

This book analyzes the doctrines and arguments of Universalism, a theological concept that has long been discussed and debated within Christendom.

Universalism is the belief that all people without exception will eventually receive God's love, grace, salvation, mercy, and election as sons of God.

It is obvious that this matter will have a profound affect on how people perceive God in their own lives; and consequently how they will perceive many social and political matters as well. This thus is an issue which everyone must correctly understand.

A deciding point in Universalism is whether the God of the Bible, the God of Israel, is the God of all peoples. If one says that He is, they are left with either a great contradiction, or are asserting that there has been a great change in the ways of God. Proving that this great change has occurred or will occur is a major stumbling block for Universalists.

It is the author's contention that many of the doctrines of Universalism are derived from the personal beliefs of desires of men, not from what God has stated, has done, or has promised to do. When people are guided by their inner nature and feelings instead of by God's Word or Spirit, it results in the religion of Humanism. This is the foundation for much of what is called Universalism.

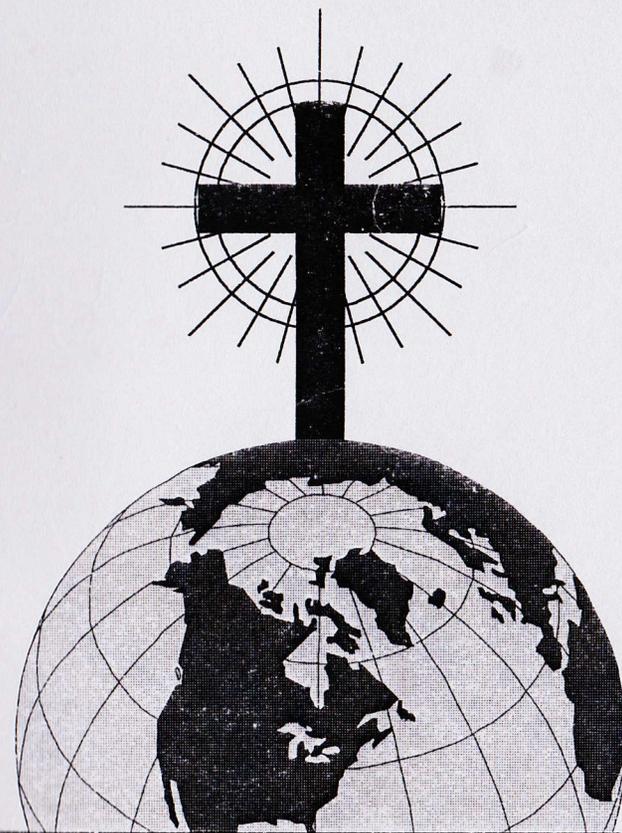
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IS UNIVERSALISM OF GOD?

C. A. Weisman

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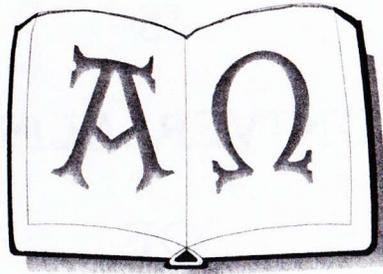


IS
UNIVERSALISM
OF
GOD?

*A theological study into the nature of God's
position and relationship towards
all men and races.*

by

Charles A. Weisman



The word which God sent to the children of Israel, preaching peace through Jesus Christ.

—Acts 10:36.

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History and Background

When we talk about the subject of Universalism in theological terms most have some idea of what it means, or at least have heard of the concept. The issue is an old one which has been often debated and discussed. Perhaps we should start with a basic definition of Universalism:

Universalism: The basic doctrine of Universalism centers about the belief that all men will finally be saved. This doctrine is of ancient origin and has existed among many of the schools of Christianity. There are biblical passages in both the Old and New Testaments which are interpreted as furnishing Scriptural authority for the belief. Such men as Clemens Alexandrinus, Origen, Diodorus, Theodore of Mopsuestia and others laid the foundations for the system. They taught that punishment was remedial, that the nature of God was love, and that the Divine mercy could not be satisfied with partial salvation or everlasting punishment.

The doctrine became heretical about the sixth century and was largely neglected during the Middle Ages. It was revived during the latter part of the 18th century, and became wide-spread during the 19th and 20th centuries.

The modern movement of Universalism originated in England, being a logical development of anti-Calvinistic teaching. It carried the Wesleyan system of free grace to the point where the grace of God would be accepted by all.¹

¹ *An Encyclopedia of Religion*, ed., Vergilius Ferm, Philosophical Library, New York, 1945, p. 805.

As indicated in the quote, Universalists often refer to early "Church fathers" from the 2nd to 5th centuries to support their doctrine. Let us see what they really had to say on this matter. **Justin Martyr** (160 A.D.) believed that the wicked would be condemned to an *everlasting* punishment, and will eventually be *annihilated*. So he was not a Universalist. **Polycarp** (155 A.D.), when undergoing his martyrdom before the Proconsul, said to him, "You evidently do not know of the fire of the judgment to come and the eternal punishment, which awaits the wicked."² This is not Universalism. The eminent father, **Irenaeus** (180 A.D.), thought that at the end of the world, the unjust would be sent into *inextinguishable* and *eternal fire*; and contends they will finally be annihilated.³ So he was another non-Universalist. **Tertullian** (220 A.D.), taught the endless punishment of the wicked, which is not a universalistic doctrine.

Clement of Alexandria (190 A.D.) is claimed by Universalists to support their doctrine, where he says: "Punishment is, in its operation, like medicine, it dissolves the hard heart, purges away the filth of uncleanness, and reduces the swellings of pride and haughtiness; thus restoring its subject to a sound and healthful state."⁴ This obviously pertains to punishment here and now, and is not about future punishment or ultimate salvation. Thus Clement was not a Universalist. **Origen** (230 A.D.) is the most popular figure of the early church cited by Universalists. However, several of the doctrines of Origen are due to "heretical interpolations of his writings." Among these are his alleged teachings of Universalism, such as "the punishment of devils and of the damned will continue only for a time," and will then be restored.⁵ Thus Origen cannot be cited as a supporter of Universalism.

² *The Martyrdom of Saint Polycarp*, 11:2.

³ *Against Heresies*, Lib. v. cap. 27.

⁴ *Pedagog*, i. 8.

⁵ *The Imperial Reference Library*, ed. Charles S. Morris, Syndicate Pub., 1899, vol. V, p. 2281.

Universalism actually began among heretical and Gnostic elements in the 2nd, 3rd, and 4th centuries A.D. In the 4th century, it was picked up by several Christian figures, such as **Gregory**, Bishop of Nyssa (370 A.D.). The doctrine of Universalism was condemned as a heresy by the Fifth General Council at Constantinople in 553 A.D.

When the Reformation took its rise, Universalism was denied by nearly all Protestants, but was defended with great zeal by the Anabaptists in England. The doctrine of Universalism had gained so much momentum that it was judged necessary to introduce a special condemnation of it in the 42 Articles of the English Church. In 1648, Parliament passed a statute, prescribing the punishment of death upon those who denied the doctrine of a future punishment; or, if they held to the final salvation of all men, they should be seized and imprisoned until they gave sufficient sureties that they would no longer teach the doctrine.

The persecution of Universalists in England drove some of them to America, where a number of universalist ministers established themselves in the New England colonies. The doctrine spread within the Congregational churches over a period of several generations. The older Calvinism inherited from the Puritan forebears gradually gave way before the influence of liberal ideas carried from England between the covers of books and tracts of Arminian churchmen.⁶

The basic concept of Universalism became fairly wide spread and eventually became the basis of a separate denomination.

The doctrine [of Universalism] is old, but no organized body of believers took it as a distinctive feature of their church until modern times. The Universalist denomination in the United States originated with John

6 Arminianism takes its name from the Dutch theologian Jacobus Arminius (1560-1609), who denied the truth of the Calvinist doctrine of predestination and insisted that men, cooperating with divine grace, could achieve salvation.

Murray, a convert to Universalism as taught by James Reily in England. Murray settled in Gloucester, Mass., where there arose (1780) the first Universalist church in the United States.⁷

Another sect that made Universalism a major part of its theology was the Unitarian church which emerged in the early 1800's. The Unitarians believe in the perfectibility of all men, and do not believe in the Deity and worship of Christ. In addition to these two denominations, there were also a number of ministers who preached the basic concept of universal salvation but who belonged to other church organizations.

The Universalist church grew to considerable numbers by the late 19th century. Consequently, Universalism was the subject of much discussion and debates, and errors existed on both sides. Nearly all of the discussion and debates on Universalism centered around the concept of future punishment. The Universalists asserted that Jesus made complete atonement for all sin, and so there is no need for a future punishment.

The denial of such punishment is what brought continual condemnation of the doctrine of Universalism and classified it as heretical. Consequently, some Universalists started to acknowledge a future punishment but denied that the Scriptures taught it was eternal because the word *everlasting* in the Greek does not always mean "forever without end." Instead it can mean a limited period of time, and so ultimately all souls will be saved and be in the presence of God. Those who opposed the universalist position claimed that if the Bible does not truly mean punishment "forever without end," then it does not mean peace and happiness forever without end. Consequently, if Universalism is true, then there is no true salvation for anyone.

Other Universalists state that there is no final annihilation, because punishment is only remedial. Thus it is said that,

7 *The Columbia Encyclopedia*, Second Edition, 1950, p. 2042.

God's judgments are always corrective in nature, not ultimately destructive. Yet the judgment God brought with the Great Flood of Noah's time was destructive. God's judgment on Sodom and Gomorrah was not to correct the evil ways of the inhabitants, it was to destroy them. The judgments God gave us to apply to the murderer, rapist or kidnaper was to destroy them, not to put them in a correctional institution. Eliminating these type of people is God's way, to correct them is man's way. Christ's judgment on His enemies was that they be destroyed (Luke 19:27). This then is another faulty argument of Universalists.

Universalism has evolved beyond the traditional topics of salvation and future punishment, and now covers many other theological issues and topics. What Universalism has been and has evolved into can be summarized in the following beliefs and principles:

- The universal fatherhood of God—all men are God's children.
- The final harmony and reconciliation of all souls with God—God loves everyone and has mercy on everyone.
- All souls will be saved and united with God in eternity.
- The brotherhood of mankind—the unity of the races.
- Anyone can become one of God's elect or chosen people by their belief or acts.
- The grace of God is for those who chose to accept it, and is not restricted by God to any group of people.
- All persons and races can be redeemed.
- Jesus changed God's plan of dealing with a specific lineage of people and has establish a universal church that is open to all races.

These theological concepts have gradually become a part of many modern Christian denominations. The topic of Universalism in the 4th and 5th centuries did not specifically involve the issue of race, and was only lightly touched upon in the 18th and 19th centuries. However, modern Universalism

makes race a special issue, and covers many areas in which God and the Bible are claimed to be universal.

Theological universalism is also related to political universalism, since the religious tenets of a people affect their political and social tenets. With theological universalism the bottom line is that ultimately all are equal in the eyes of God. With political universalism all are equal in the eyes of the state or the government. The modern concepts of theological universalism have helped to support many social and political concepts which are harmful and destructive to our lives. These concepts include multiculturalism, pluralism, humanism, egalitarianism, socialism, integration, interracial marriage, universal suffrage, universal citizenship, welfare, so-called "hate crimes," and a one-world order. Theological universalism also affects the way we perceive history. This is why many will believe America was founded as a pluralistic nation, or that Negroes in Africa had great civilizations.

Now it should be pointed out that there are some concepts in Scripture which are universal. For instance, God is the universal creator (Gen. 1), and thus is the creator of everyone. All men of all races can claim that the God of the Bible is their Creator. But so can a horse, a cow, a snake or an ameba make such a claim. Further, the idea that God owns everything on earth is another universal concept in Scripture (Gen. 14:19,22; Psa. 50:10). Also, Adam was made "of the dust of the ground" (Gen. 2:7); but all life forms are made from the elements of the earth. There are other issues in the Bible which, as we will see, are universal but in a limited or qualified sense. But man often seeks to go beyond what the Bible specifies or limits.

It is the more modern aspects of Universalism which will primarily be addressed in this book. We thus will analyze various verses or doctrines which are claimed to make the Bible and God's ways universal over all men, races and nations.

Racial Exclusiveness in the Bible

There is a major theme or concept within the Bible which most fear to think about. Some ignore this concept, others deny it, and many even hate it and will adamantly argue against it since it conflicts with their indoctrination or personal beliefs. This major theme of the Bible is God's exclusive dealing with a certain people or racial group. Some will acknowledge the concept of a "chosen people" only because they erroneously think that Israel rejected Christ and so God has turned and "adopted" them, being non-Israelites, as His people. But if God was and remains today racially exclusive, then the main core of the theology of Universalism is groundless.

From the very beginning of history God had stated that He was mainly interested in one specific lineage of people, and would be a God only to them and their descendants and not to any other people. The beginning of the Bible lays the foundation for many of the themes, concepts and principles that follow, including its racial exclusiveness and the nonuniversal nature of God. The beginning (Genesis) states these postulates in regard to God's relationship to a specific seed or race of people:

Gen. 9:9 — And I, behold, I establish my covenant with you [Noah], and with your seed after you.

Gen. 12:7 — And the LORD appeared unto Abram, and said, Unto thy seed will I give this land.

Gen. 13:16 — And I will make thy seed as the dust of the earth.

Gen. 17:7 — And I will establish my covenant between me and thee [Abraham] and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen. 21:12 — for in Isaac shall thy seed be called.

Gen. 22:17 — And thy seed shall possess the gate of his enemies.

Gen 35:11— And God said unto him [Jacob], I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

Gen. 26:4 — And I will make thy seed to multiply as the stars of heaven.

Gen. 28:14 — And in thee and in thy seed shall all the families of the earth be blessed.

Gen. 45:7 — And God sent me [Joseph] before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Gen. 48:4 — I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

These verses and many more tell us that God was going to have certain dealings with a specific people. He would multiply them, have a covenantal relationship with them, bestow material blessings upon them, give them land, protect and deliver them from harm, love them, and be their God. The reason is not because these people were good, great or godly, not because they would accept Jesus in their heart, not because they were religious, but because they were of a particular seed line, a certain heritage or race. It is apparent that one's lineage is very important to God. One might even say God has an obsession with genetics and genealogy, or that He is racially minded.

If someone wanted to know if God would bless them, deliver them, or be their God, they would have to answer the question, "what is your genealogy?" This is important because God never said He would do these things for any people or racial group

other than Israel. That God's relationship, blessings and promises would follow a particular seed line is a hard pill for many to swallow. But this theme of God's racial exclusiveness continues on throughout the entire Bible. The chosen seed line is known as Israel, or the Israelites, and they are the only people that are God's people:

Deut 4:37 —And because he loved your [Israel's] fathers, therefore he chose their seed after them.

Deut 7:6 — For thou art an holy people unto the LORD thy God: the LORD thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth (and **Deut. 14:2**).

Deut 10:15 —The LORD delighted only in thy fathers, to love them, and he chose their seed after them, even you above all people, as it is this day.

Deut 32:9 — For the LORD's portion is his people; Jacob is the lot of his inheritance.

Num. 6:27 — And they shall put my [God's] name upon the children of Israel; and I will bless them.

2 Sam. 7:23 — And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself.

1 Chron. 16:13 — O ye seed of Israel his servant, ye children of Jacob, his chosen ones (and **Psa. 105:6-10**).

Psa. 78:5 — For he [the LORD] established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

Psa. 135:4 — For the LORD has chosen Jacob unto himself, and Israel for his peculiar treasure.

Psa. 147:19-20 — He shows His word unto Jacob, His statutes and his judgments unto Israel. He has not dealt so with any nation.

Isa. 41:8 — But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Isa. 44:1 — Yet now hear, O Jacob my servant; and Israel, whom I have chosen.

Isa. 45:25 —In the LORD shall all the seed of Israel be justified, and shall glory.

Isa. 65:9,23 — And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. . . For they are the seed of the blessed of the LORD, and their offspring with them.

Jer, 31:1 — At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Amos 3:2 — You only [Israel] have I known of all the families [races] of the earth: therefore I will punish you for all your iniquities.

The God of the Bible did not love, know, choose, elect, or have any dealings, covenants or interrelationships with any other racial group on the planet like He did with Israel. The phrase, "God of Israel" is used 200 times in the Bible, but we never see God's named attached to any other people. He is never called the God of the Hittites, Amorites, Philistines, Canaanites, Edomites, or Midianites. Likewise, the God of the Bible is not the God of the Chinese, Japanese, Africans, Eskimos, Polynesians, Indians, Cubans, Mexicans, Hindus, Arabs, or Egyptians. Why? Because they are not Israelites. An Amorite or Canaanite could not claim to be the chosen of God and receive His blessings merely because they chose to recognize and obey Him. God chooses on His own who will be His people. It is not strictly a personal choice.

The concept of a chosen people continues with the New Testament. God still has an "elect, whom he has chosen" (Mark 13:20), and gathers together (Matt. 24:31). Christ told His followers that He has chosen them, not vice versa (John 15:16). Paul proclaims in Ephesians 1:4,5 that God "has chosen us in him before the foundation of the world." Those who would be God's people and Christians were *predestined* by God before they were ever born (Rom. 8:29,30). Those "that are with him [Christ] are called, and chosen, and faithful" (Rev 17:14). Who are these

chosen and elect of Christ? They are of Israel. The New Testament reveals it was written about this particular seed line:

Luke 1:68 — Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

Matt. 1:21 — And thou shalt call his name JESUS: for he shall save his people from their sins.

Luke 1:54-55 — He [God] has helped His servant Israel, in remembrance of his mercy; As He spoke to our fathers, to Abraham, and to his seed for ever.

Matt 2:6 — For out of [Bethlehem] shall come a Governor, [Jesus] that shall rule my people Israel.

Matt 15:24 — I [Jesus] am not sent but unto the lost sheep of the house of Israel.

John 1:49 — Thou [Jesus] art the King of Israel.

Acts 13:17 — The God of this people of Israel chose our fathers.

