of that Scripture is Christ. The plethora of prophecies and their corresponding prophets all point to the person of Jesus. However, the Jew will take these same verses and pervert them into the Talmud or Zionism. Not only does this perversion occur, it has gone on unabated since the time of the Pharisees until the present day. Today's Jew does not arrive at these conclusions as an

individual but is the product of generations of misinterpreted Scripture. He is only a Jew because of thousands of years of bad theology and its compulsion to be ethnically segregated from the Gentiles. The Jewish religion and its ethnic component are inseparable. A Jew in our present day may convert only so far as he renounces his Jewishness— ethnically and religiously.

Jews are still permitted to repent and be returned to the Covenant, but it takes the form of assimilation into the New Covenant along with the Gentiles. In the present age, a Jew cannot repent by following the Old Law. As Jesus said, the Old Law has been fulfilled. Their only path to repentance is the acceptance of Jesus as the Messiah and the rejection of heretical Rabbinical Judaism. Essentially, they must abandon the identity of a Jew altogether to be rejoined with the promise of Abraham. As Paul writes, in the New Covenant, there is “neither Jew nor Gentile” (Galatians 3:28). One can be ethnically Jewish and a Christian; however, this necessitates the abandonment of all it means to be a Jew through rejection of Judaism as a religion, the notion of a separate Covenant from the Gentiles, Zionism, and other hallmarks of Jewish ethnic identity. The only way a Jew can be saved is complete surrender to salvation by Christ alone.

Luke 13:34-35

34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who have been sent

to her! How often I wanted to gather your children together, just as a hen gathers her young under her wings, and you were unwilling! **35** Behold, your house is left to you desolate; and I say to you, you will not see Me until you say, ‘Blessed is the One who comes in the name of the Lord!’”

Jesus imprecates wicked Jerusalem for their rejection of Him and the prophets. In return, the house (i.e., the Jews) is left desolate. They will not see God until they say, “Blessed is the One who comes in the name of the Lord.” In other words, there is no hope for Jews unless they abandon their Jewishness entirely. At this juncture, we must return to Romans 11 and the promise to Chthonic Israel:

Romans 11:25-27

25 For I do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; **26** and so all Israel will be saved; just as it is written:

“The Deliverer will come from Zion,
He will remove ungodliness from
Jacob.”

27 “This is My covenant with them,
When I take away their sins.”

Paul is alluding to some future event. While speculation, especially regarding prophecy, is a dangerous and often unfruitful venture, this could predict a final remnant of Jews who will repent of their wickedness in the last days. Until then, “In relation to the gospel they are enemies on your account” (Romans 11:28a). Under this interpretation, the Jews are sworn enemies of the Gospel until the very end of time, when a last number will abandon their demonic cult and once again be considered, “in relation to God’s choice they are beloved on account of the fathers” (Romans 11:28b).

While the philo-semite would suggest that all Jews remain in God’s grace, this is a grave misunderstanding of Paul’s sentiment. As shown in Romans 11:7-10, their spiritual blindness is foreordained while the Church remains on the earth. This is what is meant by Paul’s warning that Jews are “enemies on your account” until the fullness of the Gentiles have come in. Any attempt to convince, convert, or sway the hardened Jewish heart is likely foolish. It should also be noted that the phrase “all Israel” in verse 26 is an idiomatic expression extant from the times of the Old Testament. Another use was when Absalom slept with his father David’s concubines in the presence of “all Israel” (2 Samuel 16:22). Obviously, it does not mean every Jew but rather a significant or important portion. These Jews

are the remnant whom Providence will turn in the last days.

The Jews are playing their predestined role as adversaries of God's Church, and only after the completion of the "fullness of the Gentiles" can a small remnant potentially be preserved from the original Jewish stock. The passage speaks of Chthonic Israel, as verse 25 describes its blindness. Just as it is sinful to consider human hands capable of bringing about prophecy's completion, it is unbiblical to advocate for the Church's subjugation to the Jews in their exile and rebellion. Moreover, this possible final Jewish remnant does not replace the Church. Instead, they would be assimilated into it just as the Gentile believers.

Galatians 3:28-29

28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. **29** And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Colossians 3:11

11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, and free, but Christ is all, and in all.

While the Church replaced the Jews, the final converts would not replace the Church, as this would make the branches greater than the root. The root described in Romans 11:16 is the spiritual foundation laid by the Patriarchs and in whom the Gentile believers are direct and full heirs. Any later Jewish converts do not replace the Gentile graft.

Galatians 4:1-7

Now I say, as long as the heir is a child, he does not differ at all from a slave, although he is owner of everything, **2** but he is under guardians and managers until the date set by the father. **3** So we too, when we were children, were held in bondage under the elementary principles of the world. **4** But when the fullness of the time came, God sent His Son, born of a woman, born under the Law, **5** so that He might redeem those who were under the Law, that we might receive the adoption as sons and daughters. **6** Because you are sons, God has sent the Spirit of His Son into our hearts, crying out, “Abba! Father!” **7** Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

The Jews were not even full heirs in the Old Testament. They were regents of the Covenant until “fullness of time,” which is what is meant by the Covenant being under guardians and managers. These

are the prophets. After this, Jesus fulfilled the prophecy, redeemed those under the Law, and brought salvation to the Elect among the nations. At this point, Jews who repented received “adoption as sons and daughters.” Repentant Jews were co-adopted with the Gentiles, which is why there is equality in the New Covenant. Neither Jew nor Gentile were full heirs until the completed work of Christ’s sacrifice. The few repentant Jews and the mass of Gentiles entered the Covenant at the same moment and with equal share of Abraham’s inheritance.

Ephesians 2:13-16

13 But now in Christ Jesus you who previously were far away have been brought near by the blood of Christ. **14** For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, **15** by abolishing in His flesh the hostility, which is the Law composed of commandments expressed in ordinances, so that in Himself He might make the two one new person, in this way establishing peace; **16** and that He might reconcile them both in one body to God through the cross, by it having put to death the hostility.