Acts 26:6-7 — The hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come.

Christians say they are “adopted as sons” and are “New Covenant Christians” because they believe. Paul clearly states that those who are God’s people, and to whom pertains the *adoption* and the *covenants* are “Israelites according to the flesh” (Rom 9:3-4). Peter in writing to the dispersion of Israel states:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light (1 Pet. 2:9).

Christians think that they are chosen because they believe, but cannot point to one verse that states such an idea. Christ states that those whom God has chosen are the ones who believe (John 6:44,65). The New Covenant was not the end of God dealing with a particular seed, since that Covenant was with a particular seed—Israelites (Heb. 8:8). God did not make a New Covenant with a line of “spiritual Israel,” but rather a physical seed.

People can choose whether or not they will serve and worship the God of the Bible, or follow His laws, but they do not choose to make Him their God by doing so. They cannot force God to choose them, or to change His plans, or make them a part of a covenant, or become a “seed” of Abraham.

In every religion that has ever existed, they all have one thing in common, and that is that the people pick or choose the god they will have. But with the Bible and Christianity, God chooses the people He will have, and rejects others, even though they have acknowledged Him (Matt. 7:21-23). God will love some and hate others just based on who they are, not on what they have done (Rom. 9:13). To the humanistic mind this is a horrible and outrageous concept. But those who deny the concept of racial exclusiveness in the Bible are either very ignorant or very corrupt. This clearly is an issue which divides the believers from the deceivers of God’s word.

How do the universalists, humanists and egalitarians get around this blatant fact of Scripture? They simply find some verses that are worded in a general sense, without specifying the Israel people, and will then say, “See, anyone can be God’s people.” As for all the verses that do specify the exclusiveness of Israel they are either ignored, or it is said that they are nullified by the general statements. This desperate and illogical reasoning is the basis for much of their “Christianity.” Since Most Christians want to get around God’s racial exclusiveness, they have to create a universal God who either breaks His word or arbitrarily changes His mind. Some Christians will even assert that God never chose Israel on the basis of race, but Scripture continually shows that He did. It shows that God loved a certain racial lineage (Deut. 7:8;10:15; Jer. 31:3).

Since racial exclusiveness in terms of who are God’s people is a major theme of the Bible, those who deny this fact or argue against it must fabricate and substitute their own doctrines, or misinterpret Scripture to fit their humanistic theology.

Did Moses Marry a Black Woman?

A very common argument raised by humanist Christians and Universalists is that Moses had a black or Negro wife. They say that this gives support to interracial marriages since Moses was a man of God, and God did not condemn the union. The verse they base this upon is Numbers 12:1.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

The point of contention here is not Moses' marriage, but the superior position Moses occupied which brought about the jealousy of Miriam and Aaron. They were merely using the marriage as a pretext to start a campaign against their brother.

Since the term "Ethiopian" is used, many think it is in reference to the Ethiopia of modern times in Africa south of Egypt. However, this is a false assessment. The word "Ethiopian" means "a Cushite, or descendant of Cush."¹ Cush is a region named after the patriarch (Gen. 10:6). The original land of Cush was located in Arabia and Mesopotamia, and one who lived in these lands would be called a Cushite or Ethiopian.

Most authorities recognize that the use of "Ethiopian" in Numbers 12 is in reference to "Arabia,"² or the lower Tigris-

1 *Strong's Hebrew Dictionary*, No. 3569.

2 Matthew Henry, *Commentary in One Volume*, p. 153.

Euphrates valley. This was the land designated as Cush in ancient times. Speaking on this verse one Bible authority states:

An Ethiopian woman—Heb., a Cushite woman—Arabia was usually called in Scripture the land of Cush—its inhabitants being descendants of that son of Ham.³

Concerning the identity of the 'Cushite woman,' modern writers tend to think of the Cassites, east of Babylonia, or, with better justification, of Kusi in North Arabia, mentioned by Esarhaddon of Assyria.⁴ Prof. Davidson says it may be in reference to "the Cassites, a people north-east of Mesopotamia."⁵

The land or country of Cush or Ethiopia was not originally located in Africa, as most Bible scholars acknowledge.

Cush is connected with *Kish*, the ancient city-state in lower Babylonia.⁶

Cush, the name of the territory through which the Gihon flowed (Gen. 2:13), translated Ethiopia by KJV, but in view of the distance of Ethiopia in relation to the Red Sea, the site is probably in SE Babylonia or Chaldea.⁷

In 2 Chronicles 14:9, "Zerah the Ethiopian" refers to a person of "an Arabian tribe."⁸ In Habakkuk 3:7, the term "Cushan," which is derived from the word Cush, is identified with "the land of Midian" which is a "region of Arabia."⁹ Since Midian was one of the sons of Cush, some think that the woman referred to may have been Zipporah, who was a Midianite (Ex. 2:21). Others say this was a second wife of Moses from Cush.

3 Jamieson, Fausset & Brown, *Commentary on the Whole Bible*, Zondervan, vol. 1, p. 104.

4 *Peake's Commentary on the Bible*, Nelson, 1962, p. 259.

5 Davidson, *The New Bible Commentary*, Eerdmans, p. 177.

6 *Unger's Bible Handbook*, Moody Press, 1980, p. 53.

7 *The Zondervan Pictorial Bible Dictionary*, M. Tenney, 1967, p. 191.

8 *The Interpreter's One Volume Commentary on the Bible*, 1971, p. 215.

9 *Strong's Hebrew Dictionary*, No 3572.

Recent researches (especially by Winckler) have made it probable that two districts were known both to the Assyrians and the Hebrews under the same name, 'Cush.' One of them was Ethiopia. The other was in the West and South of Arabia, not always exactly defined. Winckler considers that the Arabian Cush is meant in the following passages: Gn 2:13, 1:6 ff.; Nu 12:1; II Sa 18:21; II Ch 14:8 ff., 21:16; Is 20:3, 43:3, 45:14; Hab 3:7; Ps 87:4.¹⁰

This tells us that the wife of Moses mentioned in Num. 12, was from the region of southern Mesopotamia or western Arabia, and was thus of the same race as Abraham who was from Ur of the Chaldeans in lower Mesopotamia (Gen. 11:31). This was the only region of Cushite people at that time. The Ethiopia in Africa was not actually known or so named at the time of Moses.

The Ethiopians ruled southwestern Arabia for many years. Cush is mentioned in Genesis 10:8 as the father of Nimrod, whose kingdom began in Babylon, and Erech, Accad, and Calneh, in the land of Shinar. Cush might originally have been an ancient region in Assyria named after Cush, the father of Nimrod. The present Ethiopia was unknown and uninhabited at this time.¹¹

The original Cushites (Ethiopians) settled in Mesopotamia after the Flood, as did the Shemites. They both helped to form the ancient states of Sumer, Akkad, and Babel. But centuries later some migrated to Africa. The Greek historian Herodotus (440 B.C.), states that "the Ethiopians came from the region above [north of] Egypt."¹² They came from the Tigris-Euphrates valley and the Sinai Peninsula.

The Cushites established a new settlement in southern Egypt and over time formed a considerable population by mixing with the dark skinned inhabitants south of Egypt. There thus were two

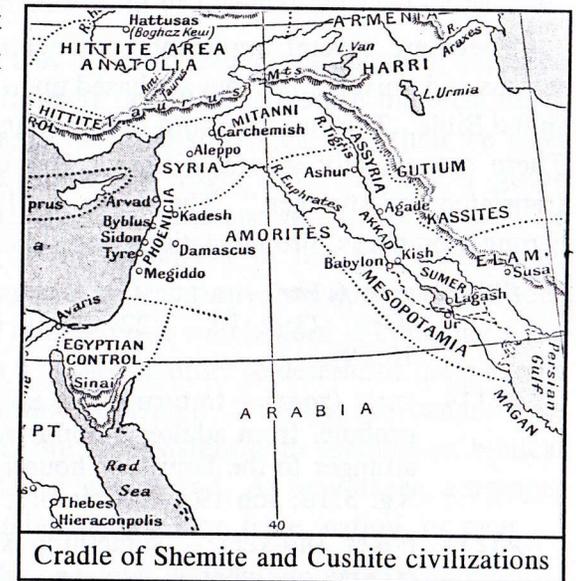
10 *A New Standard Bible Dictionary*, Funk & Wagnalls, 1936, p. 162.

11 George M. Lamsa, *Old Testament Light*, 1964, p. 15.

12 *The History of Herodotus*, trans., George Rawlinson, Tudor Pub., 1932, bk. VII, p. 379.

areas called Cush or Ethiopia, the Arabian Cush, and the African Cush. It is like Boston, Massachusetts being named after Boston, England. The African Cush in the ancient world became the better known Ethiopia or Cush, and the darker complexion of its people was expressed in the biblical proverb—"Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

Some will point out that the Greek term for Ethiopian, *Aithiopes*, means dark or dusky. But this is the more modern definition used in reference to people south of Egypt at a latter time period. You cannot apply a more contemporary Greek definition to ancient Hebrew



words. The original word in Num. 12 is associated with a certain location, Mesopotamia, at a certain time period, 2300-1400 B.C. It is well known that there were no Negroes in this region at this time. Words must be kept in their proper historical context as well as the context of the original subject matter.

Nimrod was an Ethiopian (Cushite) but certainly was not a Negroid type. Actually, there is tradition that "Cushite" under Hebrew etymology means "fair of appearance."¹³ Ethiopian in the modern Greek, Latin and English languages may have inference to dark or black, but its original Hebrew etymology reveals no connotations of or connections to dark, dusky or black.

13 *Peake's Commentary on the Bible*, Nelson, 1962, p. 259.

The Strangers in the Bible

There are several arguments and doctrines used by egalitarians and universalists that are based upon the term "stranger" in the Bible. They use the word to mean races other than Israel. There are actually several different Hebrew words that were translated as "stranger." The words are listed below by their *Strong's* numbers, pronunciations and general definition:¹

- #1616 *geyr* (*gēhr*) -- a guest, a foreigner, alien sojourner, (Gen. 23:4; Ex. 2:22; 20:10; Lev. 17:12; Deut. 10:19).
- #2114 *zuwr* (*zoor*) -- to turn aside, a foreigner to the land, profane, from adultery, honor as visitor or guest, a stranger to the family or household (Deut. 25:5; 1 Kg. 3:18; Job 19:15; Prov. 6:1; 20:16 .
- #5235 *noker* (*nó-ker*) -- something strange, calamity, a strange or unhappy fate, one who has a misfortune (Gen. 17:12; 17:27; Ex. 12:43; Ob. 1:12).
- #5236 *nekar* (*nay-kawr*) -- foreignness, heathendom, alien, strange gods (Deut. 31:16; 32:12; 2 Sam. 22:45; Neh. 9:2; 13:30; Psa. 18:44; Isa. 62:8; Ezek. 44:7,9; Mal. 2:11).
- #5237 *nokriy* (*nok-ree*) -- strange, foreign, foreigner from a far land, non-relative, different, a non-Israelite people (Deut. 15:3; 17:15; 23:20; 29:22; Judges 19:12; 1 Kg. 8:41; 11:1,8; Ezra 10:2; Neh. 13:27).
- #8453 *toshab* (*to-shawb*) -- a sojourner, as distinguished from a native citizen, an emigrant (Ex. 12:45; Lev. 22:10; 25:23,35,47; Psa. 39:12).

¹ Definitions from: *Strong's Hebrew Dictionary; Brown-Driver Hebrew-English Lexicon; Gesenius Hebrew-Chaldee Lexicon of the O.T.*

As it can be seen, there are several different Hebrew words which have been translated into the one English word "stranger." The egalitarians and universalists who use certain verses involving the word "stranger" to prove their doctrine never specify which word is being used. They also diligently avoid other verses that use the term "stranger" which clearly show persons who are separate from or unequal with God's people.

The assumption that the term *stranger* must mean someone of another race, is in itself rather bizarre since the term never carries that meaning in the English language. When we meet someone we don't know we might say, "How's it going stranger." The term simply means one you do not know. The identity and status of the *strangers* in the Bible cannot be interpreted by assumption or by a universal application of one definition. We need to determine which word is being used and the context in which it is used in order to determine the person's identity and relationship to Israel. Further, we cannot have interpretations which are inconsistent with established biblical doctrines or principles or laws of God. As we will see, a stranger can be one from another family, city, tribe, nation, or race.

The first use of the term *stranger* in the Bible is in Genesis 15:13, where Abraham was told that his descendants would be strangers in the land of Egypt. The word stranger in this verse is #1616 (*geyr*) and simply means that the Israelites would be foreigners of the nature of a guest, at least that is what they were in the beginning. This laid the foundation for the law:

Thou shalt not abhor an Egyptian; because thou wast a stranger in his land (Deut 23:7).

The word *stranger* is again #1616 (*geyr*), implying a visitor or guest, or someone traveling through the land. A *geyr* in Israel had certain rights and obligations to abide by the laws in the land (Ex. 12:19; 20:10; Lev. 16:29; 17:8-12; 18:26; 20:2; Deut. 24:19,20; Ezek. 14:7). In Ezekiel 47:22, where the land is being divided among the tribes of Israel, it is said that:

The strangers (*geyr*) that sojourn among you, which shall beget children among you; they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.”

The *geyr* (visitor) here is like the Israelites being a *geyr* in Egypt, where they came among those of their own race and those they married, as with Joseph’s wife (Gen. 41:40), became members of the house of Israel. There are well-known examples of pure Adamic individuals who were not Israelites but by marriage they or their children became members of the Covenant people; such as with Moses marrying a Midianite (Ex. 2:16-22).

It is interesting to note that the *geyr* stranger is often contrasted with the *nokriy* (#5237) stranger. In Deuteronomy 14:21, the two terms are used and are treated differently:

You shall not eat of any thing that dies of itself: thou shalt give it unto the stranger (*geyr*) that is in thy gates, that he may eat it; or you may sell it to an alien (*nokriy*): for thou art an holy people unto the LORD thy God.

Those who were a stranger (*geyr*) or traveler were to be treated with more respect because the food had to be given to them, whereas it could be sold to the alien (*nokriy*).

Nokriy could mean one who is of another family, or another tribe, country or race, with a strong distinction inferred. It generally denotes one who is outside a certain group. Rachel and Leah said that they were considered strangers (*nokriy*) by their father because “he has sold us” (Gen. 31:15). They were now *outside* their father’s household since they part of Jacob’s house.

One who was very much separated or alienated from his kindred or household may be regarded as a *nokriy* by them (Job 19:15). As David said in a time of distress—“I have become an alien (*nokriy*) to my mother’s children” (Psa. 69:8). This describes a difference in mind and attitude between the parties involved, not a difference in race or national origin.

The term is also used to describe those outside the Hebrew race. Deuteronomy 17:15 states:

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

Here the word stranger is #5237 (*nokriy*). The term clearly means a non-Israelite or one outside the Hebrew race. The stranger is one who is **not** “from among thy brethren.” He is outside the scope or body of people that could be called “thy brethren.” For Israelites he is not just one who is a foreigner, but one who is foreign to their people or race. Since the king or ruler is chosen of God, it is God who desires this racial qualification. If we apply this same principle to America, we should not have any black, Oriental, Mexican or Jews in government or political positions. The reason would be the same as it was for the Israel people, that those of other races would “introduce strange customs or usages.”² The Israelites were warned of how other races would lead them away from God (Exod. 34:13,14; Deut. 7:4; 1 Kg. 11:1-8; Isa. 2:6).

Upon completion of the Temple, Solomon prayed to God on a variety of things including that if a foreigner (*nokriy*), one not of Israel, shall come to pray at the Temple, that God should hear his prayer and do what the foreigner asks (1 Kg. 8:41-43; 2 Chr. 6:32,33). However, God never responded to this request as He did to other aspects of Solomon’s prayer. In fact, allowing foreigners who are not kindred to the Israel people in the land was Solomon’s undoing. “Solomon loved many strange (*nokriy*) women” including Moabites, Edomites, Hittites and Cannanites (1 Kg. 11:1,2). This angered God and it caused Solomon to sin. This same problem occurred in the days of Ezra, when some of the priests and people had taken strange (*nokriy*) wives Ezra 10; Neh. 13:23-27). These marriages to non-Israelites again caused

2 Matthew Henry, *Commentary on the Whole Bible*, p. 190.

idolatry in the land. This problem was well known and it became a common thing to ask God to keep one from the flattering (convincing) tongue of a strange (*nokriy*) woman (Prov. 2:16; 6:24). So generally *nokriy* is contrasted with Israel as a race:

We will not turn aside hither into the city of a stranger (*nokriy*), that is not of the children of Israel; we will pass over to Gibeah (Judg 19:12).

To the Hebrews the *nokriy* was regarded as a lower order being, who was not to be treated equally with an Israelite. Thus every seven years an Israelite was to cancel the debts of his "neighbor, or of his brother," but could reinstate the debt on a foreigner or *nokriy* (Deut. 15:1-3). Also, to "a stranger (*nokriy*) you may lend upon usury; but unto thy brother thou shalt not lend upon usury." (Deut. 23:20).

A term closely related to *nokriy* is *nekar* (#5236). It generally means "foreign." It is used in reference to "strange (*nekar*) gods," as being those gods of other nations or foreign to the Israel people (Gen. 35:2,4; Josh. 24:20; Jg. 10:16; 2 Chr. 14:3; Psa. 81:9). That which came from the hand of a *nekar* could not be offered to God (Lev. 22:25). The *nekar* are not circumcised in heart (Ezek. 44:7). They are described as Canaanites and Philistines (Deut. 31:16). In Isaiah 60 to 62, which deals with Israel's glory after her affliction and the Good News of Salvation, the *nekar* are not made equal with Israel, but rather are in submission to Israel and have become their servants:

The sons of strangers (*nekar*) shall build up thy walls, and their kings shall minister unto thee (Isa. 60:10).

And the sons of the alien (*nekar*) shall be your plowmen and your vinedressers (Isa. 61:5).

And the sons of the stranger (*nekar*) shall not drink your wine, for which you have labored (Isa. 62:8)

Another word translated as "stranger" is the word *zuwr* (#2114), which is used in a rather general sense to mean an outsider. Thus one who is outside the Levitical or Aaronic

priesthood is a stranger or *zuwr* (Ex. 29:33; Lev. 22:10; Num 1:51; 3:10,38; 16:40; 18:4). Speaking on Leviticus 22:10, one commentator states the following:

10. There shall no stranger eat of the holy thing—The portion of the sacrifices assigned for the support of the officiating priests was restricted to the exclusive use of his own family. A temporary guest or a hired servant was not at liberty to eat of them. The interdict is repeated (v. 13) to show its stringency. All the Hebrews, even the nearest neighbors of the priest, except the members of his family, were considered strangers in this respect, that they had no right to eat of things offered at the altar.³

A *zuwr* here is an outsider or layman, "i.e., one not a priest, nor a member of a priest's family, even though he be an Israelite: see Ex. 29:33."⁴ It is also recorded that if a priest's daughter is "married unto a stranger (*zuwr*), she may not eat of an offering" (Lev. 22:12). So if she was married to a man from the tribe of Manassah, he would be a *zuwr* (stranger), or one who is outside the Levitical tribe. Likewise, children of another household than God's are *zuwr* (Hos. 5:7), and *zuwr* are also in antithesis to Israel (Hos. 7:9; 8:7; Isa. 1:7; Ezek. 7:21; 11:9).

Zuwr could be used as one who is outside a family (Deut. 25:5), or outside those living in a house (1 Kg. 3:18; Job 19:15), or of a friend (Prov. 6:1). One can even be a stranger (*zuwr*) to his own brethren (Psa. 69:8). The term *zuwr* is sometimes translated as "estranged" (Job 19:13; Psa. 58:3; 78:30) to show a separateness or removal from something.

There is nothing in regards to the term *stranger* in the Old Testament that shows that other races are placed on an equal footing with Israel, or are brought into the covenant relationship with God. In fact, there are many passages which show that Israel is to be delivered from non-Israelites (Prov. 2:16; Joel 3:17).

3 Jamieson, Fausset & Brown, *Commentary on the Bible*, vol. I, p. 89.

4 J.R. Dummelow, *Commentary on the Holy Bible*, 1960, p. 98.

Isaiah 56

The text of Isaiah 56 is sometimes used to show that salvation and the New Covenant applies to all people and races. But this idea is the result of Christians repeating their traditional indoctrination rather than studying the text. The text does mention salvation from God in the first verse which reads:

Thus says the LORD, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed.

The first thing we need to determine is what manner of salvation is referred to in this verse. The time period of this verse is during the reign of king Hezekiah (727-699 B.C.). During this time the Assyrian army was advancing westward and threatening the Judah kingdom.

The high point of his [Isaiah's] political influence came in the crucial year 701 B.C., when the Assyrian invasion threatened to destroy the Kingdom of Judah and remove its inhabitants into slavery and exile. Through his intercession with God, the terrible danger was miraculously removed, and the remnants of Sennacherib's army fled back ingloriously to Nineveh. . . . As the prophet predicted, trust in the worldly power of Egypt (rather than in the protection of God alone) proved well-nigh fatal. Egyptian armies crumbled before the onslaught of Sennacherib's fighting machine, and only divine intervention saved Hezekiah's kingdom from utter ruin.¹

¹ *The Wycliffe Bible Commentary*, Moody Press, 1962, p. 605.

The Assyrian army had recently attacked and defeated the northern kingdom of Israel, and was now threatening the Judah kingdom. The salvation spoken of in verse 1 was a deliverance from an impending invasion. This occurred "in the crucial year of 701 B.C., when the Assyrian invasion threatened to destroy the Judah Kingdom, but through God's intercession the terrible danger was miraculously removed."² These words were spoken about 712 B.C. (Webster), and then in 701 B.C. the Judahites were delivered or *saved* from the approaching Assyrian army.

The salvation is spoken of in a future context, but it was only a few years away—"near to come." The verse does not involve the salvation brought by Christ on the cross or eternal life or going to heaven. The salvation in Isaiah 56:1 is temporal, and would pertain to anyone or anything that was within the boundaries of the Judah kingdom, including camels, horses, sheep, or goats. They too would be saved from the onslaught of the Assyrian army. The intent and object, however, is the salvation of the Israelites in the Judah nation.

The text of Isaiah 56 also mentions "strangers" which some erroneously think always means people of another race. It also speaks of God's covenant. Thus some say that these verses show that the privileges and blessings of God's people are open to all, and all people can come under the covenant with Israel. This would even include those who think themselves excluded by race or the law. Let us first read these verses:

2 Blessed is the man that does this, and the son of man that lays hold on it: that keeps the sabbath from polluting it, and keeps his hand from doing any evil.

3 Neither let the son of the stranger, that has joined himself to the LORD, speak, saying, The LORD has utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

² C.F. Pfeiffer, *The Wycliffe Bible Commentary*, "Isaiah - Introduction," p. 605.

4 For thus says the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than that of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keeps the sabbath from polluting it, and takes hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

The “covenant” spoken of is not the New Covenant instituted by the Christ, it is the then-current Sinaic or Old Covenant. How else could those addressed “take hold” of it unless it was something then existing? It is the Old Covenant which the Judah nation had departed from; and so the people must now keep the sabbath holy, follow the law, and turn from their evil ways. In other words, keep or take hold of God’s covenant. Such obedience was a condition of the Old Covenant. Isaiah 56 is a call to obedience to the terms and conditions of the covenant so that Judah may be saved from destruction.

In reading these verses some say that the strangers or non-Israelites who join themselves to God are given a better name than the Israelites. Thus the “Gentile” will be of a higher status in God’s eyes than Israelites. However, two groups of people are specifically addressed and included in the call to take hold of the covenant—the eunuchs and strangers. In verses 4 and 5, God is specifically addressing the eunuchs, whereas in verses 6 and 7, God turns to the “strangers” and addresses them. God does not say to the strangers that He will give them

“a name better than that of sons and of daughters.” This was spoken only to the eunuchs, not to the strangers.

Eunuchs were a type of servant, such as bed chamberlains or court ministers. The word for eunuch (Heb. *caric*, #5631) is often translated ‘officer’ or ‘chamberlain.’ They were servants who worked in the harems or service of kings or wealthy men (2 Kgs. 20:18), were very pious, and were also childless.³ Since castration was illegal and such persons were not allowed to enter into the congregation (Deut. 23:1), it cannot be said that God was addressing such persons. Rather they may have been ones who were impotent, or had renounced the married state for the sake of service. The eunuchs were discouraged because they were not fathers in Israel, and thus could say—“*Behold, I am a dry tree.*” He was thought to be of no importance because he had no children, nor was ever likely to have any.⁴

God says if these eunuchs would keep His sabbaths and laws, He would give them a better or more important name than that of a *son* or a *daughter*, which were regarded as a high honor among the Hebrews. God was thus referring to the name or title of “son” and that of “daughter.” He said the eunuchs would have a name better than those names. He was not referring to **the** sons and daughters of Israel, or to the Israelites as a whole, or to the children of Israel as a race, or the name of Israel. But what would be a better name or title than that of a “son” or “daughter” of an Israelite? Perhaps “sons of the living God” (Hos. 1:10), or maybe “Christians.” Actually, this “better name” was to be given to all of Israel — “the Lord GOD shall . . . call his servants by another name” (Isa. 65:15). Of course, the eunuchs themselves were Israelites, being of the kingdom of Israel or Judah. They were essentially a class set apart from the rest of society.

3 George Lamsa, *Old Testament Light*, p. 710.

4 Matthew Henry, *One Volume Commentary*, p. 913.

As to the role and status of the *sons of the strangers* in these verses, it says that they will be accepted into “God’s holy mountain” or nation, and their offerings and sacrifices would be accepted. In other words, they would be regarded as a citizen in equal standing with any other Israelite, having the same privileges and protection (salvation) from enemies.

The word “stranger” in these verses is the Hebrew word *nekar* (#5236), which basically means foreigner or alien, or someone who is unknown. A similar Hebrew word, *nokriy* (#5237) also means foreigner but carries the connotation of a “non-relative” or one who is “different” from the rest of the people in the nation. This latter term is used to describe other races as “strangers” who intermarried with Israelites (1 Kings 11:1; Ezra 10:2, 10-19; Neh. 13:25-27). This term could mean one who is Adamic but not an Israelite, but is usually used of those who are not true Hebrews (see chapter on Strangers).

If this latter word (#5237) were used in Isaiah 56, there would be some basis for the assumption that it refers to other races. But the word used there just means foreigner or unknown person. A foreigner or a non-Israelite did not necessarily mean one of another race! There were many who may not have been of the seed of Isaac but of a pure Semitic stock who existed at that time. Egypt had been built by such people, and it was these white, non-Israelite people that Jacob’s sons and grandchildren married. Mesopotamia (Assyria and Babylonia) were built by these white Adamic people as well.

Conformance to God’s own decrees tells us that the “stranger” could not have included any of the seven Canaanite races who God wanted Israel to kill, drive out of the land, and said not to intermarry with (Deut. 7:1-5). God would not have meant the Moabites or the Ammonites or any mongrel, whom He said were not to enter the congregation (Deut. 23:2, 3). It is certain He did not mean the Edomites or Amalekites whom

God rejected as His people (Exod. 17:16; Deut. 25:19; Obad). It is doubtful that Negroes or Chinamen were have intended by “stranger” since there were none in the general area.

God had told Israel that they were “a special people unto Himself, above all the people that are upon the face of the earth” (Deut. 7:6). God had “separated” Israel from other people or races (Lev. 20:24, 26; Exod. 33:16; 1 Kings 8:53). In light of the overall context of God’s position on the matter, it cannot be said that in Isaiah 56 that He meant other races. If He did, then His own laws and decrees would have no meaning to us.

This situation is not really different from our own nation in the early days where we allowed foreigners or aliens from Europe to come here and be citizens if they agreed to certain conditions and abided by our laws. Thus in Isaiah 56 other people who were Adamites, Semites, or Hebrews were allowed to come into the nation, and can carry on business, worship God, etc., but they had to follow the laws of the nation. Isaiah 56 is essentially a restatement of what was stated in Exod 12:49, Lev. 24:22, and Num. 9:14 —“You shall have one manner of law, for the stranger, as for one of your own country (or is homeborn).”

Verse 8 of Isaiah 56 is also used by Universalists to make their point, which reads:

The LORD God which gathers the outcasts of Israel says, Yet will I gather others to him, besides those that are gathered unto him.

So it is said that God will bring other races into the congregation of God as His people. However, looking at the King James text one can see that the word “other” was not in the original text, but was inserted by the translators. The Geneva Bible renders this verse as follows:

The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

The only people that are ever gathered to a body of Israel are Israelites. This verse (8) is cross referenced to Isaiah 11:12 which states:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

It is also cross referenced to John 10:16, where Jesus says, "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Christ will gather to Himself only those of Israel, as only Israelites are regarded as "sheep." And Christ says the same about His elect:

And he [the Son of man] shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (Matt 24:31).

The "elect" also are only those who are of Jacob or Israel (Isa. 45:4; 65:9). Israel is often spoken of as those whom God has "scattered" and will "gather" back together (Jer. 31:10; Ezek 11:17; 34:12,13; 37:21; Mic. 2:12). The scope of Isaiah 56:8 is a regathering of Israel people, whether they be scattered in other nations, or have backslided away from God in Judah, or have migrated and lost their identity. Thus Israelites who had been divorced from God would be "strangers" to Judah, and would be among those regathered with Judah (Ezek. 37:17,21).

It is amazing that some Christians think that God arbitrarily alters, abolishes, or violates His own laws. And so when some read Isaiah 56 they state that it removes the restrictions of former times. This is not at all true. Neither the mention of "eunuch" nor "stranger" is a nullification of laws and policies set forth by God in previous times. Deut. 23:1 is not necessarily about eunuchs. Also, the Canaanite races prohibited in the land (Deut. 7:1-3), would not be "strangers" (*nekar* #5236). No law is being changed or abandoned in these verses of Isaiah 56.

The Great Commission

Perhaps nothing in the New Testament has been used more often to convey the idea of a universal God, or that God has opened the door to all races to be His special people, than the so-called "great commission." One conservative Christian stated the usual understanding of the matter this way:

"It is true that in much of the Bible God dealt only with a particular people without regard to other peoples on the earth. But all that changed with the last chapter of Matthew. Now there is concern and love for all people."

To understand this person's position, we need to understand the verses he is resting his doctrine upon. After Christ's resurrection, He walked and talked with His apostles and disciples. Then in His departing words Christ gave them one final instruction regarding the spreading of the Gospel:

And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you (Matt 28:18-20).

A parallel account of this statement by Christ is given by Mark:

And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believes and is baptized shall be saved; but he that believes not shall be damned (Mark 16:14-16).

A similar directive is found in Acts 1:8, where, after being with the disciples for 40 days after His resurrection, Jesus states:

But you shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

These last words of Christ directing His followers in regards to preaching the Gospel, are often referred to as "the great commission." The statements appear to be rather universal in nature, and thus are used by Universalists and humanists to assume that God has broadened the scope of His chosen people to include every person of every race. Previous to this Christ specified to whom His disciples were to preach the word to:

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

Most Christians think this directive was changed with the great commission. Rather this verse was the first step or stage in the process of spreading the Gospel message to Israel. The message was first given to the Judeans, those Israelites who were still God's people under the Old Covenant (Lk. 24:47; Rom. 1:16). They had the first opportunity to receive Christ and the Gospel, then it was to be given to the "gentiles" or nations since Israelites were scattered in many nations. So if that be the case, then the only change is one of geography not race.

Universalists and humanist Christians say that the words of Christ are universal without restriction. To them that means that Jesus intended to have every nation and race of people preached to so they can be converted. But the great commission was not taken literally by the disciples. First, they did not "teach all nations" the Gospel. They did not go to Greenland and teach the Eskimos, or to Japan and teach the Japanese, nor did they go to China, central Africa, Australia, or South America. They did

not go to "the uttermost part of the earth," such as the Hawaiian Islands. Further the disciples did not "preach the gospel to every creature?" They did not preach to frogs, or horses, or elephants or kangaroos. But are they not "creatures?" If we take this instruction literally and universally they must have been included, for Christ did say *every* creature. Since the disciples did not take these words literally, then neither should we; otherwise we have no right to claim them for our authority in evangelizing because the words were spoken to the disciples, not to us.

While Christ's words are general or universal in nature, they obviously have a limited purpose and scope. What then was Christ's intent, objective and reason for this directive? This cannot be obtained by only reading these words of the great commission, as that would obviously lead to confusion and erroneous conclusions. We must look at the context of the whole Bible. We need to consider all of the words of Christ to arrive at the context and what was His objective and intent behind His great commission to His disciples.

As we saw Christ wanted His disciples to go only to Israel (Matt. 10:6). He stated that, "I am not sent but unto the lost sheep of the house of Israel" (Matt 15:24). We also read that the New Covenant, which was instituted by the blood of Christ (Heb. 9:11-14), was made with "the house of Israel and with the house of Judah" (Jer. 31:31; Heb. 8:8). Christ was to cause "many of the children of Israel to turn to the Lord their God." (Luke 1:16). It was also prophesied that the "children of Israel shall appoint themselves one head" which is Christ (Hos. 1:11). Christ said that He was the "door" or the way only for the "sheep;" and that as the shepherd He "gives His life for the sheep," or died on the cross for them (John 10:7,11). Only Israel were called sheep.

So it is clear that the context of the New Testament tells us that God, through Christ, is still dealing with Israel. From

Genesis up to this point in time the concern is with this specific race of people. The rules of logic lead us to the conclusion that Christ's great commission was intended to reach Israelites, unless the contrary is clearly indicated. As Jesus said, "other sheep I have, which are not of this fold," that is, not in Judea, which Christ must bring to Himself (John 10:16). Christ was going to bring these other sheep to Him by having His disciples preach the Word to all nations, i.e., by the great commission.

That reaching Israelites was the objective of Christ's "great commission" can be further understood by understanding what Christ said about this thing we call "Christianity." In John 6, Jesus revealed that belief in Him is not that much of a free choice as most like to think. The Christians at that time were eager to follow God's ways, as they asked Christ, "What shall we do, that we might work the works of God?" (v. 28) Christ told them that the work of God was that they believe in Christ (v. 29). When they asked for a sign that they might believe, Jesus told them about the "bread from heaven" which if they eat will give them life (v.33). They thus asked Jesus to give them this bread so they could eat it, but He told them:

I am the bread of life; he that comes to me shall never hunger; and he that believes on me shall never thirst.

Most Christians today think coming to Christ or being in Christ is some voluntary act that they can undertake on their own. That is what Christ's disciples thought as well. They wanted to eat of the bread of life, but did not understand it was not up to them. Christ told them that only those whom God gives to Christ will partake of the bread of life or be in Christ:

All that the Father gives me shall come to me (v. 37).

No man can come to me, except the Father which has sent me draw him (v. 44).

Only those people that God draws or gives to Christ would be true believers and followers of Christ. Obviously God did not want or intend for all people on the planet to be Christ's sheep.

Even though these people Christ spoke to were His disciples who followed Him and had seen His miracles, they did not believe Him about the process for being a Christian. They continued to question Him and said, "this is a hard saying, who can hear it?" Thus Christ reiterated the bottom line of Christianity for them:

There are some of you that believe not. . . .Therefore said I to you, that no man can come to me, except it were given to him of my Father (John 6:64,65).

The eating and drinking of the spiritual flesh and blood of Christ does not take place through the medium of faith, as commonly thought. Instead, when God causes people to consume these things, they are led to believe and have faith. Christians erroneously think that if you believe you get the Spirit, but Jesus said if God gives you the Spirit you get belief. Faith is the result of having this new Spirit, it is not the catalyst that causes God to give this spiritual quickening. Like being born again, it is something God causes (1 Pet. 1:3). Thus, you can't be a believer in Christ *and* have Christ in you unless God chooses to give you His Spirit. This message was so offensive and ludicrous to Christ's own disciples, that most of them left Him on that day:

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will you also go away? (John 6:66-67).