When a Jew indeed enters the Covenant, he loses his Jewishness. There is a reason the only Jews who have maintained their identity through the

generations are those who reject Christ. Regardless of the meaning of Romans 11:25-27, a Jew will be a sworn enemy of the Covenant unless God turns his heart by Providence. A similar model of this salvation is when Christ appeared before Saul, the persecutor. Even if this prophecy in Romans 11 speaks of a physical Jewish remnant who will be turned by Divine intervention, Christians should not open the gates to Jewish influence. The Gospels and clarifying epistles could not be more precise: The Church is the true heir of Abraham, and Jesus is the only way to the Father. While the Jews remain unrepentant, they will exclusively advance Satan's ends.

The Jews, as they stand today, serve as forces of the Antichrist. This is neither apocalyptic nor groundbreaking. Scripture tells of many antichrists, and the threshold to be considered one is quite low: Simply put, those who deny the divinity of Jesus are antichrists. Jews, as a matter of ethno-cultural identity, deny Him.

1 John 2:18, 22-23

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.

22 Who is the liar except the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. **23**

Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.

The text describes many antichrists who will spring up over the years, that the spirit of the Antichrist possesses them, and will ultimately bring about his coming. Who are antichrists? They are a people, “went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out” (1 John 2:19). They are a people who deny Christ and act to subvert the Church. They are hostile to mankind (2 Thessalonians 2:15) and are considered enemies regarding the Gospel (Romans 11:28). Who among the peoples of the earth are the Antichrist’s greatest champions?

2 Thessalonians 2:3-4

3 No one is to deceive you in any way! For it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, **4** who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

Paul recounts that the Antichrist will oppose the Church and exalt himself above every object of worship. Finally, he will take his seat in the temple of God, displaying himself as being God. As referenced

throughout the New Testament, our bodies are the Temple of God. More broadly, the body of believers is the Temple of God. 1 John 2:22 defines an antichrist as “the one who denies the Father and the Son.” Therefore, anyone who seeks to exalt something for worship in the Temple of God and denies Christ is an antichrist. The Jews have done precisely this. It is no wonder that the book of Daniel describes the prophetic Antichrist as a homosexual Jew:

Daniel 11:36-37

36 Then the king will do as he pleases, and he will exalt himself and boast against every god and will speak dreadful things against the God of gods; and he will be successful until the indignation is finished, because that which is determined will be done. **37** And he will show no regard for the God of his fathers or for the desire of women, nor will he show regard for any other god; for he will boast against them all.

The text shows that the Antichrist of the end times will show no regard for the God of his fathers. The original Hebrew dictates that the “God of his fathers” is אֱלֹהֵי (Elohim). He will blaspheme this same God and exalt himself above the divine. The phrase אֲבוֹתָיו (avotav), meaning “of his fathers,” is always used in ancient Hebrew to convey ancestry. With the God being אֱלֹהֵי (Elohim) and strictly identified with

his fathers, the Antichrist must undoubtedly be Jewish. Not content to merely blaspheme the Lord, he will show contempt for people of all faiths who do not follow his path. Further defying God's appointed order, he will reject women as a homosexual. Regardless of the interpretation of Daniel 11:36-37, the most important identifier of the spirit of the Antichrist is the denial of Christ's divinity:

2 John 1:7

7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

The Jewish identity is centered on the denial of Jesus' divinity. 1 John 2:19 bridges the gap between the seemingly philo-semitic implications of Romans 11:25-27 and the replacement theology expounded in the rest of Scripture. If a Jew never returns to the calling of the Covenant, they were never of the Covenant. If he continues in Talmudic debauchery and revelry in his ancestors' deicide, this Jew was never intended for the Elect. Instead, the unrepentant Jew is destined for wrath and the Lake of Fire.

Jeremiah 24:6-10

6 For I will set My eyes on them for good, and I will bring them back to this land; and I will build them up and not overthrow them, and I

will plant them and not uproot them. **7** I will also give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me wholeheartedly.

8 ‘But like the bad figs which cannot be eaten due to rottenness,’ indeed, this is what the Lord says, ‘so will I give up Zedekiah king of Judah and his officials, and the remnant of Jerusalem who remain in this land, and the ones who live in the land of Egypt. **9** I will make them an object of terror and an evil for all the kingdoms of the earth, as a disgrace and a proverb, a taunt and a curse in all the places where I will scatter them. **10** And I will send the sword, the famine, and the plague upon them until they are eliminated from the land which I gave to them and their forefathers.’”

Through the analogy of good and bad figs, the Lord lays out the respective fate of the repentant and the obstinate Jews. The remnant will return to God’s presence and will go on to assimilate into the New Covenant. Unrepentant Jews will become “an object of terror and an evil for all the kingdoms of the earth, as a disgrace and a proverb, a taunt and a curse in all the places where I will scatter them.” Moreover, God will “send the sword, the famine, and the plague upon

them until they are eliminated from the land which I gave to them and their forefathers.”

I speculate only a fraction of a fraction of Jews will ever repent. Treating every member of the Jewish race with velvet gloves as if he were a ticking time bomb of providential favor is unbiblical. No Christian would make the same exceptions for unrepentant Whites, Blacks, Asians, or others. Those called to be Elect among all peoples constitute an aqueous mass of potential repentance, unknowable to the ordinary believer. As such, the individual believer, with his limited information, must be capable of making character judgments of those who either profess or deny the faith. In short, Christians should know an unrepentant Jew from a professing Gentile by the fruit thereof. To grant special treatment to the Jewish apostate while neglecting the true believer is to deny the bond of faith.

The futurist interpretation explained above is not the only potential fulfillment of Romans 11:25-27. On the other hand, this remnant of Jews Paul describes in verses 25-27 is already be completed. There is no known timeline for this prophecy. The text speaks in futuristic terms from the point it was written in 57 A.D. One perspective, preterism, is that verse 25 is fulfilled at the end of the Jewish-Roman Wars when the Jews were expelled from their homeland.