Christ lost all of His followers (except the apostles) when He told them that Christianity was not like all the other religions of the world in which the people choose their own god. Some people will choose Baal or Molech as their god, others will choose Zeus, Mohammed, Buddha or Allah. But with Christianity, God chooses the people He will have follow Him and be His people. All religions of the world are based upon a *chosen god* concept. But Christianity, like Hebraism, is based upon a *chosen people* concept. Yet Christians today, just like the first followers of Christ, find this *chosen people* concept to be horrible and offensive. Most Christians today have fallen to the ways of humanism, and the humanistic mind is in sharp

conflict with the ways of God. It is ironic that Christians today don't realize that they, as white, European people are Israelites, racially and physically, and that is why they are Christians and believers. But they can never accept that belief in Christ is based upon the *chosen people* concept and not just a matter of personal choice. Christ said that there will be those who will have chosen Him, who call Him "Lord," and make an effort to do good works in His name, but Christ will say to them, "I never knew you" (Matt. 7:23). Religions which are based upon a chosen god concept allow for Universalism, since *whosoever* wishes to be involved may do so. But a religion based upon a chosen people concept is exclusive and not adaptable to Universalism.

Scripture makes it plain that the Gospel was not intended for everyone. Christ often spoke in parables so certain people could not understand (Matt. 13:11; Mark 4:11,12; Luke 8:10). In Mark 16:16 Jesus stated that when the disciples go to other nations, some will believe and some will not. Why? Because some were chosen or led by God to believe and others were not. We also find that there were certain cities and provinces in Asia which the Holy Spirit prevented Paul and Silas from going to and preaching the Gospel (Acts 16:6,7). This is another indication that the Gospel was not universal to all people. Paul told the Philippians that "unto you it is given in the behalf of Christ . . . to believe on him" (Phil. 1:29). Belief was not totally a free choice with them but rather God gave them the inclination to believe. Christ told Peter to "feed My sheep" (John 21:16,17), He did not say to feed the goats or the dogs.

Although the intent of the great commission was to reach Israelites, why did Christ use words that were so general in nature? Did Christ with these verses have His disciples and others to go to people that were non-Israelites? The answer is yes, He did. The commission would have them preaching and teaching to those who were not Israelites. Jesus never said to go only to the lost sheep of Israel because the disciples did not

know who they all were. For many centuries Israel migrated and was scattered throughout the nations, and were now part of those nations. Most were not known as Israelites or descendants of Abraham; instead they were known as Romans, Greeks, Carthaginians, Scythians, Galatians, Laodiceans, Macedonians, Corinthians, Gauls, Goths, Parthians, and Hibernians.

The command of Jesus to preach to all nations was general or universal not for the purpose of converting all people and races, but so as to convert all Israelites, no matter where they lived or by what name they were called. Jesus never specified Israelites in His commission because the majority of Israelites in the world then had lost track of their heritage and identity as Israelites. When Christ had His disciples evangelize in their home territory, He specified that they were to go only to Israel because they knew who were Israelites and who were not.

In other nations, however, the disciples did not know in all cases who were the sheep (Israelites) and who were the goats. They did not need to know. They were to preach the word "to every creature" and the Holy Spirit would do the rest by selecting and guiding the true Israel people to Christ and the Bible. And what have been the results of the great commission? The white European people have embraced and adopted Christianity and the Bible while it has been ignored or rejected by all other races.

The New Covenant was instrumental in gathering the sheep to Christ. With this Covenant God said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10). By placing His law in their hearts and minds the Israel people would be compelled to follow God, the Bible and Jesus Christ. Only one people has exhibited this drive and motivation to follow Christ and the word of God—the Europeans.

The early European people had been entrenched in pagan ways and had pagan gods just like most people of the world. But

when they heard the word of God and the Gospel, they quickly forsook their pagan ways and gods and accepted the Gospel and Christ. Although the Gospel has been preached to every nation and race since the first century, the white, European people are the only ones who responded to the great commission. As Christ said — “I am the good shepherd, and know my sheep, and am known of mine. . .My sheep hear my voice, and I know them, and they follow me” (John 10:14,27). Only the sheep, Israelites, would hear and follow Christ.

For centuries missionaries have tried to bring the Gospel and Christianity to India, Africa, Egypt, Arabia, China, Central and South America, the Pacific Islands, and American Indians. However, they have failed miserably in their efforts. It is only by duress or temptations of material necessities (food, clothing, money, farming equipment, building supplies, etc.) that the white man has been able to get even a small percentage of other races to go along with Christianity. In Mexico, the people follow a corrupted form of Catholicism which is entrenched in superstitions and pagan traditions, some of which were introduced by Spanish Jews. It is not at all Christianity.

In America the white colonists from the very beginning attempted to convert the native Indians to Christianity. Many of the founding documents specifically stated that one of the aims of settlement was for the “conversion of the poor ignorant Indian natives;” or “for the propagation of the Christian faith amongst the barbarous and ignorant Indians.”¹ Missionaries in the 18th, 19th and 20th centuries continued to try to teach the Bible and Christianity to every Indian tribe. But after four centuries the concept of a Christian Indian is practically unheard of. It is clear that God did not draw the Indians to Christ.

¹ See: Declaration of the Lord Proprietor of Carolina, 1663; The Charter of New England, 1620; Charter of Rhode Island, 1663; Charter of Virginia, 1606 & 1611; Charter of Massachusetts Bay, 1629, et. al.

Many other races, such as the blacks and many Hispanics, find an emotional fulfillment in following the rudiments of the Bible and Christianity. For them it is essentially a release of emotions —the shouting, dancing, laughter and feeling good. This is what attracts them to Christianity.

The small degree to which the colored races of the world have followed the Bible and Christianity is primarily because they are driven to do so by materialistic desires and needs, superstitions, or emotional stimuli. The white race on the other hand are spiritually driven— or rather drawn by the Holy Spirit—to the Bible and Christ. The colored races are following religions such as Hinduism, Buddhism or Islam. It is Islam which is the largest and fastest growing religion in the world, not Christianity.

The Christian missionaries took the great commission literally, and brought the Word of God to every corner of the globe and every person they could find. There was, however, nothing wrong in their doing so. They were actually doing what God wanted them to do but not for the reasons God intended. The Christian missionaries thought the purpose of the great commission was to convert everyone to God’s ways and Christian living which was a big mistake, as attested by the lessons of history. God had a two-fold purpose behind the universal implementation of the great commission: 1) It would result in God’s Word reaching all Israelites, and thus converting the great mass of them; and 2) By including every nation and race it would prove who are His chosen people and who are not.

This is not to say that the ways of God are not for all races of the earth, since the laws of God and biblical principles can benefit any people. It is just that they will never possess and follow God’s ways by evangelizing and preaching to them. This has been tried for nearly 2000 years and the results are self-evident. However, God’s people can use their material blessings to help guide and direct other people to the ways of God.

Universal Reconciliation

Definition

The term "reconciliation" occurs in both the Old and New Testaments. However, the Old Testament usage of the word actually means atonement, a process that *results* in reconciliation (Lev. 6:30; Ezek. 45:20; etc.). The concept of reconciliation in the New Testament is found only in the Pauline Epistles and once in Hebrews, and has no direct Old Testament ancestry.

The question we now face is whether the writings of Paul support the doctrine known as "universal reconciliation," or "ultimate reconciliation." It is somewhat related to the idea of God saving all souls. Like all universal concepts or doctrines, universal reconciliation has at its foundation a principle of equality of all men in the eyes of God. To determine its validity, let us examine some basic definitions of reconciliation:

Reconciliation. To make peace between parties at variance; to secure favor (Matt. 5:24). Christ "reconciles" us; he fulfills all righteousness in our stead; he intercedes with God on our behalf.¹

Reconciliation is the word used in the NT to describe the changed relations between God and man which are the result of the death and resurrection of Jesus Christ.²

¹ *The Popular and Critical Bible Encyclopedia*, 1908, vol. 3, p. 1432.

² *A Theological Word Book of the Bible*, edited by Alan Richardson, MacMillan Co., New York, 1960, p. 185.

Reconciliation is God exercising grace toward man who is in enmity because of sin, establishing in Christ's redemptive work the basis of this changed relationship of persons (2 Cor. 5:19). That this reconciliation is the burden of God is shown by Romans 5:10 where it is suggested that even while we were enemies, God reconciled us to Himself through the death of His Son.³

Reconciliation in its general meaning is the effecting or restoration of unity or harmony where harmony ought to be, but where estrangement or conflict is the present fact. The connection in Christian theology is with the inner estrangement of men from God on account of sin. Reconciliation is the abolishing of this separation. A major issue is that of the relation of reconciliation to the work of Christ.⁴

The basic doctrine of universal reconciliation asserts that the Scriptures teach the *ultimate holiness and salvation of all men*. For this to happen, God must ultimately have mercy and friendship with all people on earth, and finally unite Himself with all persons having no enmity towards anyone. Universalists often confuse the idea of reconciliation with that of being saved from death, inheriting eternal life, being resurrected, or going to heaven. But this is actually departing from the true biblical message on reconciliation.

Who Are Reconciled and When?

To determine who was to receive reconciliation we need to determine why the reconciliation was needed. It is clear from the definitions given, and Scripture, that Christ's death and shed blood were the means by which this reconciliation was accomplished (Eph. 2:13). The blood atonement of Christ was a substitute for the blood of goats and calves (Heb. 9:12). The

³ *The Zondervan Pictorial Bible Dictionary*, edited by Merrill C. Tenney, 1967, pp. 707, 708.

⁴ *An Encyclopedia of Religion*, edited by Vergilius Ferm, N.Y., 1945.

only people that needed to sacrifice goats and calves to God for atonement was Israel (Lev. 4 & 9); and it is Israel that needed a better sacrifice derived from the blood of Christ (Heb. 9:23,24). The reconciliation spoken of in the New Testament involves Christ as a "mediator," being the one who intervened between God and Israel. Christ is the mediator of the New Covenant, and that covenant was made only with Israelites (Heb. 8:6-8).

Paul, in speaking to the Christians in Rome said, "For if, when we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). The concept of enmity or having enmity with God is used in other places by Paul to show who needed reconciliation (Eph. 2:15,16; Col. 1:21). Israel had enmity with God since they were under the Old Covenant and in constant violation of its terms, causing God's wrath against them (2 Kgs. 18:12; 22:13; Jer. 11:10,11). The reconciliation that needed to be performed was between God and Israel. Further, in the letter to the Romans Paul was writing to his "brethren" and "kinsmen" Israelites (Rom. 9:3,4). The writer of Hebrews also indicates who reconciliation is for:

For verily he [Jesus] took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people (Heb 2:16,17).

Jesus was made like "his brethren" for their benefit, or their reconciliation. The reconciliation was for "the people," a term used to mean the Israel people. It only makes sense that the reconciliation spoken of here pertains to this race of people, since this book was written to the Hebrews. Matthew Henry states that, "Reconciliation supposes a quarrel, or breach of friendship."⁵ Thus when there is a separation of a husband and wife, the wife can be "reconciled" to her husband (1 Cor. 7:11); but she cannot

5 Matthew Henry, *Commentary in One Volume*, Zondervan, p. 1832.

be reconciled to another man. Only Israel was married to God, with God as the husband and Israel as the wife (Isa. 54:5; Jer 3:14). But since God divorced Israel, there was an estrangement between God and Israel. Thus Israel needed to be reconciled to God by being remarried to Him with Christ in the role of the bridegroom (Hos. 2:19; Matt. 9:15; 2 Cor. 11:2; Rev. 19:7). Only Israel can be reconciled to God in this manner.

Then why do Universalists have a doctrine of universal or ultimate reconciliation? Because they are humanists and simply do not like what God has done in the world regarding this matter. They realize that God never "knew" or had any type of relationship with the great mass of people of the earth except for Israel (Amos 3:2). To the humanistic mind this is totally unfair of God, so they have to modify God so that He will do what they think He should do. Reconciliation does not mean to start up a new relationship, but to mend or change an existing one gone bad. You cannot have reconciliation between two parties who never knew each other and had no adverse relationship.

As to when this reconciliation is to take place, it is clearly perfected in the death and shed blood of Christ. Thus this reconciliation is something God has already done, as indicated by Paul:

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (Rom. 5:10).

And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation (2 Cor. 5:18).

And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled (Col. 1:21).

Reconciliation as used by Universalists is something that God will *ultimately* do with *all* people, nations and races. However, the reconciliation Paul speaks of in these verses is a

completed and perfected act, not something God will do in the future. God has already reconciled Israel to Himself. Through Christ He has removed the enmity-relationship of His people by not imputing their trespasses to them (2 Cor. 5:19). Paul also told the Ephesians that Christ had perfected reconciliation:

But now in Christ Jesus ye who sometimes were far off are made near by the blood of Christ.

For he is our peace, who has made both one, and has broken down the middle wall of partition between us;

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby (2:13-16).

Note how this whole message of reconciliation, or the act of “making peace,” is all in the past context. There is nothing in Scripture that speaks of a future reconciliation beyond the cross, in which Christ or God performs some act to bring it about. Therefore, there can be no such thing as an “ultimate reconciliation” or a “universal reconciliation” except by sheer speculation or wishful thinking. If reconciliation pertains only to Israel, it cannot be “universal,” and if it has already occurred there can be no “ultimate” reconciliation. It thus is not surprising that Universalists do not quote most of the common verses dealing with reconciliation to support their position.

Reconciling the World

The verses that Universalists most often use to try support their universal reconciliation doctrine, are those that mention the idea of “reconciling of the world.” There are two such verses in which Paul uses this phrase:

Rom. 11:15 — For if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be, but life from the dead?

2 Cor 5:19 — To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

The timing of Rom. 11:15 is self-evident. Israel was cast away (for the most part) in 721 B.C. They were received by God into the New Covenant at the time of Christ (Heb. 8:10). Regarding 2 Corinthians 5:19, one commentator states:

“Was reconciling” implies the time when the act of reconciliation was being carried into effect (v.21), viz, when God made Jesus, who knew no sin, to be sin for us.⁶

It is quite obvious that Christ was made a sin offering at His death. So whatever this reconciling involves in these verses, it was already accomplished at the time of Christ. Therefore these verses cannot be used to support an “ultimate reconciliation” doctrine. Some Universalists will say that the reconciling of the world includes all people, because all people are in the world. But so are plants and animals. How or why are they reconciled? It is more than evident that all people in the world are not in harmony or friendship with God. In fact, most are not. All are not reconciled in the world by Christ, since John speaks of many “antichrists” in the world after the cross (1 John 2:18,22; 4:3). Christ was still to have enemies in the world (Matt. 22:44; 1 Cor. 15:25; Philip. 3:18; Heb. 10:12,13). There still are tares or children of the wicked in the world (Matt. 13:38). The great red dragon which persecutes and makes war with Christ and His elect was still in the world after Christ’s death (Rev. 12:3-17). There is much in this world which is at odds with God and which was never reconciled to God by Christ’s death. This tells us that this reconciling was not a universal act.

The message in 2 Cor. 5 is “that God reconciled us *believers* to Himself through Christ,” not everyone in the world.⁷ The “them” of this verse is the same as in Rom. 11:15, i.e., Israel.

⁶ Jamieson, Fausset & Brown, *Commentary on the Whole Bible*, p. 309.

⁷ *Vine's Expository Dictionary*, vol. 3, p. 261.

John 1:29 — *Behold the Lamb of God that takes away the sin of the world.*

To understand this verse we need to know how sin is of the world. The world does not sin. But there is a relationship between sin and the world:

Wherefore, as by one man [Adam] sin entered into the world (Rom 5:12).

When Adam transgressed God's commandment, sin entered the *world*. That is where sin is. It is not in heaven or hell or the church or any where else. If Christ should take away but one man's sins, it would be the sin of the world. Also, since sin is at odds with God, and sin is in the world, the taking away of sin could be called reconciling the world to God. But Christ was an atonement not just for Adam's sin, "but also for the sins of the whole world" (1 John 2:2). This does not mean Christ died for every person on the planet, but rather that His blood "is shed for *many* for the remission of sins" (Matt. 26:28). John did not mean every person on the planet, as he also states:

And we know that we are of God, and the whole world lieth in wickedness (1 Jn. 5:19).

This does not mean that everyone on the planet is wicked, as John admits that he and those he is writing to are "of God." This is simply a generalization of a condition that exists; and so it is also with "sins of the world." The phrase "the whole world" or "all the world," does not in one single instance mean all humanoids in the sense of totality. As an example:

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed (Luke 2:1).

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world (Rom. 1:8).

In neither of these passages is the entire population of the planet embraced at the time they were spoken, let alone the entire population throughout all time. And so when it is said

that Christ came "to save the world" (John 3:18; 12:47), or is "the Savior of the world" (1 John 4:14), it does not contemplate the salvation of every person that ever existed, anymore that it contemplates all animals, plants and minerals of the world as being saved. The word "world" can be used "in a wide or narrow sense, including its inhabitants."⁸ It also is used to simply mean "the majority of men, or the multitude or mass, as we say the public."⁹ Universalists always use 'world' in its widest sense, so they can include the Negro, the Asian, and the Indian. But why include the heathen or a mass murderer, but not include the dog who saves a man's life? All of them are in the world.

John 1:29 is actually a reference to the suffering Servant of Isaiah 53, who is "brought as a lamb to the slaughter," and whose death "shall justify many, for he shall bear their iniquities" (v. 8,11). Isaiah's message of atonement for sins pertained only to Israel—"For the transgressions of My people He was stricken" (Isa. 53:8). John was well familiar with the Scriptures and thus his understanding of them cannot be taken beyond the scope he intended. The sins of God's people, Israel, are the sins of the world John was talking about.

The Restitution of All Things

The doctrine of universal reconciliation is also referred to by Universalists as "the restitution of all things," "the restoration of all things," and "the reconciliation of all things." Sometimes the word "final" or "ultimate" is inserted in front of the phrases.

Restitution means to give back to the rightful owner something that has been lost or stolen, or to make reimbursement for something lost or damage. It is a return to a former condition or situation, and thus is a restoration. But clearly all restorations are not a restitution. A reconciliation is a

8 Strong's Greek Dictionary of the New Testament, No. 2889, *kosmos*.

9 Joseph H. Thayer, *Thayer's New Greek-English Lexicon*, p. 357.

restoration, it restores the friendly relationship between two parties. But again, all restorations are not a reconciliation. Further, reconciliation and restitution do not mean the same thing. Yet universalists use these three terms as being synonymous and always interchangeable, which they are not.

When Universalists use the words “all things” to them it is literal, and means that everybody will be saved, restored or reconciled. Now there is a concept in the Bible regarding “the restitution of all things.” This wording is found in only one place in the Bible as follows:

Acts 3:20-21 — And he [the Lord] shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The word “restitution” is from the Greek word *apokatastasis* (#605), and more properly means restore or reconstitute, and should be read as *restoration* (as it is in most Bible versions). This pretty much eliminates a doctrine of the “restitution” of all things since no such concept is in the New Testament.

Now there could be a doctrine of “restoration of all things” since that concept is in Acts 3:21. But what is to be restored? It cannot mean that the whole human family will be restored, since the only things being restored are limited to those things which were spoken of by the prophets. The prophets never mentioned that all races, the heathen, the Philistines, or the enemies of God would be restored back to God since they never were God’s people. It cannot mean that they will be restored to a holy state since they never were holy to God. But Israel was holy to God (Deut. 7:6; 14:2; Isa. 62:12). If this verse meant salvation, it can only be the salvation of Israel, for they are the only ones of whom the prophets have spoken on this matter (Psa. 80:3; 98:2; Isa. 46:13; Jer. 3:23; etc.). Upon examination of the

words of all the prophets upon these subjects, you will find that not one of them has testified in favor of Universalism.

The restoration of all things does not mean everything in a literal sense. When the disciples asked Jesus about Elijah coming, He responded— “And Jesus answered and said unto them, Elijah truly shall first come, and restore all things” (Matt 17:11). The word “restore” here is the exact same word used in Acts 3:21 as restitution or restoration. Since this Elijah was John the Baptist (v. 13), and since John restored all things, why does Christ have to return to restore all things?

To restore all things does not mean a universal reconciliation as Universalists would like to think. This is one of the errors of Universalism, that the term reconciliation means *ultimate* restoration of all things. You cannot restore a relationship, status or condition which never existed in the first place. How is God going to reconcile Himself to the Amalekites when there never were friendly relations between the two parties? To restore all things cannot mean to restore the wicked to be believers for they never were believers (Psa. 58:3). It cannot mean to take all men to heaven for all men have never been there.

Peter gives a reason in the next verses why this restitution or restoration will take place, and what some of it will entail:

And it shall come to pass, that every soul, which will not hear that prophet [Jesus], shall be destroyed from among the people. (Acts 3:23).

Peter is drawing upon Old Testament verses (Deut. 18:19; Lev. 23:29). So is the purpose of this restoration of all things to save the souls (or lives) of everyone? No! The outcome is that some *souls* will be *destroyed*! The true import of this restoration is the idea of a fulfillment, that being the fulfillment of all that the prophets have spoken, and the perfecting of God’s will being done on earth. One of the last things that need to be fulfilled is the destruction of God’s enemies (2 Thes. 2:8; Nah. 1:2,3).

Col 1:20 — *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

This is another verse that Universalists use to prove a universal restoration or reconciliation of all things. This text does not teach, as Universalists assert, that all things will be reconciled; but rather that Christ has made peace TO reconcile all things. It is just like when Paul declared, that by the grace of God he had preached the unsearchable riches of Christ, "TO make all men see" (Eph. 3:8,9). Yet all men do not and will not see, for some "men love darkness rather than light, because their deeds are evil" (John 3:19).

Further, it would be a difficult task for Universalists to prove that all things means the whole human family. The phrase "all things" occurs four times in the verses preceding this text, in which they indicate that God created "all things." Now Universalists do not profess to believe that all the animals, vegetables and minerals which God has created will be reconciled, and taken to heaven. It follows therefore that "all things" is either a mere generalization or limited in some way.

When Universalists quote verses such as these they give little or no explanation as to what they mean. They simply assume "all things" means every person. The verse speaks of the order of all things coming in line with God, which would include the destruction, not conversion, of the wicked and enemies of God.

Rom. 8:22 — *For we know that the whole creation groaneth and travaileth in pain together until now.*

Universalists quote this and say how not just the saints, but "the whole creation" is in travail, and in need of restoration. But why does an oak tree need to be restored? And to what would it be restored? Actually the subject here is not restoration but "redemption of our body" (v. 23). Creation does not receive this redemption, it only desires it for the children of God.

All Men

Anyone who has read the Bible knows that it is full of specific verses which state that Israel is God's people, that they are the sons of God, or that Israel has been or will be saved, redeemed, justified, sanctified, blessed, reconciled or loved by God. Yet there are no specifics regarding the Hittite, Philistine, Edomite, Negro or Indian in these matters. Because of this, Universalists resort to certain generalized words to support the concept of Universalism or ultimate reconciliation, such as the term "all things" or "the world."

To get all people and all races saved, blessed, brought into the Kingdom, resurrected, reconciled, etc., they also resort to verses which contain the words "all," or "all men." These broad, vague and general words can be made to fit nicely into a universal doctrine. So let us examine some of these verses which contain these terms to see what grounds Universalists have in using them to support their doctrine.

John 12:32 — *And I, if I be lifted up from the earth, will draw all men unto me.*

Here Jesus is saying that because of His death, He will draw all men to Himself. And so Universalists say that all men (persons) are going to accept Jesus. But since it is clear that all men have not been drawn to Him in the past 2000 years, universalists say that this will ultimately happen in the future, as in the resurrection. But those who are resurrected to an incorruptible state do not need to be drawn to Christ.

Christ clarified this matter when He said—"All that the Father gives me shall come to me" (John 6:37). Jesus did not say that the Father has given Him all people, but rather only those people will be drawn to Jesus that the Father has given Him. The "all men" drawn to Christ in John 12:32, are the "all" that the Father gives to Christ in John 6:37.

Rom. 5:18 — *Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

This verse is also used in conjunction with verse 12 which says “death passed upon all men, for that all have sinned.” With these verses Universalists assert that God will make all persons righteous and save them from death. This is because “all” means all human beings regardless of race, and not just Adam’s descendants or Abraham’s seed.

Once again Universalist must prove that “all men” signifies the entire global population of humans that ever existed, which they cannot do from Scripture. The word ‘all’ is used in a generalized sense only and was not intended to cover every specific person. This is revealed in verse 19 where it does not use the word “all” but uses the word “many” —i.e., “*many* were made sinners, so by the obedience of one shall *many* be made righteous.” ‘Many’ does not mean every single person. Rom. 5:12 in the literal Greek reads, “And thus unto all men death came throughout.” That is, when death entered Adam, it went throughout the race of Adam, affecting only his lineage.

Note that this free gift of righteous *came* upon all men. It is in the past tense. Christ’s work of justification was fully accomplished on the cross. Clearly all men are not righteous. Here is what one noted Bible authority says on these verses:

The “all men” of v. 18 and the “many” of v. 19 are the same party, though under a slightly different aspect. In the latter case, the contrast is between the *one* representative (Adam-Christ) and the *many* whom he represented. . . In the latter case it is the redeemed family of man that is alone in view; it is *Humanity* as actually lost, but also as actually saved, as ruined and recovered. . . Thus the doctrine of *universal restoration* has no place here.¹⁰

10 Jamieson, Fausset & Brown, *Commentary on the Bible*, vol. 2, p. 233.

The point made here is that though it is a fact that a part of mankind are not saved from death, this is not the aspect intended. It only deals with *all* those God has redeemed, and thus will save from death. The only people that God acts as a redeemer for is Israel (Psa. 78:35; Isa. 41:14; 43:14; Luke 1:68). They thus are the only ones that were “represented” by Christ.

1 Cor 15:22 — *For as in Adam all die, even so in Christ shall all be made alive.*

This text is relied upon by Universalists with the greatest assurance, as positive proof in favor of their doctrine. The verse does teach Universalism, but it is limited or qualified:

When Paul writes **in Christ shall all be made alive**, he is not teaching universalism (a heresy), nor universal resurrection (a truth, but not taught here), but universal resurrection *in Christ*. The two **all**’s are not identical in quantity, being limited by the prepositional phrases **in Adam** and **in Christ** (cf. Rom. 5:18). The word **made alive** is never used of the wicked in the NT (cf. Jn 5:21; 6:63; Rom. 8:11; Gal. 3:21; 1 Cor. 15:45). The chapter contemplates the resurrection of believers only.¹¹

Paul wrote this letter to the Corinthians to give them comfort and assurance that their trials and persecutions for following Christ are not in vain. Thus the scope is universal but limited to all those that are *in Christ*, all of these will be made alive or resurrected. There is a broader scope to the resurrection, which includes the unjust or nonbelievers (Acts 24:15), but is not taught here. This verse is also limited to those that are *in Adam*. The Neanderthals and Cro-Magnon races which became extinct before Adam was created are obviously not “in Adam.” Neither are those which never came from Adam’s lineage, such as the Negro, Oriental, Polynesian, Eskimo, or Indian. 1 Cor. 15:22 then pertains only to Adamites who are “in Christ.”

11 *The Wycliffe Bible Commentary*, ed. C.F. Pfeiffer, Moody Press, 1962, p. 1256.

1 Cor. 15:28 — *that God may be all in all.*

Universalists use this verse to show how eventually God will be fully dwelling in everybody, and so all will be holy and godly. The true understanding of this phrase is as follows:

God . . . all in all—as Christ is all in all (Col. 3:11; cf. Zech. 14:9). Then, and not until then, “all things,” without the least infringement of the Divine prerogative, shall be subject to the Son, and the Son subordinate to the Father, whilst co-equally sharing his glory.¹²

The phrase *God be all in all* means only that everything will be subject to God through the Son (Christ). There is a big difference from being subject to God and having God’s Spirit dwelling in the person or thing subject to God. Even though all things will be subject to the Son, that no more places the Hittite or the Negro as His chosen servants or possessing the Holy Spirit than it does a crocodile, a robin or a tree. To say that all things, both good and bad, will eventually be equally divine, is nothing but pantheistic Hinduism.¹³

It is rather amazing that Universalists will use the 15th chapter of 1 Corinthians to support their doctrine when it actually contains solid proof against their doctrine. It clearly refers only to the saints who will be resurrected; and further, Paul is addressing his “brethren” or fellow Israelites (1 Cor. 15:1,50,58).

1 Tim 2:3-4 — *For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth.*

This does not say all men are saved or will be saved. It only expresses God’s desire or will, not His action or plan. All men are not saved anymore than all people have come to the knowledge of the truth. It is only God’s desire that they do.

¹² Jamieson, Fausset & Brown, *Commentary on the Bible*, vol 2, p. 293.

¹³ *Peake’s Commentary on the Bible*, Nelson, 1962, p. 964.

1 Tim. 4:10 — *For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.*

The Scriptures are replete with examples of men who will or have “perished” and are not “saved” (Luke 13:3; 1 Cor. 1:18; 2 Cor. 2:15; 2 Thess. 2:10; 2 Pet. 2:12). Evidently God did not save them. The true meaning here is that God is a savior to all that are saved, not that all are saved by God.

Titus 2:11 — *For the grace of God that bringeth salvation hath appeared to all men.*

Using this verse Universalists claim that the grace of God and His salvation will be upon all men without exception. This text, however, is in the present tense. But to whom has the grace of God appeared? “To all of whom Paul enumerated in the different classes (v. 2-9).”¹⁴ The context is of those whom Paul just mentioned, the aged men and women, wives and husbands, young men, and servants and masters. But what has the grace of God been doing for them? In the next verse Paul says it is, “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (v. 12). This is not something that has come upon all men on the planet.

We can give our answer against a universalist interpretation of any of the aforementioned verses, by analyzing the use of the words, “all” and “all men.” The word ‘all’ is often used to indicate a part of a group or is something that is limited in some way. The Greek word for ‘all’ is *pas* (#3956). *Thayer’s Greek Lexicon* gives the following explanation of its usage:

pas — Of a certain definite whole: all (the people), Mt. xxi. 26; by hyperbole i.q., the great majority, the multitude, Jn. iii. 26; all (just before mentioned), Mt. xiv. 20; xxii. 27 sq.; xxvii. 22; Mk. i. 27,37; vi. 39,42;

¹⁴ Jamieson, Fausset & Brown, *Commentary*, vol. 2, p. 433

Lk. i. 63; iv. 15; Jn. ii. 15,24, and very often; all (about to be mentioned), Acts ix. 32; of a certain definite whole, Phil. ii. 21. of a certain sum of things, the context showing what is meant: Mk. iv. 34; vi. 30; Lk. i. 3.¹⁵

We thus see there are different ways in which the term "all" can be used in which it does not mean every single item that could come within the scope of the subject matter.

Sometimes 'all' means a certain definite part of the whole. So when it is said that Jesus "healed all that were sick" (Matt. 8:16), it does not mean all sick persons on the planet, or even all sick people in Judea, but all sick people He encountered.

Sometimes 'all' is limited by what was previously mentioned, or is about to be mentioned (i.e., the context). In many other cases the word 'all' is used as an *hyperbole*, which is "an exaggeration for effect, not meant to be taken literally."¹⁶ An hyperbole is thus a type of figure of speech, and as such the word 'all' will mean: a great many, a majority, a multitude, or a lot. The example Thayer gives is John 3:26, where the disciples of John the Baptist tell him about Jesus, who "was with you beyond Jordan, to whom you bare witness, behold, the same baptizeth, and all men come to him." Now how many Eskimos came down from the Arctic to get baptized by Jesus? None!

There are really no cases where the words "all men" are used to convey the idea of every human type then in existence and who ever has existed or ever will exist. Here are some illustrations from Scripture:

- Christ told His disciples, "You shall be hated of all men for my name's sake" (Mark 13:13; Luke 21:17). Obviously the disciples were not hated by the everyone on the planet. Many persons they encountered gladly accepted them and were baptized (Acts 2:41).

¹⁵ Thayer's Greek-English Lexicon, p. 492.

¹⁶ Webster's New World Dictionary, World Publishing, 1978, p. 690.

- When Jesus asked the religious leaders whether the baptism of John was of God or men they said, "If we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed" (Mark 11:32). Did the whole human family count John a prophet, when not one millionth of them ever saw him, or knew of him?
- "Many of them also which used curious arts brought their books together, and burned them before all men" (Acts 19:19). Did all of the American Indians see them burn their books? No. Did the Universalists see it? If not, then they are not part of "all men."
- When Jesus became separated from His disciples they searched for Him, and upon finding Him said, "All men seek for thee" (Mark 1:37). Clearly the Australian aborigines were not looking for Him, nor was Caesar.
- Certain Judeans stirred up a crowd against Paul crying out, "Men of Israel, help: This is the man, that teaches all men every where against the people" (Acts 21:28). Paul was never in all parts of the world, and never taught but a tiny fraction of the people on earth.
- When Jesus healed a demon-possessed man, the man went home "and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel" (Mark 5:20). It is certain that not one person in China marveled at what this man said.
- Paul told the Philippians to "Let your moderation be known unto all men" (Phil 4:5). It was not intended that they travel to every corner of the globe let every person know of their moderation.
- The first converts to Christ "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). It is clear that no Bushmen or Polynesians received any of their goods.

There are other examples in the New Testament, not to mention the many examples in the Old Testament, showing that "all" or "all men" does not literally mean everyone. This shows the erroneous results from a literal and universal interpretation.

The Ethiopian Eunuch

Acts 8:26-40 narrates the story of the Ethiopian eunuch who is converted to the Christian faith through the agency of the deacon Philip. In addition to the intriguing presentation of the character himself, the story is significant for the questions it has raised regarding the formation of a universal church, or as some would say, a multi-racial church. It is said that with this event God now revealed His plan to convert all races.

In this narration, Philip was led by the Spirit to this Ethiopian eunuch and preached Christ to him, and consequently he was converted and baptized. So here, it is said, the word of God introduces a wider communion in which all races and all conditions stand on an equality with God. This is because a non-Israelite, one who is believed to have been a Negro or a Nubian, was preached to and converted.

Was the intent of this event to transcend racial barriers? Just who was this person Philip met in Acts 8? The *Wycliffe Bible Commentary*, in speaking of this eunuch, states that "he may possibly have been a Jew," or an Israelite.¹ In the book, *Who's Who in the Bible*, on this subject the Ethiopian eunuch, it states:

The man was possibly a court official from the train of the queen at Meroe, in Nubia, and probably himself also a Jew [i.e., Israelite].²

1 *The Wycliffe Bible Commentary*, Moody Press, 1966, p. 1139.

2 Comay and Brownrigg, *Who's Who in the Bible*, vol. 2, Bonanza, 1980, p. 110.

Why would these authorities believe this man may have been an Israelite? The reason lies in the circumstances surrounding this eunuch's background and conversion. It is said that he "had come to Jerusalem to worship" (v. 27). So he knew of and worshipped the God of Israel, and was going to Jerusalem and perhaps the Temple or a synagogue for worship. This is not something a stranger from a distant land would do, but it is something an Israelite would do who lived in other lands (Acts 2:5). We often read of Israelites who lived in distant lands who knew and worshipped the God of Israel (Acts 14:1; 17:1).

The eunuch was also in possession of and reading from a Greek text of Isaiah, something that would be expected of an Israelite of that time, especially of one living in Egypt where the Greek text originated. He was a person of great authority, quality and status, one who had charge of all the queen's treasure. This is hardly a description of a Negro or Nubian of that time.