Since then, the Jewish race has lost much of its spiritual, genetic, and cultural integrity. Given the broad genetic diversity among those who call

themselves “Jews,” the final remnant of Israel described in verse 25 could be impossible to identify in our present age. There are Sephardim, Ashkenazim, Mizrahim, Ethiopian Beta Israel, and more. Considering the vast range of Jewish identity, one encounters as broad a spread as the rest of humanity. This is another wrench in the works of Zionism, claiming legitimacy based on genetic lineage to the Israelites of the Old Testament.

The original stock that gave rise to these diverging groups is so diluted with intermarriage that the term “Jew” loses meaning when considered too broadly. That is not to say Jewish identity does not exist. However, a unified, continuous ethnic Jewish identity stretching from Abraham to the present is a fiction of Zionist revisionism. Even today, there remain ethnic tensions in the apostate nation of Israel between the far-ranging scope of identities claiming Jewish heritage. Literalist and futurist interpretations of Romans 11:25-27 and Revelation run into significant problems regarding continuity. Perhaps Paul is alluding to the last number of faithful Jews who would repent before the destruction of Judea by the Romans. This perspective would accomplish the conditions of the prophecy without the underlying assumption that the Jewish race could be preserved intact from the first century A.D. until now.⁴²

⁴² Any racial discontinuity does not absolve those who identify as Jews of their collective curse and blood guilt. Jewishness is most importantly a spiritual marker. If one accepts this identity in any form, he is a

The preterist perspective on this prophecy runs into a problem regarding the “fullness of the Gentiles,” but the futurist must contend with the continuity problem. This is all to say that the prophecy is not nearly as clear cut as the philo-semites make out to be regarding modern-day Jews. As stated earlier, prophetic speculation is usually fruitless. Nevertheless, Scripture is abundantly clear that the Church has replaced the Jews as the vessels of the Covenant. A Jew may only share in this inheritance if he abandons his Jewishness, ethnically and culturally, and unquestioningly assimilates into the Church.

The Jacobean Cycle model understands the Jewish relation to the Church:

1. Appointment- Jesus came to fulfill the Old Law and save the Elect
2. Rejection- The Jews reject Christ, crucify Him, and persecute His followers
3. Judgment- The Temple is destroyed, and Jews are expelled from the Holy Land and exiled physically and spiritually.
4. Choice of repentance or total destruction- The Elect among the Jews heeded their Master’s call and

claimant to its heritage of deicide, opposition to God’s Will, and obstinance. This is the spiritual inheritance of Chthonic Israel.

assimilated into the New Covenant.
The remainder are condemned to
continual spiritual oblivion.

One should not wonder at the state of Jewish exile and rebellion. As shown in previous sections, this is part and parcel of their history, and the above cycle describes their final turn. Jews remain locked in stage four. If a Jew chooses repentance, he ceases to be a Jew at all and exits the Jacobean trap. The rest of his co-ethnics live on in exile, given over to a depraved and paranoid mind.

Various strategies, such as founding the apostate nation of Israel or rising to the levers of power within society, represent attempts of the sort in Numbers 14:39-45. These efforts are artificial, human attempts at bringing themselves out of exile. This is the mind of the unrepentant Jew. Filled with spite over their lost status, they will use all material means to effect salvation for themselves. After surging to positions of power, founding an ethnostate, and leveraging the strength of a global empire, the Jew will only find destruction, rot, and corruption. Just as the builders of Babel were scattered for their prideful folly, so too will the artificial edifices of Jewish defiance fall before the Truth of Christ.

CHAPTER 7

WHAT NOW?

SUMMARY OF FINDINGS

We have established many critical truths to answer our central question: Who are God's Chosen people? Following Scripture, the idol of philo-semitism comes crashing down around its acolytes. While each argument against that idol can stand independently, the holistic picture fatally destroys the claim of Jewish dominance in the Church. Let us recount our findings.

The Jewish arrangement with God was always conditional on following His law. From the time of Abraham to Moses to Jesus, and finally through our present day, being a member of the Lord's people is contingent on following His commandments. In the New Covenant, the imperative is to acknowledge Jesus' divinity and His saving work on the cross.

The Jews failed their end of the arrangement from the time of the prophets until today. They murdered God's messengers and erected idols of Moloch, Remphan, and others. Finally, they killed the incarnation of the Lord Himself. Only the precious remnant who did not participate in these deeds were

THE HEIRS OF ABRAHAM

ever considered God's people. In the Old Testament, as it is now, salvation was never a function of Jewish ancestry. Within the Israelites, only a fraction were ever the Chosen People.

The habitual rejection of God and His Covenant by the Jews is best modeled by the Jacobean Cycle. This four-stage progression starts with an appointment, where God sets up a requirement or ordinance to follow. The Jews inevitably regress to stage two: rejection. In response, the Lord inflicts judgment for their unbelief. After a period of perdition, the remaining Jews are given a choice of either repentance or destruction. The destruction of stage four can take the form of physical destruction or spiritual exile.

Throughout the many Jacobean Cycles of the Old Testament, the prophets remained constant reminders of two facts: Israel's wickedness and the coming Messiah. For the first item, the judgment for sin was always to be cast out from God's physical and spiritual presence. Exile from the Holy Land represented the former, while spiritual exile from the Covenant constituted the latter. Within these imprecatory prophecies, the messengers of God also foretold of the coming Gentile Elect who would join a reformed Israel in the New Covenant. Given the clarifying facts of the New Testament, this can be understood as the Spiritual Israel of the Church. From the beginning, the Lord knew that the Jews would reject Him and signaled their replacement in the

writings of the prophets. Teamed with the prophecies concerning the New Covenant are many descriptions of Jesus, further emphasizing the orientation of the Old Testament towards the New.