Bible scholars often acknowledge that the conversion of the first "non-Israelite" was Cornelius in Acts 10, not the Ethiopian of Acts 8. Regarding the conversion of this Ethiopian Eunuch one commentator states:

Narrating the conversion of a presumed gentile at this point introduces an anomaly into Luke's story, since Luke later portrays Cornelius as the first gentile convert (10:1-11:18).³

Because this story appears to contradict the presentation of Cornelius as the first non-Israelite convert, scholars have been eager to determine the history and origin of the story itself. However no evidence has emerged about its origin or history as being out of chronological order.

It is apparent that Luke, as the author of the book of Acts, did not perceive this Ethiopian eunuch as a so-called "gentile" or non-Israelite. He saw him as a fellow Israelite who happened

3 *The Anchor Bible Dictionary*, vol. 2, Doubleday, 1992, p. 667.

God's Law & Judgment

to lived in Ethiopia, and thus referred to him as an "Ethiopian." Likewise, Aquila could be called a Corinthian or a Greek, since he lived in Corinth, but he was also an Israelite (Acts 18:1,2).

The term "Ethiopia" in Acts 8:27, is generally understood as meaning the region of "Meroe" which is in "upper Egypt."⁴ This would be in the southern area of Egypt. Egypt at the time of Christ had a considerable Israelite population, which had developed over the centuries. When Babylon attacked and destroyed Jerusalem, many Israelites escaped and sought refuge in Egypt (Jer. 24:8; 26:22; 43:7). Isaiah alludes to Israelites who were scattered throughout Cush (Ethiopia) and Egypt (Isa. 11:11). When Alexander the Great conquered Persia and Egypt, many Israelites found the newly-founded city of Alexandria a favorable site to settle. Ptolemy, the successor of Alexander and the first king of Egypt, invited more Israelites to Egypt to translated their Old Testament text into Greek, now known as the *Septuagint*. This is the text the Ethiopian eunuch was reading.

By the 1st century A.D. there were around one and a quarter million Israelites living in Egypt, primarily in the northern cities such as Alexandria. It thus should not be at all surprising that some Israelites would be living in southern Egypt and Ethiopia. Being from either Egypt or Ethiopia these Israelites would be called Egyptians or Ethiopians, much in the same way Moses was called an Egyptian (Exod. 2:19). During the 1st century, an Egyptian Israelite stirred up a revolt against Roman authority, and the Apostle Paul was mistaken for this man by the captain of the Roman army (Acts 21:38).

It is said that this Ethiopian eunuch brought the Gospel to Ethiopia and Sudan, just like the Apostles brought it to Europe. Yet Europe is Christian, but Ethiopia and Sudan are not since the Israelite population did not remain prevalent in these places.

⁴ Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, vol. 2, p. 182.

If God's law and judgments are ascribed only to His Israel people, then that marks a division in race which the Universalist cannot tolerate, and must find ways of dismantling it. As one humanist Christian stated: "We can dogmatically say that the whole human race was/is accountable to 'The Law' because all men are included in God's judgment against sin." Yet in Psalm 147:19,20 we read this fact regarding God's law and judgments:

He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

He has not dealt so with any nation: and as for his judgments, they have not known them.

The Universalist and humanist Christian will never address specific verses such as this. They will only quote vague or general verses and read into them their beliefs. They thus have the Bible in constant conflict with itself. The false assumption that these people rely upon is that any judgment upon any person or nation is a judgment under the Law-Covenant, which shows that all people are in covenant with God, and thus are under the New Covenant. Of course, no part of this reasoning is correct.

In an attempt to show how all people and races are under the Law and Covenant, Universalists will point out that in Jeremiah 25, 47, 48, 49, 50, and Ezekiel 25 there are judgments upon different nations—Babylon, Egypt, Edom, Moab, Tyre, Ammon, Philistia, etc. None of these judgments are due to a violation of the Covenant. Most are due to the wicked things these nations have done against Israel or Jerusalem. God has the right to bring judgment upon any of His creations because of

the creator-creature relationship, not because they are obliged to the law by way of a covenant. Even animals can do wicked things which bring judgment upon them—"If an ox gores a man or a woman to death, then the ox shall surely be stoned" (Ex. 21:28). The ox was not under the Law-Covenant, yet it did something wicked to God's people and could be killed for its acts. Likewise, if a king or nation is said to be wicked it does not mean they are under a Law-Covenant. Actually, God's judgment existed before the Old Covenant, as in the case of Sodom.

God can bring judgment upon other peoples, but unless it involves His Israel people in some way, this would be a rare thing. For instance, why is it that there is no record, sacred or secular, of God punishing the Negroes in Africa for their great many pagan practices, cannibalism, murder, voodoo, and human sacrifice to idols? Israel would certainly be punished for such wickedness. It is because Israel are sons of God and so they are chastised by God (Heb. 12:6,7). However the Negroes are not sons of God and are not chastised for their pagan ways.

In Jer. 11:3 it says, "Cursed is the man who does not obey the words of this covenant." Universalists say that "the man" in verse 3 is obviously any man who breaks the Ten Commandments. But verse 2 clearly identifies that this is being spoken to "the men of Judah and to the inhabitants of Jerusalem." Again it is said that Isa. 24 describes God's judgment against "the inhabitants of the earth." The reason is because they "have transgressed the laws, and broken the everlasting covenant" (v. 5). However, "the earth" in these verses is actually "the land of Judah (as in v. 1,3,5,6; Joel 1:2)."¹ The word "earth" is the Hebrew word *erets* (Strong's #776), and generally means the land. Scripture is clear that God made covenants involving the law only with Israel (Deut. 4:13; Psa. 105:9,10; Isa. 59:21; Jer. 31:31-33; 32:40; Ezek. 16:60-63; 34:25; 37:26; Heb. 8:7-12).

¹ Jamieson, Fausset & Brown, *Commentary on the Bible*, vol. I, p. 457.

The Samaritans

In the New Testament there are several different verses involving the people called Samaritans, which are often used to support the idea that Jesus was promoting the concept of a multi-racial church, and was condemning ethnocentrism. This is so, it is said, because the Samaritans were a mixed-blood people not of pure Hebrew stock, or non-Israelites. Reference is made to the parable of the good Samaritan (Luke 10:30-36); to Christ's conversation with the Samaritan woman at Jacob's well (John 4:5-26); the healing of the Samaritan leper by Jesus (Luke 17:11-19); and the preaching of the disciples in Samaria (Acts 1:8; 8:5,14). These verses are used to show that God is now changing His plan to include all races in the New Covenant.

Before we examine these verses, we need to first ascertain the racial identity of the Samaritans at the time of Christ by examining the history of the people and land of Samaria.

The History of the Samaritans

Scripture states that Samaria was an Israelite province, which was formed by the ten tribes of the northern kingdom of Israel. It was conquered by Assyria in 721 B.C., who had then deported its inhabitants and replaced them with aliens.

The king of Assyria brought people from Babylon, Cuthat, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of Israel; and they took possession of Samaria and dwelt there. (2 Kgs. 17:24).

Although the king of Assyria (Sargon) deported a great portion of the population, it is evident that he left many Israelites in the land.¹ On the walls of the royal palace at Dur-Sarraku, Sargon of Assyria recorded the fact that he deported 27,290 inhabitants from the "city" of Samaria, which he rebuilt and repopulated with other peoples. It says nothing about a deportation of all the cities or region of Samaria. Speaking on this matter the *Zondervan Pictorial Bible Dictionary* states:

It seems clear that the policy of deportation applied particularly to Samaria as a city and not as a region. Jeremiah 41:5 for example, seems to imply that a remnant of true Israelites remained in Shechem, Shiloh, and Samaria a century later, so a substratum, or admixture of Hebrew stock in the later composite population must be assumed.²

The policy of deportation was to take the more prosperous citizens. The total number of Israelites deported from the northern kingdom is unknown, but it probably was a majority as seems to be indicated by 2 Kings 17:18-23.³ This could be numbers up to a few million. However the number of Israelites left in Samaria was also significant. After the Assyrian captivity king Hezekiah of Judah (c. 710 B.C.) sent runners "Throughout all Israel and Judah" asking them to come to Jerusalem to keep the Passover and return to the LORD God, and "then He will return to the remnant of you who have escaped from the hand of the kings of Assyria" (2 Chr. 30:6). The messengers went through regions of Ephraim, Manasseh, Zebulun, and Asher (vv. 10,11). In the reign of king Josiah (c. 612 B.C.) various tribes of Israel in Samaria still existed (2 Chr. 34:6,9). Thus a significant portion of Israelites remained in Samaria along with

1 John D. Davis, *A Dictionary of the Bible*, 1935, p. 671.

2 *Zondervan Pictorial Bible Dictionary*, ed., M.C. Tenney, Zondervan Publishing House, 1967, p. 746.

3 One Bible authority says, "It has been calculated that not more than one in twenty was taken captive." *Peake's Commentary*, p. 353. However this amount seems to be too small.

the alien people. Regarding this mixed population one Bible authority states:

These [alien peoples] intermarried with the Israelites left, and were joined by another group in the reign of Assurbanipal (650 B.C., Ezr. 4:10). The Israelite element, however, proved the strongest in influence and was possibly the strongest in number.⁴

The mixed population resulted not only in some mixed blood types, but a mixed religion. At first the people "did not fear the LORD; therefore the LORD sent lions among them, which killed some of them" (2 Kgs. 17:2). This is a punishment which God would only bring upon Israelites. So later they asked the king of Assyria to send them an Israelite priest to teach them the ways of God. The king (Esarhaddon) granted the request, and also sent some of the other Israelites and foreigners (Ezra 4:2). When Babylon conquered Jerusalem and took the people captive, they also left Israelites in Judah (2 Kg. 25:12).

This body of people came to be called "Samaritans," named after Israel's capital city of Samaria. Upon the return of the Judahite exiles from Babylon, a great amount of antagonism and rivalry existed between the Samaritans and Judahites. This perhaps started with the division of the kingdom with each setting up their own capitals—Jerusalem and Samaria. When the Judahites returned to Jerusalem, the Samaritans wished to help them in the rebuilding of the Temple at Jerusalem, saying:

Let us build with you, for we seek your God as you do; and we have sacrificed to Him since the the days of Esar-haddon king of Assyria, who brought us here (Ezra 4:1f.).

But their offer was rejected by the Judahites, to which the Samaritans took offense; and from this time on the Samaritans threw every obstacle in their way.

4 *A New Standard Bible Dictionary*, ed., M. Jacobus, Funk & Wagnalls Co., N.Y., 1936, p. 805.

In the first part of the reign of Artaxerxes I (465-424 B.C.) the Samaritans obtained permission to destroy the walls of Jerusalem just being constructed by Ezra. Proceeding to Jerusalem they compelled the builders to cease building (Ezra 4:7-23), and burned the gates (Neh. 1:3). When Nehemiah fortified the city (444 B.C.) he met serious opposition from the Samaritans (Neh. chs. 4, 5); and they tried to assassinate him (ch. 6).⁵

Hence arose a deep-rooted enmity between the two peoples which afterwards increased to such a degree as to become proverbial. Since the Samaritans were not allowed to have anything to do with the Temple, they built their own on Mt. Gerizim at Shechem. The Samaritans pointed to passages in their Pentateuch which gave them a strong case over Jerusalem as the proper site of the Temple. The Judahites claimed there were discrepancies and additions in the Samaritan text compared to their own text. Thus for centuries both Judahites and Samaritans firmly believe that their own form of the sacred text was the right one, and the vested interests on either side were fiercely defended.⁶

A controversy arose between the two nations when the son of the high priest of Judah, married the daughter of Sanballat, the governor of Samaria. For this offence Nehemiah had him expelled (Neh. 13:28).

In the reign of Darius Nothus [405 B.C.], Manasses, son of the [Hebrew] high-priest, married the daughter of Sanballat, the Samaritan governor; and to avoid the necessity of repudiating her, as the law of Moses required, went over to the Samaritans, and became high-priest in the temple which his father-in-law built for him on Mount Gerizim. From this time on Samaria became a refuge for all malcontent Jews [Israelites]; and the very name of each people became odious to the other.⁷

5 *A New Standard Bible Dictionary*, p. 805.

6 *The Interpreter's Bible*, Abingdon Press, N. Y., 1952, vol. VIII, p. 526.

7 *The Popular and Critical Bible Encyclopedia*, ed., Rev. Samuel Fallows, Howard-Severance Co., 1908, vol. III, p. 1512.

Thus from this time on Samaria became a refuge for the Israelites in Judah which were either dissatisfied with the policy of the Israelite leadership, or were rejected by them. These Israelites naturally had animosity towards their former nation of Judah, as did the Judahites towards them. This further added to the reproach and dissension between the two nations.

Around 330 B.C., Alexander the Great had taken over the land of Palestine by defeating Darius, the last king of Persia (1 Mac. 1:1). Alexander "had greatly honored the Jews," and when he "had thus settled matters at Jerusalem, he led his army into neighboring cities." He visited the city of "Shechem," which was then the "metropolis" or capital of Samaria, which was "inhabited by apostates of the Jewish nation."⁸

The Samaritans in Shechem, seeing that Alexander honored the Israelites, determined to profess themselves to be Israelites. Josephus says that when the Israelites of Judea were in prosperity or victorious, the Samaritans claimed that they were kinsmen of the Israelites, and derive their genealogy from the posterity of Joseph; but when the Judahites were in adversity, they declared that they had no relationship to them, but were sojourners, that come from other countries.⁹ This was easy for them to do, for they were made up of apostates, malcontents, and other sorts of Israelites, and well as many mixed blood Israelites and aliens.

The population of the Samaritans was also enlarged by Israelites who converted to paganism under Antiochus.

The [Samaritan] sect was later reinforced by the accession of converted Jews [Israelites] under Antiochus Epiphanes [175 B.C.], when, by denying their affinity with the Jewish religion, the Samaritans were exempted from persecution.¹⁰

8 Josephus, *Antiquities of the Jews*, bk. XI, ch. VIII, sect. 6.

9 Josephus, *Ibid.* bk. IX, ch. XIV, sect. 3; bk. XI, ch. VIII, sect. 6.

10 *A New Standard Bible Dictionary*, ed., M. W. Jacobus, Funk & Wagnalls Co., 1936, p. 805.

Around 168 B.C., King Antiochus made an expedition against Jerusalem, and pretending peace, got possession of the city by treachery. He slew many of the inhabitants, plundered the Temple, burnt down the finest buildings, and built an idol altar upon God's altar, and sacrificed a swine upon it. He also issued a decree requiring the Judahites to worship the pagan gods and to abandon their law (I Mac. 1:20-64). The Samaritans seeing the sufferings of the Judahites, no longer confessed they were kindred to them, but told Antiochus they were a colony of Medes and Persians. They followed his commands, and thus were spared from his onslaught.

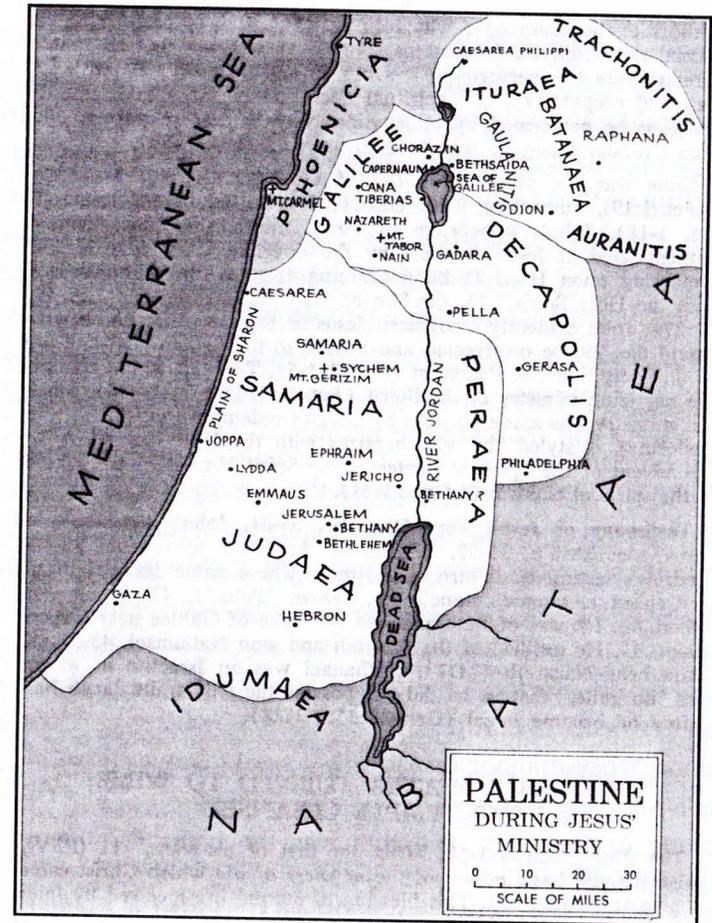
Many Israelites, out of fear of the penalty that was upon them, also complied with the king's commands and converted to the new religion as did the Samaritans.¹¹ After Antiochus died these Israelites were rejected by the patriotic Israelites. And so the Samaritan population increased with the addition of these Israelites who converted to the pagan religion.

First Century Samaritans

By the 1st century A.D., the territory of Samaria and Judea increased in size so that the two regions overlapped, and had no real definitive boundary between them (see map on next page). In fact, both Samaria and Judea were one Roman province.

The history of the Samaritans shows that by the time of Christ, a considerable number of them were Israelites, they were not just a mixed blood people. It also shows that the hatred and enmity that the Judean Israelites had for the Samaritans was not just due to their alien and mixed population. There were many centuries of religious squabbles and political disputes between them. However, by the time of Christ their religion became more in line with the Judeans, perhaps due to the Israelite influence among the Samaritans:

11 Josephus, *Antiquities*, bk. XII, ch. V, sect. 4-5.



The Samaritans . . . boasted of being Israelites, and with some degree of justification, for there was probably a considerable Jewish [Israelite] element in the population. Their worship, originally a compromise with heathenism, was now purely Jewish. They kept the sabbath, and the Jewish feasts, and observed circumcision and other traditional ordinances.¹²

The majority of the population of Samaria was probably of mixed-blood or alien types, but to say it was entirely so is wholly unwarranted. It would not be unreasonable to say that it was

12 J.R. Dummelow, *A Commentary on the Holy Bible*, Macmillan Co., 1960, p. 781.

composed of 60% non-Israelites and 40% Israelites. It would not be justified to assume one in Samria was a non-Israelite, any more than it would be to assume that someone from Detroit, Chicago or Atlanta was nonwhite just because 60 to 75% of the population of those cities is nonwhite. It is also true that Judea, though mostly inhabited by Israelites, contained some mixed-blood people, Canaanites, Edomites and Syrians. Israel had always mixed with foreign people when they were living in the same area, yet the extent of such intermarriages never reduced the population of Israelites to any significant degree. But it always did increase the number of mixed breeds.