Further damaging claims of Jewish exclusivity and ethnic favor are the presence of Gentile believers and prophets in the Old Testament. The most striking example is Abraham, considered the first Jew. Yet God chose Him to be the spiritual father of His people while he was yet a Gentile. Circumcision, the marker of the Old Covenant, was not given to Abraham until after God's blessing was bestowed in Genesis 12. As the New Testament recounts, this patriarch was saved by faith instead of genetic lineage (Romans 4:9-12). The Old Testament also tells of individuals such as Balaam of Beor, a Gentile prophet in the time of Moses who could commune with God and prophesied of the Messiah. The Lord also sent His prophet Jonah to save an entire city of Gentiles from destruction. Critically damaging to claims of Jewish exclusivity or special status is that Jesus' ancestral line was not even fully Jewish. Two famous Gentile ancestors, Ruth and Rahab, are indicated in the Savior's family tree.

Regardless of the ancestry of Jesus, His completed work on the cross fulfilled the Old Covenant. Jews would still fail the metric to be the Chosen People in a world without Jesus—upholding God's commandments. Yet Christ's sacrifice completed the direction of the Law and the prophets, negating this original conditional. The resurrection did

not abolish the Law but instead achieved its purpose. Philo-semite commentators will try to leverage the Jewish status in the Old Testament as proof that the modern Church needs to grant special treatment or exceptions. This is false on two accounts: the Jews failed their obligation under the conditions of the Old Covenant. Finally, Jesus fulfilled the Law, replacing it with the spiritualization of the Covenant.

The Jews reject this New Covenant and remain in spiritual exile. The most critical form of exile is spiritual. The physical exiles of the Old Testament were always symbolic of their spiritual counterpart and marked total separation from God due to unbelief and idolatry. Jews are in a worse state than simple unbelief in that they are an apostate nation drowning in textual knowledge of God. The notion that Jews and Christians worship the same God is dispensed with easily: they reject the trinitarian model by shunning Christ. They have no brotherhood with the Christian faith and are in permanent spiritual exile so long as they remain Jews.

A Christian should not be surprised at the modern condition of the Jewish religion. The Bible predicts it would devolve into depraved practices, racial self-worship, and idolatry. Moreover, the Jewish mind would be subjected to neuroticism, paranoia, and despair. The broken state of their religious practice and mental state is best typified in the Talmud. Originally an innovation of the Pharisees as the "Oral Torah," this text constitutes the worst blasphemies against God and

His people: claims that Jesus is boiling in excrement in the afterlife, Adam had intercourse with every animal in the Garden, Gentiles are cattle, and sex with a girl under the age of three is permissible. It is no wonder that the same group who opposed and crucified Jesus would go on to form what we call Judaism today. This link between the Pharisees and modern Jews cannot be understated, and the Talmud is the smoking gun linking the two together. While claiming the legacy of the Old Testament, they profane the Savior it points to. Finally, they have adopted the symbol of the demon Remphan for their ethnic identifier. These depraved conclusions result from a divine veil over Jewish eyes, making them incapable of understanding Scripture. Their rejection of Jesus and the state of their religion are prime evidence of their spiritual exile.

Philo-semites try to counter this claim of exile by pointing to the modern state of Israel as proof that Jews are not in exile. This point of view neglects the difference between Spiritual and Chthonic Israel. Spiritual Israel is defined as the people of God who do His commandments. Those who seek to usurp this legacy while masquerading as Abraham's sons are Chthonic Israel. Scripture clarifies that Jews who reject Jesus are the seed of Hagar, the slave woman. This is a parallel analogy to the circumcision of the heart instead of the flesh. The modern state of Israel is the bold manifestation of the Chthonic Jewish attempt to surmount God's Word. In defiance of their spiritual

exile, they seek to make their promised land independent of the Lord's judgment.

The many prophecies that mention Israel regarding Zionism must be sorted into those about Spiritual and Chthonic Israel. It must also be noted that the signs concerning Israel's reformation were all written before the return from the Babylonian Exile. As such, the Zionist perspective must leap over immense hurdles. First, they must prove that the prophecies concerning a return from exile do not refer to the end of the Babylonian Exile. Second, anything passing beyond this filter must be shown to not be about Christ's spiritualization of the Covenant and the new Spiritual Israel. Finally, if, by impressive mental gymnastics, the Zionist makes it past this point, he must shepherd his argument through 2,000 years of history to find fulfillment in the foundation of the state of Israel.

Zionism, while having a consistent worldview, is exclusive of Christianity. While the prophecies heavily mention the Temple, the Messiah, and reformed Israel, either Jesus or the Zionist interpretation can fulfill them— not both. As shown in the New Testament, the Church and its component believers are the New Temple, and any attempt by Chthonic Israel to build a temple in Jerusalem is an affront to the Christian understanding of Scripture. Zionism is centered around Jerusalem as the capital of the Jewish homeland due to the religious irredentist push to construct a so-called third temple on Mount

Zion. The end goal is in the name.

Jews exiting their exile and returning to the Holy Land has always been contingent on repentance. Now that the Holy Land is spiritualized in the form of the New Covenant, a return to the physical location of the Holy Land is pageantry at best and blasphemy at worst. The very name “Israel” is deceptive, as the physical Israel was destroyed and lost to history in the 700s B.C., along with ten of the twelve tribes. If the Jews of today can claim any lineage stretching back to Biblical times, at best, it can be to the Kingdom of Judah, not Israel. Choosing to call their modern ethnostate “Israel” is to deliberately and deceptively commandeer the prophecies concerning Jesus and Spiritual Israel. The Zionists claim that modern Israel’s existence is entirely necessary for Jesus’ return under their system of eschatological interpretation. By this mechanism, the philo-semites hold the Church hostage to a foreign and hostile power. If modern apostate Israel is the fulfillment of prophecy, Jesus cannot be.

Shifting to the New Testament, we contended with the question of Jesus’ ancestry. A common trope of philo-semites will be to point to Christ’s Jewish heritage as an antidote to anti-semitism; however, this neglects the divinity upon which Christianity hinges. At best, Jesus’ makeup was only 50% Jewish by his maternal line. Under the geniture laws of the day, Jewish heritage was by the father’s ancestry, not the mother’s. Jewishness being determined by the mother

is a later Talmudic innovation. As such, Jesus was not a legal Jew if one agrees with His divinity. Granted, Christ was fully man and fully God. Regardless of the minutiae of this debate, the claim that Jesus was a Jew is always made in bad faith to browbeat over anti-semitism.