When Christ had a debate with the Judean people they called Him a *Samaritan* —“thou art a Samaritan” (John 8:48). Here these Judean people were looking right at this perfect example of an Israelite and said he was a Samaritan. Obviously the Judeans did not perceive a Samaritan as one of another race or a non-Israelite. To them the use of Samaritan meant “heretic, a person unworthy of credit.”¹³ The term Samaritan was not used in a derogatory manner due to one’s racial status, but rather as to one’s religious status. The Judean people did not like Christ’s preaching or theology, and that was the basis for the schism between them.

Thus the presumption or insinuation that Samaria in the 1st century A.D. was composed of 100% mixed-blood and non-Israelite types is a rather unsound and outlandish notion.

The Samaritan Woman at the Well

The Samaritan woman which Jesus conversed with at Jacob’s well is a particular revealing story. Jesus not only asked her for a drink from the well, but explained to her things about eternal life and how to worship God.

13 Adam Clarke, *Commentary on the Bible*, vol. 5, p. 581.

When Jesus spoke of giving the woman “living water” instead of the water in the well, her response indicates she was an Israelite. She said to Jesus: “Are you greater than our father Jacob, who gave us this well?” (John 4:12). She not only asserted that she was descended from Jacob, referring to him as her “father,” but by the use of “our” she was acknowledging that she was of the same racial stock as Jesus. These are not words that a mixed-blood person could make. Note that Jesus did not rebuke or correct her in this regard, nor did He refer to her as a “dog” as He did concerning the Canaanite woman (Matt. 15:26).

The woman of Samaria is “not a reference to the city of Samaria, which was too far away, but to the territory of the Samaritans.”¹⁴ The city of Samaria probably had a greater portion of mixed race and alien races in it than the smaller villages and rural areas. Just as is the case with many of our major cities in America today. Cities such as Atlanta, Detroit, Los Angeles, and Chicago are predominately nonwhite. But the outer suburbs and rural areas are mostly white. Likewise there was a difference between the city or cities of Samaria, and Samaria itself (compare Matt 10:5 and Acts 1:8).

When the woman came to the well to pull out water Jesus asked her for a drink. The woman is surprised by the request on account of the tension and schism between Judeans and Samaritans (John 4:9).

The Good Samaritan

In Luke 10, a lawyer asked Jesus how to inherit eternal life, so Jesus asked him what is written in the law. The lawyer read the law (Deut 6:5; Lev. 19:18) which says to love God with all of your heart and soul, and your neighbor as yourself. Jesus said he had answered correctly. But not being satisfied the lawyer

14 *The Wycliffe Bible Commentary*, ed., C.F. Pfeiffer, Moody Press, 1966, p. 1080.

asked "And who is my neighbor?" Jesus proceeds to tell the parable of the good Samaritan, in which a man traveling falls among thieves, is robbed, stripped of his clothes, wounded, and left half dead. A priest came by and walked around him, a Levite did the same. But a Samaritan man bandaged his wounds, put him on his own animal, and took care of the man. Jesus then asks, "Which of these three do you think was neighbor to him who fell among the thieves?" The reply was, "he who showed mercy on him," Then Jesus said, "Go and do likewise." (Luke 10:30-37).

This parable is often used by universalists and humanists to promote the idea that Christ viewed all races as standing on the same footing, and that a person of any race can be our neighbor. The basis of this idea rests upon the erroneous belief that the Samaritan man was a non-Israelite or person of mixed blood. There are several problems with this interpretation. The first is the false assumption that the Samaritan was of a non-Israelite race. Christ knew of the age-long conflict and enmity between the Judeans and Samaritans. He knew that a Samaritan could be a non-Israelite or an Israelite. He thus used the Samaritan as the one who was a neighbor knowing that the lawyer would not normally pick him as such over a priest or Levite.

Secondly, the concept of neighbor that was being discussed was originally derived from Leviticus 19:18, which qualifies a neighbor as a kinsmen:

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. (Lev 19:18).

The concept of neighbor included only those who were of "thy people." The previous verse says, "Thou shall not hate thy brother." Christ was further qualifying the concept by showing that status alone is not what make one a neighbor. The lowest and most degraded Israelite who is helpful to others is a neighbor. However, one is not a neighbor just because of their high-class standing in the community.

Another problem with the universal perspective on this matter is that it disregards or transcends other conditions, circumstances or qualifications prescribed by the law of God. The Universalist in effect says that anyone under any circumstances can be our neighbor, as long as they do a good deed or even has the potential to do so. And so a person of any race, creed, religion, or moral character can become your neighbor since doing a good deed is the only condition or qualification to be considered.

Based upon this position a murderer, rapist, arsonist, prostitute, burglar, sodomite or pirate who does a good deed or is helpful to others would be our neighbor. A Buddhist, idolater, witchdoctor, communist, or Satanist will at times do good deeds. It could then be said by Universalists that they are our neighbor, and we should not be bothered by their presence among us. They should be welcomed as part of our congregation or community.

If a neighbor is without any other qualification than that of doing a good deed, it will result in many contradictions with the whole word of God. If God condemns murder, prostitution, theft, idolatry, homosexuality, divination, and witchcraft, then those that engage in such acts cannot be regarded as our neighbor, even if they may do some good deed or help someone. It also cannot be said that because a witch, a sodomite or Baal priest does a good deed that we should not discriminate against all witches, sodomites or Baal priests. Likewise, if God commands segregation of his people, then other races cannot be our neighbors even if some of them do a good deed.

If, at the time that Israel was entering the promise land, and one Canaanite did some good deed (as did Rahab), that could not be used as a pretext to leave all the Canaanites in the land and nullify God's commandment on the matter.¹⁵ But a Universalist or an egalitarian would use this to establish a new rule to have all Canaanites remain in the land as equals.

¹⁵ Rahab was allowed in the land by contractual agreement (Josh. 2:12-14).

To say that the good Samaritan was or could be one of another race is no different than saying he could be a murderer or and idolater. That is not the point Christ was trying to make.

It is interesting to note that this concept of the good Samaritan is used by the anti-Christ Establishment as a psychological ploy to promote and to get white Americans to accept pluralism, integration, equality, and multiculturalism. On nearly every TV or radio talk show they will at some time have a guest who is regarded or labeled as a "racist" or "white supremacist." They then will use their good Samaritan concept to show the error and foolishness of racial separation and inequality. They will ask the white "racist" guest hypothetical questions such as:

- If you were drowning and a black man saved you, wouldn't you be grateful?
- If you were injured and the only ones around to help you were a black M.D. or white man not versed medicine, which one would you want to come to your aid?
- If a Chinese man discovered the cure for a deadly disease you had, would you take his treatment?
- If your wife was threatened to be raped by a white man, and a Mexican came and warded off the white man, which of these two men would you want to live in your neighborhood?
- Would you rather do business with a dishonest white man who has cheated you, or an honest black man?

Of course, in all of these hypothetical cases you are forced to be in favor of the nonwhite person because he is the good Samaritan. He is acting as a neighbor and you must regard him as an equal, one who can marry your daughter, and who can never be the subject of segregation or discrimination.

This distorted universalist perspective on the good Samaritan always leads to integration. After all, how do you tell a neighbor that he has to leave the neighborhood? It can't be done. He

cannot be excluded from the nation, for the concept of a neighbor is similar to that of citizen, one who is a member of a nation.

Just like the Universalist and humanist Christians, the anti-Christ Establishment uses a rare exception to destroy the rule. It is not what one black or Mexican person has done, but what are the average characteristics of each race. How productive or burdensome are they to society? How much crime do they cause? What is the moral and intellectual level of each race? How much does each race support true Christian and American values? The distorted "good Samaritan" argument keeps us from looking at or even acknowledging these facts and statistics. The reason for doing so is obvious, as it would show the striking difference between the races, and the higher state of the white race.

The viewpoint that the good Samaritan was a mixed blood individual and that such a person can or should be our neighbor, always leads to integration and interracial mixture. The mixing of the white race with the colored destroys what the white race has been for thousands of years. That is not an average, it will happen 100 percent of the time.

The universalist argument will further allow all undesirable individuals to be our neighbor which naturally results in social distress, crime, moral debauchery, socialism and multicultural laws which restrict individual rights and free enterprise. The dangers and pitfalls of this distorted perspective of the good Samaritan parable are obvious. It is clearly going far beyond what Christ was trying to teach. Christ was not trying to teach that the good Samaritan was a mixed blood person, and that as a result of this we should have multiracial and pluralistic congregations, neighborhoods, communities or nations. The meaning of the story is clear. It is simply inculcating the duty of benevolence we are to give to persons of all kinds, not just friends, but strangers and foreigners as well, as it is to be assumed they are good people until shown to be the contrary.

Ruth the Moabite

The story of Ruth is often used to infer the universalist concept of racial nonexclusiveness in God's plans. Ruth is referred to several times as "Ruth the Moabitess" (2:1; 2:21; 4:5,10). She was the ancestress of David, being his great grandmother, and thus played a role in the genealogy of the Messiah. Since she apparently was not an Israelite it is said that this shows that other races may be spiritually and physically assimilated in the body of God's people.

There are some striking problems with this incident. One is that Israel and Moab had previously been at odds with one another, and Moab tried to have Israel cursed (Num. 21:29; 22:3-6). During the time of the judges, which is the time of Ruth, Moab attacked and warred against Israel, and Israel killed 10,000 Moabites (Judges 3:12-29). But according to the book of Ruth, friendly intercourse apparently existed between Israel and the inhabitants of Moab.

Another problem with the traditional version of this story, is that God established a law which specifically excluded Moabites from being associated with God's chosen people.

An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.

You shall not seek their peace nor their prosperity all your days forever (Deut. 23:3,6).

The wording is quite clear that a Moabite shall never be a part of the assembly of God. So how can it be that Ruth, as a

Moabite, not only got into the assembly of God, but into the royal lineage and an ancestor of the Messiah? Something is obviously wrong here.

To address this striking inconsistency, some humanist Bible scholars have asserted that the term "Moabite" in Deut 23:3, is in the masculine, and thus the exclusion pertains only to males. The designation of a people, race, or nation is usually in the masculine form. The terms Ishmaelite, Amorite, Hittite, Canaanite, Israelite, or Judah are all in the masculine form. Yet it is obvious that when they are used they do not pertain only to males, and no one ever claims they do. That bizarre deduction is applied only to Deut. 23:3. A similar prohibition against Canaanites clearly included women (Deut. 7:3).

Previous to this prohibitive law against Moabites, Israel committed "whoredom with the women of Moab," and the women enticed the Israelite men to sacrifice to their gods (Num. 25:1,2). This aroused the anger of God against Israel, and the guilty among Israel had to be killed. The Israelite army came near to disaster because of this. The problem was specifically with the women of Moab. In the days of Ezra and Nehemiah the people of Israel "had not separated themselves" from the Canaanites, Hittites, Ammonites and Moabites, and had "taken their daughters as wives for themselves and their sons" (Ezra 9:1,2). When the law (Deut. 23:3) was read to the people, it was understood that marriages to the Canaanite, Hittite and Moabite women was not allowed by God, and so these women had to be sent away (Ezra 9:12-15; 10:2-17; Neh. 13:1-3,23-27). The law certainly included Moabite women. The act of marrying Moabite women was regarded as "sin" and "iniquity," and was "breaking God's commandment." Thus God would not have violated His own law and allowed a Moabite to be in the royal lineage.

To unravel the confusion and apparent inconstancy involving Ruth, we need to examine her story and the history of Israel that

led to this event. The book of Ruth is about an Israelite family consisting of Elimelech, his wife Naomi, and their two sons. It takes place in “the days when the judges ruled” (1:1). This was about 1300 B.C. During that time, “there was a famine in the land,” that being the land Canaan. Because of the famine Elimelech and his family left their home in Bethlehem, and “came into the country of Moab,” and stayed there (1:2). Soon afterwards Elimelech died, and the two sons “took them wives of the women of Moab.” One of these women was Ruth. Later on, both sons died, and so Naomi left Moab and went back to Bethlehem, and her daughter-in-law Ruth went with her. In Bethlehem Ruth married Boaz, a kinsman of Naomi’s husband.

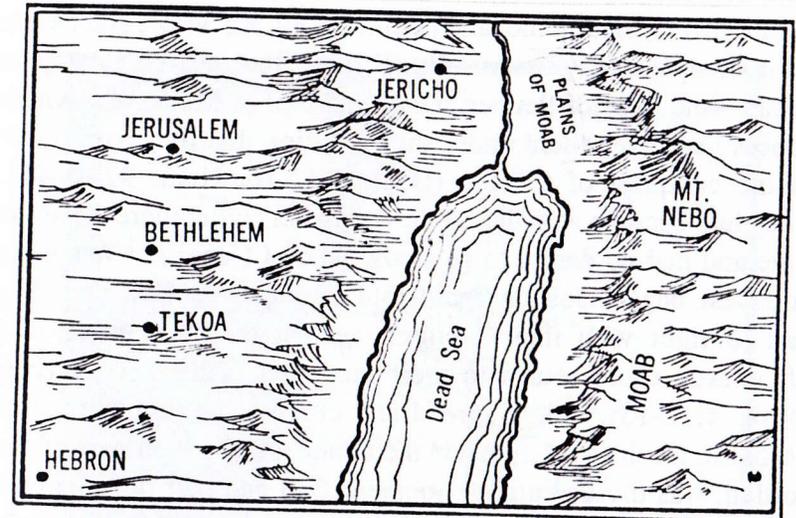
The land where Ruth lived, and where Elimelech and Naomi traveled to, was called “the country of Moab.” A map of the area in which the events of the book of Ruth took place is shown on the next page. From Bethlehem, Elimelech’s family would have gone east over the Jordan on the north side of the dead sea to arrive in the land of Moab.¹ This land has some unique history which must be understood in order to understand the story of Ruth.

Sometime after the Exodus, Israel migrated to the region of Moab, on the east side of the Jordan river opposite of Jericho (Num. 21:13,20). However, the Amorites had previously taken over this land from the Moabites. Israel engaged them in war and defeated the king of the Amorites, taking possession of the land of (Num. 21:21-32). They later moved to another region of Moab:

Then the children of Israel moved, and camped in the plains of Moab on the side of the Jordan across from Jericho (Num 22:1).

The rest of the book of Numbers, and practically all of the book of Deuteronomy, transpire in the region called “the plains

1 *The Interpreter’s Dictionary of the Bible*, 1962, vol. 2, p. 415.



Map showing the area in which Elimelech lived (Bethlehem) and where Ruth lived (Moab). The journey between the two areas is less than 100 miles. From *Halley’s Bible Handbook*.

of Moab.” The region “was so called from having formerly belonged to that people (the Moabites).”² The plains of Moab was the flat, high, steppes to the north of the Dead Sea and on the east side of the Jordan valley, opposite Jericho.³ It was in this region that the law was read to the people.

Now it came to pass in the fortieth year, . . . that Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them,

On this side of the Jordan in the land of Moab, Moses began to explain this law, (Deut. 1:3-5).

This now was in the “fortieth year” in which Israel left Egypt, at which time they were allowed to enter and possess the

2 Jamieson, Fausset, & Brown, *A Commentary on the Whole Bible*, vol. I, p. 111.

3 *The Interpreter’s Bible Commentary*, Abingdon, 1953, vol. II, p. 247.

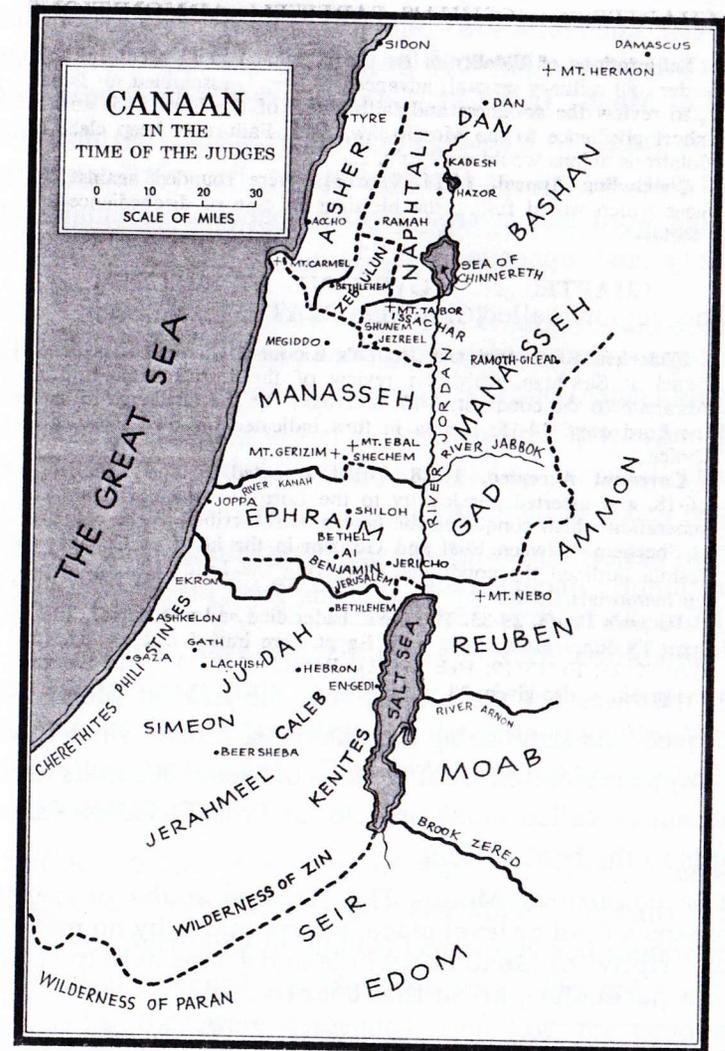
land of Canaan. Israel dwelt in Moab for a number of years before Moses died in the land (Deut. 32:49,50; 34:5), and before their conquest of Canaan. But three tribes desired to stay in Moab—the tribe of Reuben, Gad, and half of Manasseh, which Moses had given them under the condition that they participate in the conquest of Canaan (Deut. 3:12-16; Num. 32:32-42). They had become attached to the land after living there for some time and had no desire to go to the land of Canaan. When the conquest began, Joshua again told Reuben and Gad that they had to fight with their brethren against the Canaanites, and afterwards could return to their land east of the Jordan river (Josh. 1:12-15). They agreed and crossed over the Jordan to do battle (Josh. 4:12). After the conquest, the land east of the Jordan, was divided among Reuben, Gad and half of Manasseh and given to them as an “inheritance” (Josh. 13:8-32; 18:7; 22:9). This was about 1430 B.C.