The claim that Jesus was a Jew also comes with a religious component. However, Christ spent much of His ministry opposing and being opposed by organized Jewish religion. Specifically, the Pharisees remained a continual thorn in His side. As stated earlier, this same group became the foundation for what we know as mainstream Judaism today. When Jesus broadly criticized the Pharisees, the rebukes hold to this day and are best exemplified in the Eight Woes. One of Jesus' most neglected sermons, the Woes, laid out critical truths about the Jews and their teachings: they are hypocrites, sons of hell, blind guides, nitpickers, full of robbery, whitewashed tombs, offspring of vipers, and murderers of the prophets. Furthermore, He affirms the concept of generational guilt in the absence of repentance. The Eighth Woe describes that Jewish rejection of Jesus and the prophets was foreordained. Paul clarifies that the Jews were destined to serve as objects of divine wrath so that God's patience and providence could be glorified. Due to Jewish unrepentance, they are also destined to oppose the Lord's Church.

Jesus' negative interactions with organized Jewry continued throughout His whole ministry. He

encountered especially stiff opposition and threats of violence when He signaled the predestined shift of the Covenant to the Gentiles in Luke 4:24-28. In response to the Jews who sought to rely on their ancestry for salvation, Jesus affirmed that being a son of Abraham was a spiritual attribute, not a physical one. The Jews continued to plot to kill Him for his perceived blasphemy. Just as today, they paid homage to their racial self-worship while neglecting the matters of God. Christ confirmed that one's spiritual father is Satan when opposing God's ministry. The Pharisees and their spiritual progeny were the targets of this scathing criticism. By plotting and spreading misinformation, the Jews sought to stir up the populace against the Truth. When this failed, they resorted to murder.

The culpability for Jesus' murder remains an ethnic and generational mark of guilt upon the Jews. This guilt is not some simpleminded anti-semitic canard: it is recorded in Scripture that the Jews accepted the blame for His crucifixion and gladly passed on this curse to their offspring. Pontius Pilate, the Roman governor, tried to keep Jesus from being killed. Christ affirmed that the Jews who handed Him had "the greater sin." As shown in the Eighth Woe, Jesus affirmed generational guilt for the murder of the Lord's messengers. Recent attempts at pinning the blame for Jesus' murder on the Romans are bad-faith attempts to sidestep collective Jewish burden for their deicide.

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The Jewish opposition to the Truth did not stop at Jesus' death. As the Book of Acts recounted, organized Jewry presented the gravest threat to the early Church's survival. They arrested Peter for spreading the Word and received a further rebuke for their killing of Christ. Later, the Jewish religious authorities confronted Stephen for his preaching of the Gospel. After being unable to contend with his arguments supporting Christ, they resorted to lies and misinformation. Ultimately, Stephen gave an in-depth history of Jewish spiritual adultery and unfaithfulness, leading to his murder. Presiding over his martyrdom was a man named Saul, later called Paul. Jesus appeared directly to this man, turning him from his Christian-hating Jewish ways and playing a critical role in spreading Christ's message throughout the Mediterranean world. Shadowing his every move was the specter of organized Jewish opposition that engaged in a coordinated campaign of defamation, incitement, and lawfare to hamper the spread of Paul's ministry to the Gentiles and diaspora. These tactics survive today whenever anyone opposes Jewish power or speaks legitimate criticism of their behavior.

The early Church suffered Jewish subversion within the congregation as well. Much of the New Testament addresses the tension between the Judaizers and the new converts. Jewish believers attempted to secure a privileged ethnic position for themselves based on their adherence to the Law of Moses and their lineage to Abraham, something Jesus predicted in the

parable of the workers in the vineyard. The imposition of Jewish ethnic supremacy is among the Church's oldest and pernicious doctrinal mistakes. The “party of the circumcision” also sought to impose their practice on the new converts, a conflict that grew so that Paul had to confront Peter over his shunning of Gentile believers. Just as the adherents of the Covenant are “circumcised of heart,” the true heirs to the promise are those who do as Abraham did.

The various letters of the New Testament have lengthy sections detailing that Gentile believers shared equally in the inheritance of Abraham, a claim made to the exclusion of unbelieving Jews. Abraham's progeny are those who act by following his faith in God. Given the Lord's infinite foreknowledge, He knew the Jews would reject Jesus and their inheritance, which means that the promises to Abraham were made with the Church in mind. Jews attempting to secure a separate arrangement with God assault the divinity of Jesus and His fulfillment of the Old Law. Christ fulfilled God's promise that Abraham's seed would bless the world. Paul notes that the text does not say “seeds,” meaning only Jesus can be the fruition of this prophecy.

Jesus describes the Jews as renouncing their inheritance due to their persecution of the prophets and the murder of the Messiah, as illustrated in the parable of the Landowner's Son. In this parable, the tenants kill every messenger of the Landowner and, ultimately, His Son. In response, the Landowner casts

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out the wicked tenants and gives the land to “a people producing its fruit,” illustrating two things: First, it shows the transient nature of Jews in the Covenant. They are described as tenants just as they are in Leviticus 25:23. Second, it affirms that the Church and its constituent Elect have entirely replaced the apostate Jews. One may know the Chosen People by their fruit.

Jews who rely on their ancestry alone for salvation or favor with God rest their fate on a broken foundation. Paul states that the only Jews the Lord did not reject are those He foreknew. In other words, unlike the preserved remnant, those who did not assimilate into the New Covenant were cast out into spiritual exile (Romans 11:2-6). If modern apostate Jews were truly Abraham’s sons, they would do as Abraham did. Just as in the Old Covenant, those in the New Covenant are known for producing the fruits of the Spirit. Works do not bring about salvation but are instead an indication of it.

Scripture also confirms that the Church is Israel. A separate covenant with an apostate people would indicate an internal dividedness of God’s plan. Not only is this view anti-Biblical, it is anti-Christ. If Jesus did not bring about the completion of this work, His divinity would be lacking. Peter, who formerly shunned the Gentile believers, repented of this evil and stated that Christians are a royal priesthood, set apart as God’s own possession. This language can only apply to the Lord’s Chosen People. Stating that this group can be any other than the Church is to set up a

false idol and deny the saving work of Christ.

With the identity of the heirs firmly established, one can look at the promises to Abraham with new eyes. All the false justifications for Zionism and Jewish supremacy come crashing down under the burden of Scripture. The blessing from Abraham's seed is Jesus. The Lord predestined that the patriarch would become a father to many nations through the Gentile Elect. The geographic extent of the land promised never came to fruition under any physical kingdom of the Old Testament. If the Church is the full legal heir of Abraham, Chthonic Israel cannot be owed Palestine nor any further conquest. While I am not advocating for a physical crusader state in the modern era to fulfill this prophecy, I show that the Jews cannot possibly be owed this land. Moreover, the far more critical spiritual inheritance is solely owed to the repentant Elect. This is the final blow to Jewish idolatry in the Church.

One must form a complete picture of Jewish-Christian relations. If Jews presented such a threat in and outside the Church, can they be Christians at all? The answer is a complicated "yes." While the first converts and Church fathers were originally Jews, they had to abandon that identity in the New Covenant. Jewish conversion is weighed down by 2,000 years of opposition to the Church in our present age, making the abandonment of Jewish identity (religious and ethnic) all the more critical. The crux of being Jewish is opposition to and denial of Christ's divinity. False

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Jewish converts are a standard infiltration route and have presented significant problems throughout the Church's history. A Jew can only be a Christian to the degree that he abandons all it means to be a Jew. The small portion of ethnic Jews who will ever do this are what Paul refers to in Romans 11:25-27: the culmination of their final Jacobean Cycle and choice of repentance or total destruction.

A WARNING

Scripture depicts the willingness of God to cut off His former Chosen People due to idolatry and spiritual adultery. The Lord shows no partiality. If a people served God faithfully in the past but strayed from the path, they will be excised in the same manner. Paul clarifies this reality:

Romans 11:19-22

19 You will say then, "Branches were broken off so that I might be grafted in." **20** Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; **21** for if God did not spare the natural branches, He will not spare you, either. **22** See then the kindness and severity of God: to those who fell, severity, but to you, God's kindness, if you continue in His kindness; for otherwise you too will be cut off.

We should be cautious of our precarious position as God's Elect among the Gentiles. The Lord's kindness and severity should bring about trembling submission to His power. In the history of the Church, one can see the rise and fall of people groups who once professed Christ. When a branch becomes unfruitful, the Lord cuts it off. As shown in the Jacobean Cycles, God is patient and longsuffering. However, we should be fearful of the point when divine patience runs out. Regardless of any previous benefit to a kingdom, God will cut off the unproductive branches.

THEN WHAT ARE WE TO DO?

When John the Baptist proclaimed that every tree that did not bear fruit would be cut down, the crowd begged, "then what are we to do?" (Luke 3:10). When confronted with potentially world-shattering truth, a sense of loss or anger may overtake the reader. No doubt, many are asking, "What do I do with this information?" The Christian response to Jewish influence should not be tolerance and understanding. Instead, we ought to "drive out the slave woman and her son, for the son of the slave woman shall not be an heir with the son of the free woman" (Galatians 4:30). This is not a simple guideline or request. The language of this passage is an imperative command to drive out those who would usurp God's Covenant.

Return to our central query: Who are God's Chosen People? The body of evidence presented from

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Scripture should make the answer abundantly clear. Your response to this information depends on how you were when you first approached it. If you were an unbeliever because you correctly diagnosed the Church as a Judaized mess, you can set this aside and join the Covenant with a clear conscience. You can approach the Father just as you are, redeemed in Christ's sacrifice. You no longer have to worry that you serve Jewish interests or are somehow compromising your conviction. If this was your last hurdle to accepting Christ, I pray you can set aside your previous misgivings and join the flock.

If you approached this text as a Zionist, Judaized Christian, I pray that God has opened your eyes to the deception you have been under. I know the road ahead is difficult. The internal policing you have been doing in your mind is a habit not easily broken. I know from first-hand experience. I used to be the most ardent defender of the state of Israel and the Jewish people because I feared that God would curse me if I let anti-semitism go unchallenged. My mind was held hostage under this system of Judaizing propaganda. I was its worst acolyte. I corrected people for anti-semitism more than I corrected them for sin, and I thank God that He redeemed me from this wickedness. If you are a Zionist Christian, be patient as the poison is detoxed out of your mind. It took years for me to shed the idolatry fully. The Lord brought me, one of the worst Judaizers and idolaters, out of this bondage. He will surely redeem you as well.

If you are scared of the implications for Jews if the world sees them as depicted in the Bible, put this aside. I do not advocate for violence in this book or my thoughts; this is a spiritual battle and will be won with the Word. No doubt, some readers will be fearful that another holocaust will be perpetrated if anti-semitism is allowed to spread unabated. Addressing the holocaust question is well beyond the subject of this book. However, any perceived offenses against Jews in the past do not give them license to act without consequences in our present day. If the Jews act wickedly, Christians should oppose this behavior— and name it. Any browbeating over the holocaust is done in bad faith to shield Jews from criticism. It is no small wonder that it is illegal to question this historical event in sixteen European countries and Canada where they hold power.

Philo-semites will claim that anti-semitism always arises out of nowhere, with Jewish behavior contributing nothing to the tensions. They will point to stories like Esther as proof of this fact.⁴³ In the case of Esther, the forces of evil sought to cut Jesus' ancestral line short. Negative group behavior cannot be overlooked in the instances of anti-semitism, even in the Bible. Haman's malice towards the Jewish people

⁴³ It should be noted that the Jews were following God's Law at this time, not Talmudic Jewish custom. The Judaism of the period after the destruction of the 2nd Temple until now is vastly different from the Old Testament Covenant. It is a different religion.

came from his spite towards Mordecai personally. It should be noted that Mordecai did not behave in the typical ways that elicit anti-semitism. He supported the King, warned him of danger, and sought to benefit the host nation. The opposite of this behavior is the root cause of anti-semitism. For their negative collective behavior, Jews have been expelled hundreds of times throughout history.

One must learn to be impervious to accusations of anti-semitism, especially if raised in a Dispensationalist or Evangelical household, as the deconstruction of this term's power is critical to speaking the truth. Due to its overuse and fluid definition, the term loses much of its utility. In our present age, anti-semitism simply means speech that Jews do not like. If speaking the truth earns you this label, so be it. There will always be libel spread about God's faithful.

If you are a Christian and are fully convinced of the arguments in this book, you are under obligation to correct the idolatry where you find it. Passivity is no longer an acceptable response. I myself am guilty of this "live and let live" mentality and am preaching as much to myself as to you. I understand the fear of being cast out, but understand this: if your so-called brethren would cast you out for not bowing down to a foreign idol, they were never your brethren. I know the immense courage it requires to speak up about this subversion, but to whom much is given, much is expected (Luke 12:48). If God has opened only the

door for you to speak anonymously online about this idolatry, you must do so. If the Lord has provided the financial independence to speak boldly and publicly without fear of losing income, you must do that. Rise to the highest level you can, and do not squander the opportunities God gives you. This book will arm you with the facts needed to speak confidently. Armed with this information, confront your pastor once more over our central query. You will encounter one of several responses:

If your pastor rejects the arguments in this book, he denies the Scripture they are based on. This is not to elevate my writing to the level of Scripture. Rather, I let the Bible answer our central question with my commentary interspersed. The philo-semite must surmount immense cognitive dissonance to contend with verses such as Galatians 3:6-9, Galatians 3:26-29, Romans 2:29, Romans 4:13-15, 2 Thessalonians 2:14-16, and many more passages where the text explicitly states that the Church and Israel are one. The only “Israel” that remains separate is the Chthonic branch. If your pastor cannot be shown the error of his ways by Scripture, what business does he have being a pastor? Moreover, what business do you have being his parishioner? If you attend a Jew-worshipping congregation, you endorse their idolatry. If you tithe to this church, you fund it. Worse still, the money you donate will likely be used to support the apostate nation of Chthonic Israel if your pastor is a philo-semite. Just as God credits the good done by donated

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money to the donor (2 Corinthians 9:10-11), He will surely credit the evil if you knowingly fund a church that harbors this idolatry.

If your pastor hears and accepts the Truth but refuses to preach on it out of fear, this man is a coward and a liar. We cannot afford to mince words: If a man knows the Truth but refuses to speak it for fear of offending his congregants or denomination, he is as much a party to the idolatry as the pastor who truly believes the propaganda. There will be immense backlash when pastors find the courage to speak out against Jewish subversion of the Church, coming as boycotts, lawfare, and persecutions of all kinds. They will compare you to Hitler, accuse you of committing a holocaust, and seek to pressure your family. When they find they cannot intimidate you, they will resort to violence. They will seek to kill you, just as they killed the prophets. I understand the weighty burden of this ultimatum and fully understand when many do not talk about the Jewish stranglehold on the Church out of fear. Yet Pastors are held to a higher standard than the individual congregant. If a pastor cannot bear up under the strain, he ought to leave the ministry. Either speak the truth or let one with more courage lead your flock.

2 John 1:10-11

10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; **11** for

the one who gives him a greeting participates in his evil deeds.

“This teaching” refers to preaching Christ in verses 8-9. If someone does not affirm Christ, the Church should not even give him a greeting. They cannot be permitted to speak in the house of God. A pastor should never let a rabbi teach in their church any more than a devoted acolyte of Satanism. If your pastor repents of the idolatry he previously preached and spreads a Christ-centered Gospel again, God will indeed bless you for your effort. The seed you supply to the sower will be counted as your own harvest. The Church and its congregants are the Temple. If even one Church casts out the idols, you have personally laid your brick in the rebuilding of the Temple of God. This is what is meant when Jesus commanded, “store up for yourselves treasures in heaven” (Matthew 6:20). This path is one of poverty and ostracization. One will find whom he truly serves when the dopamine drip of money and safety is stripped away. If your pastor takes up the mantle to fight this titanic battle, pray for him daily. This is the third outcome. The full-throated speaker of the truth is worthy of all support and respect.

Standing up against Jewish subversion can be done with the complete confidence of Church history behind you. Until the Dispensationalist usurpations of the past century, dominant doctrine dictated the exact attitude towards the Jews described in this book,

something Scripture yields quite obviously. The Jewish opposition to the Church has been addressed *ad nauseum* throughout its history:

Justin Martyr (100-165):

The custom of circumcising the flesh, handed down from Abraham, was given to you as a distinguishing mark, to set you off from other nations and from us Christians. The purpose of this was that you and only you might suffer the afflictions that are now justly yours; that only your land be desolated, and your cities ruined by fire, that the fruits of your land be eaten by strangers before your very eyes; that not one of you be permitted to enter your city of Jerusalem.⁴⁴

Origen of Alexandria (184-253):

Their rejection of Jesus has resulted in their present calamity and exile. We say with confidence that they will never be restored to their former condition. For they have committed a crime of the most unhallowed kind, in conspiring against the savior.⁴⁵

⁴⁴ Justin and Thomas B. Falls, *Saint Justin Martyr* (Catholic University of America Press, 2008), 172–177.

⁴⁵ Poliakov Léon, “Antisemitism and Early Christianity,” *The History of Antisemitism* (University of Pennsylvania Press, 2003), 23.

MARK TIME

The Emperor Constantine (272-337):

Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way.⁴⁶

John Chrysostom (349-407):

Shall I tell you of their plundering, their covetousness, their abandonment of the poor, their thefts, their cheating in trade? The whole day long will not be enough to give you an account of these things. For I am persuaded to call the fasting of the Jews a table of demons because they slew God.⁴⁷

Augustine (354-430):

Judaism is a corruption. Indeed Judas is the image of the Jewish people. Their understanding of the Scriptures is carnal. They bear the guilt for the death of the savior, for through their fathers they have killed the Christ.⁴⁸

Peter the Venerable (1092-1156):

Yes, you Jews. I say, do I address you; you,

⁴⁶ *Vita Constantine* 3.18.

⁴⁷ Kim Paffenroth, "Judas the Villain," *Judas: Images of the Lost Disciple* (Westminster John Knox Press, 2001), 38.

⁴⁸ Stuart Cunliffe, "Two Thousand Years of Christian Antisemitism," *Everlasting: God's Faithfulness to Israel* (Wipf & Stock, 2020), 7.

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who till this very day, deny the Son of God. How long, poor wretches, will ye not believe the truth? Truly I doubt whether a Jew can be really human...I lead out from its den a monstrous animal, and show it as a laughing stock in the amphitheater of the world, in the sight of all the people. I bring thee forward, thou Jew, thou brute beast, in the sight of all men.⁴⁹

Martin Luther (1483–1546)

They should be deprived of their prayer-books and Talmuds in which such idolatry, lies, cursing, and blasphemy are taught...their rabbis must be forbidden under threat of death to teach any more.⁵⁰

John Calvin (1509-1564)

Their [the Jews'] rotten and unbending stiffneckedness deserves that they be oppressed unendingly and without measure or end, and that they die in their misery without the pity of anyone.⁵¹

⁴⁹ Mark Whitehead and Bert Spann, "Introduction," *Having Our Head, Heart, Hands, and Feet ALL IN for Jesus Christ*, 1st ed., Mark Whitehead and Bert Spann (2018), 30.

⁵⁰ Luther, M. (1543). *The Jews and their Lies.*, 10.

⁵¹ John Calvin, excerpt from "Ad Quaelstiones et Objecta Juaei Cuiusdam Responsio," *The Jew in Christian Theology* (North Carolina and London: Gerhard Falk, McFarland and Company, Inc., 1931)

This collection of writings from various Church fathers throughout the millennia shows that Jewish opposition to the Church has been a continual problem. It has been addressed consistently and firmly, with the only notable exception being the rapid shift in the last century. The sentiments above represent an even more extreme response to Jewish influence than I am advocating for. I am simply asking the faithful of God to root out the idolatry so prevalent in the Church. The Church fathers illustrate how much of a radical shift Dispensationalist theology is from the rest of Christian history. Given how much veneration Jews receive in this new system, one could argue that Dispensationalism is a unique, separate religion from Biblical Christianity, something Jesus predicted in the parable of the weeds of the field:

Matthew 13:36-40

36 Then He left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the weeds of the field.” **37** And He said, “The one who sows the good seed is the Son of Man, **38** and the field is the world; and as for the good seed, these are the sons of the kingdom; and the weeds are the sons of the evil one; **39** and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. **40** So just as the weeds are gathered

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up and burned with fire, so shall it be at the end of the age.

This passage refers to many heresies and false converts over the years. While it can be applied to many situations in Church history, the parable accurately depicts the “leaven of the Pharisees,” which has led many astray. Those who impel their congregations to worship the false god of the modern apostate nation of Israel and its diaspora will be “gathered up and burned with fire.” Jesus predicted that the Church would one day be heavily infiltrated when it grew to an unnatural size:

Luke 13:18-20

18 So He was saying, “What is the kingdom of God like, and to what shall I compare it? **19** It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and the birds of the sky nested in its branches.”

A mustard seed seldom grows into a plant more extensive than a bush. Necessarily, Jesus is predicting some kind of unnatural largess. Birds also typically represent evil in Jesus’ other parables. Moreover, many birds were considered unclean in the Jewish tradition of the time. In every other parable, the birds are depicted as forces of evil. This parable should be treated no differently. Chris is warning of a time

when the Church will grow so large that unclean birds will nest among its branches.

Luke 13:20-21

20 And again He said, “To what shall I compare the kingdom of God? **21** It is like leaven, which a woman took and hid in three sata of flour until it was all leavened.”

Here, Jesus reiterates the future corruption of the Church. Three sata of flour is equivalent to approximately 48 lbs. Once again, Jesus is depicting a bloated organization. One should recall the use of the term “leaven” to refer to the teaching of the Pharisees and, more broadly, to sin in the Passover tradition. The leaven is hidden within the flour and soon permeates the whole store. The two parables of the mustard seed and the leaven indicate a mass subversion of the Church at the point when it has grown to an unnatural size. The leaven of the Pharisees is still alive, just as it was in Jesus’ time. The current state of the Church in its idolatry closely fulfills this parable.

The men who stand against the subversion of the Church are the heroes of our time. God has placed you strategically to join the fight if you see no one else taking up the mantle. The Lord calls out to the Churches: “Who among you shall rebuild My Temple?” Jesus laid out what the proper response to the subversion of the Temple of God should be:

Matthew 21:12-13

12 And Jesus entered the temple area and drove out all those who were selling and buying on the temple grounds, and He overturned the tables of the money changers and the seats of those who were selling doves.

13 And He said to them, “It is written: ‘My house will be called a house of prayer’; but you are making it a den of robbers.”

If you are convicted of the seriousness of the situation, you must act. You must speak the truth. If need be, start your own Church— shaking the dust off your feet as you leave your former congregation.

Now, may the Lord bless you and keep you.
May the Lord cause His face to shine upon
you and be gracious to you. May the Lord lift
up His face to you and give you peace.
Amen.

A c k n o w l e d g m e n t s

God placed in my path a cadre of Christian men who helped make this project a reality. Their reward is in heaven, and they are a credit to their people.