The tribes of Reuben, Gad and Manasseh continued to live in this land up to the time of the Judges, though it was still called the land of Moab. This land of Moab was also a place of refuge to outcasts and emigrant Hebrews (Josh. 20:8,9; Ruth 1:1; comp. 1 Sam. 22:3,4; Jer. 40:11; Isa. 16:2-4).

The tribe of Reuben inhabited the region of Moab north of the Dead Sea down south to the river Arnon (Josh. 13:15-23). The Moabites had been forced south of this river just before the conquest of Canaan by the Amorites. The famed Moabite stone written by the king of Moab about 860 B.C., was found about four miles north of the river Arnon.

It is noted by many Bible commentators that at this time, there were “many Israelites established on the east side of Jordan.”⁴ So we see that portions of what could be called the land of Moab, in which the events of Ruth took place, was largely inhabited by Israelites.

4 Jamieson, Fausset & Brown, *Commentary*, vol. I, p. 136



A map showing the areas settled by the twelve tribes of Israel just prior to the time of Judges and the book of Ruth. From *Unger's Bible Handbook*.

Recall that Ruth was from the “country of Moab” (Ruth 1:1,2,6,22; 2:6; 4:3). The word for “country” is the Hebrew word *sadeh* (#7704), and is almost always translated as “field.” It is in fact the regular word for field in the O.T. It was rendered “field of Moab” in 1 Chr. 1:46, and should have been in the book of Ruth. In Hebrew the word *sadeh* (#7704) means “to spread out, a field, as [being] flat.”⁵ Brown’s Lexicon says that this word can mean, “a plain, opposite mountains, Jer. 18:14; a land, opposite a sea.”⁶

The region called the “plains of Moab” was opposite mountains, and it bordered the Dead Sea and Jordan river. Thus the *field* (*sadeh*) of Moab corresponds to the “plains of Moab” north and east of the Dead Sea. It is where Israel camped before entering Canaan, and is the region inhabited by the tribe of Reuben and Gad thereafter.

The western part of Moab, lying along the Jordan, frequently occurs under the name of ‘plains of Moab’ (Num. 22:1; 26:3; 26:63; 31:12; 35:1; Deut. 34:1; 34:8; Josh. 13:32, etc.)⁷

It thus was not the country, but the *field* of Moab where Ruth lived, the same being the “plains of Moab” since it was a flat, steppe region. Most of the land of Moab, due to its terrain, could **not** be called *sadeh* or field, as Prof. Davidson states in regards to the book of Ruth:

The *country* of Moab—The Hebrew *sadhe* properly means a field or level place, a term that is by no means descriptive of Moab as a whole and seems here to refer to a particular part of that country.⁸

5 *Strong’s Hebrew Dictionary*. The usual word for country is *erets*, #776.

6 Francis Brown, *The New Brown—Driver—Briggs—Gesenius Hebrew and English Lexicon*, 1979, p. 961.

7 *The Popular & Critical Bible Encyclopedia*, ed. Rev. S. Fallows, Howard-Severance Co., 1908, vol. II, p. 1172.

8 *The New Bible Commentary*, ed. F. Davidson, Eerdmans’ Pub., 1967, p. 259.

The land where the Moabites lived at the time of the Judges and Ruth was a very mountainous region, not at all flat, and could not be called a field or plain. But Ruth came from land area of Moab that was referred to as a field or a plain. The Bible is clear that the tribe of Reuben lived in this region of Moab referred to as a “plain” on the east of the Jordan (Deut. 4:43; Josh. 13:15,21; 20:8). Gad was just north of this area. When Emilelech and Naomi left Bethlehem, they settled in the field or plain of Moab, and there met Ruth.

The Israelites who dwelt in the land of Moab could be called Moabites. It is the same as Moses being called an “Egyptian” because he lived in Egypt (Gen. 2:19), though he was an Israelite and a Levite. Israelites are sometimes referred to as “Canaanites” by modern writers because they lived in the land of Canaan. Ruth was thus an Israelite, of the tribe of Reuben or Gad. She was called a Moabite because she lived in the land called Moab, not because she was of the Moabite people.

So we now have solved the apparent confusion and inconsistency in regards to the story of Ruth. Ruth was a Reubenite or Gadite (tribally), an Israelite (racially), and a Moabite (geographically). Thus no law of God was violated by her marriage to Boaz.

Further, to use the story of Ruth to justify interracial marriages, such as between Negroes and white Europeans, is also groundless. According to biblical genealogy, and supported by archeological evidence, the Moabites were a kindred people to Israel, being they were descended from Lot, the nephew of Abraham (Gen. 19:37; Deut. 2:9,18). Moab therefore was one of the group of closely related ‘Hebrew’ peoples.⁹ This situation is hardly comparable to a Negro marrying a white person.

9 *New Standard Bible Dictionary*, Funk & Wagnalls, 1936, p. 585.

Rahab the Harlot

Another person claimed to be a non-Israelite in Christ's genealogy is Rahab the harlot, who is said to be a Canaanite. The Canaanites were a cursed people whom Israelites were not allowed to marry (Deut. 7:3). Rahab's alleged role in Christ's lineage is in Matthew 1:5, where the KJV has the name "Rachab" (Rahab, NKJV) as the mother of Booz (Boaz).

And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king (Matt. 1:5,6, KJV).

It is said that this Canaanite woman in Christ's genealogy is given as a witness that God was not confining His assembly and people to a limited ethnic group. Rehab the harlot was the woman who lived in Canaan and who hid the two Israelite spies from the king of Jericho (Josh. 2). This event occurred about 1451 B.C. Salmon and his wife, who was apparently named Rahab, had a son born to them named Boaz (Ruth 4:21). This birth occurred about 1160 B.C. If Rehab the harlot was about 30 when she aided the spies, she would have been about 320 years old at the birth of Boaz. Obviously the Rahab of Matt 1:5 in Christ's genealogy, is not Rahab the harlot of Joshua 2. It is clear that Rahab the harlot "belonged to the much earlier times of Joshua" than did Salmon's wife.¹⁰ Lamsa also explains this:

The conquest of Jericho took place about the fifteenth century B.C. In the Epistle to the Hebrews Rahab is commended for her faith. Rahab, the wife of Salmon,

¹⁰ *The Interpreter's Bible*, vol. VII, Abingdon Press, 1953, p. 252.

was a different woman. There are only three generations from Salmon to Jesse, and Jesse was living during the time of King Saul and David, about 1000 B.C. There must be about eighty years from Salmon to Jesse. This Rahab [Salmon's wife] is not to be confused with Rahab the harlot, who entertained the Hebrew spies sent by Joshua from Shittim.¹¹

The argument that there are "missing links" in the lineage from Salmon to David in Matthew 1 has no real scriptural support, but is in fact refuted by a second witness in Luke 3:31,32, and a third in Ruth 4:18-22. It thus is a physical and chronological impossibility for these two woman named Rahab to be one and the same person. Further, the name of Rahab the harlot as given in Heb. 11:31 and James 2:25 is *Rhaab* (#4460) in the Greek, which is a different word and spelling from *Rhachab* (#4477) found in Matt. 1:5. The spelling in the Septuagint in Joshua 2 is also different than Matt. 1:5. To sum up, the idea that The Rahab of Matt. 1:5 is the wife of Salmon and the mother of Boaz "is hardly credible."¹²

There are many biblical examples of two different people having the same or similar names. There is absolutely no grounds for saying the Rahab of Matthew 1:5 is the same person in Joshua 2. It is only by tradition that it is asserted.

The actual racial background of Rahab the harlot in Josh. 2 is not actually known. It does not say she was a Canaanite in the Bible. She is assumed to be a Canaanite because she was dwelling in the land of Canaan. However, Abraham, Lot and their servants also dwelt in this same land (Gen. 13:1-7), but they were not racially Canaanites. Rahab the harlot was not allowed within the camp of Israel, but she was allowed to dwell in the land all her life (Josh. 6:22-25). So there is some reason to believe she may not have been a Canaanite.

¹¹ George M. Lamsa, *Old Testament Light*, Harper, 1964, p.285.

¹² *Peake's Commentary on the Bible*, Nelson Ltd, 1962, p. 291.

To Whom Was the Book of Galatians Written?

The book of Galatians is quoted quite frequently by Universalists and egalitarians to prove their point. We often hear them quote how "there is neither Jew nor Greek, for you are all one in Christ Jesus" (3:28); and how "we are justified by faith in Jesus Christ" (2:16). They say anyone that believes can be a "son of God" or is "an heir of God" (4:6,7).

These along with other verses are quoted to show how all people are or can be God's chosen, or that there no longer is any racial preferences according to God. The Universalists and humanist Christians assert that Christ is the 'all in all' for Israelites and non-Israelites alike, and that Paul was telling the non-Israelites in Galatia that they too are included within the Body of Christ.

When Paul said "you" or "we" or "us" who was he referring to? Is it anyone who happens to read the letter? No it is not. The letter was written to a specific people whom Paul had already met and was familiar with. It is these people who are sons of God, or are in Christ. So it is critical to understand to whom the Book of Galatians was written.

Universalists read the book of Galatians, as they do much of the Bible, as though it is a letter personally written to them last week. They refuse to follow the rules of logic that require

us to keep the text within its historical context and within the scope of the intended audience. Let us examine what one humanist minded "Christian" stated in regards to why he thinks Galatians is universal in scope:

It is my contention that the book of Galatians was not written to the scattered Israelites of Galatia exclusively, but to all Christians in Galatia. In saluting those people to whom the epistle was written, Paul identifies them as 'all the brethren', in v. 2 and 11. No mention of Israeliteness, or lack thereof is made. In fact, the next mention of any type of Gentile is found in Galatians 1:16, where Paul declares that he was called to preach to the heathen, which word does not in any way imply a diaspora. In Gal. 2:2, Paul refers to the same people he preaches to as 'Gentiles', with no distinction in meaning made or in any way implied.

This statement, like many of those made by humanist Christians, is riddled with error, speculation and faulty logic. The fact that the letter was written to Christians does not mean they were non-Israelites. It is well known that the converts to Christianity during the "Apostolic church" were almost without exception made up of Israelites.

This Universalist also recognizes that Paul is writing his letter to the Galatians to a people he calls "brethren," a term Paul uses ten times in the epistle. But the Universalist claims this term has no implication of "Israeliteness." Well, if one only looks at Galatians they can probably say that, but if they want to employ proper exegesis they need to look at other places where this term is used. The term "brethren" is *adelphos* in the Greek (#80), and like the similar Hebrew term "denotes any blood-relation or kinsman."¹ Other than a literal brother, this is the more common usage of the term. While some would say the term means a fellow believer, there is more justification for applying the definition of racial kinsman:

¹ Thayer's Greek-English Lexicon of the New Testament, p. 10.

- The Apostles were “brethren” of Jesus (Matt. 4:18,21; John 20:17), all of them Israelites.
- On Pentecost Peter addressed the “brethren” (Acts 2:29,37), whom he also calls “Men of Israel” (2:22).
- Peter again uses the words “Men of Israel” and “brethren” synonymously (Acts 3:12,17).
- The “children of Israel” in Egypt are referred to as the “brethren” of Moses (Acts 7:23,25).
- The prophecy of the advent Jesus was to come from among your “brethren” (Acts 3: 22; 7:37).
- Paul refers to the people in Galatia as “Brethren, children of the stock of Abraham” (Acts 13:26).
- The apostles and elders at the Jerusalem council are called “brethren” by Peter, and says they are related to the Israelite fathers (Acts 15:7,10).
- Paul called the Judean Israelites in the Sanhedrin his “brethren” (Acts 23:1-6).
- In his letter to the Romans Paul shows his dedication “for my brethren, my kinsmen according to the flesh, who are Israelites” Rom. 9:3,4).
- The “Brethren” are those of Israel who Paul desires to be saved (Acts 10:1).
- Paul calls the Corinthians “brethren” telling them how “all our fathers were under the cloud, and all passed through the sea” (1 Cor. 10:1).
- James wrote his epistle to “the twelve tribes which are scattered abroad” whom he calls “My brethren” (James 1:1,2,16; 2:1,5, etc.).

It is clear that the term “brethren” was used by Paul in Galatians of those who had a kinship with him; those who were Israelites (Acts 13:26). The term did not mean a fellow believer, since Paul speaks of “false brethren” (2 Cor. 11:26; Gal. 2:4).

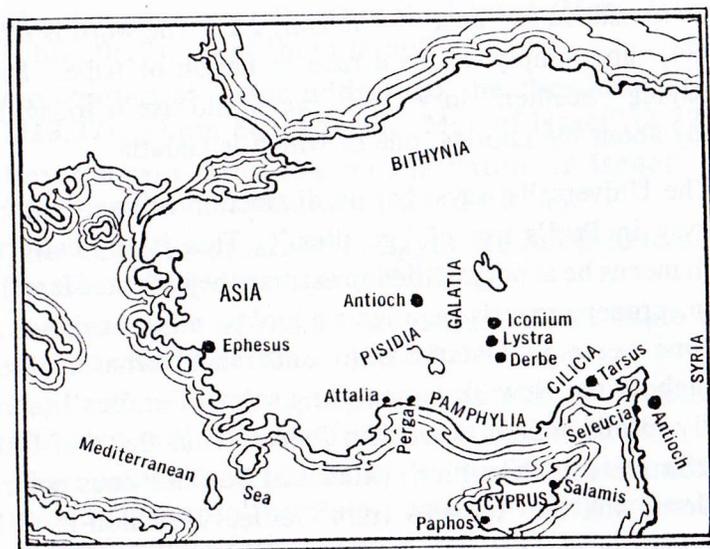
The Universalist also mentioned that Paul was called to preach among the ‘heathen’ (1:16), which he takes as being non-Israelites. This word “heathen” in the Greek is the same word

that is translated as “gentiles” in Gal. 2:2. The word is *ethnos*, (#1484), and simply means a race or nation or tribe. Paul is not saying “heathen” in v. 16 as we would use it today, he is talking about the nations, one of which is Galatia.

The Universalist says that no distinction in race is implied any way in Paul’s use of “gentiles.” That is basically true, which means he is not justified to assume they are non-Israelites. Again, proper exegesis requires we look at all of Scripture, not just one verse in Galatians, to understand what is meant. Throughout the New Testament the use of “Gentiles” (*ethnos*) usually means nations other than Judea. Thus those of Galilee are referred to as “Gentiles” (Matt. 4:15). This does not mean that Jesus and the Apostles from Galilee were non-Israelites. The *ethnos* or nations was obviously used in some cases by Paul and the writers of the Gospels to describe a kindred people or those who were of the same racial stock as themselves. Thus the “Gentiles” are “brethren” (Acts 15:23; Rom. 1:13). Israelites were clearly scattered in other lands (James 1:1). Since they were not part of the Judean nation they were “aliens from the commonwealth of Israel” (Eph 2:12). They were of another nation, not of another race.

Now to further show that Paul was addressing his own kindred people in the nations (gentiles) he addressed, let us see what people in Galatia Paul visited on his missionary journeys. The book of Acts describes the journey of Paul into Galatia and other nations (see map). When Paul came to Antioch in Pisidia, he went into a synagogue and preached to the people calling them “Men and brethren” and also “Men of Israel” (Acts 13:15,16). He spoke to them about how “The God of this people Israel chose our fathers” (v. 17). It is quite apparent that at this Galatian city Paul was speaking to Israelites.

At Iconium Paul went to a synagogue of the Judeans, and spoke so that a great multitude both of the Jews [Judeans] and



Map Showing Locations of Paul's First Missionary Journey.

of the Greeks believed" (Acts 14:1). So here two national groups were addressed, the Judeans, of course, being Israelites. Like his missionary visits to other cities, Paul goes straight to the synagogues, as that is where he would find Israelites.

Paul wrote his letter "unto the churches of Galatia" (1:2) which were the churches he established on his evangelistic journey. It only makes sense that the people Paul wrote his letter to, would be the same people he visited in Galatia.

Josephus, *Antiquities*, 16. 32, testifies that many Israelites resided in Galatia. But it is true there was another type of people there. The country of Galatia, formed by Augustus in 25 B.C., "was so called because a tribe of Gauls had settled there in the third century B.C."² The Gauls settled there "after migrating from western Europe."³ The term "Gaul, or Gallo-graeci, is

2 Davidson, *The New Bible Commentary*, Eerdmans, pp. 1001,1002.

3 *The Wycliffe Bible Commentary*, Moody Press, p. 1283.

another form of the name Kelts. Their character is ascribed to the Gallic race by all writers."⁴ So the Galatian population contained those of European stock, and thus were also Israelites.

The book of Galatians also supplies us with other internal evidence which reveals Paul was writing to Israelites:

Gal. 3:7 —Know ye therefore that they which are of faith, the same are the children of Abraham.

Gal. 3:13 —Christ hath redeemed us from the curse of the law.

Gal. 3:23 —But before faith came, we were kept under the law.

Gal. 4:4-5 —God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

Gal. 4:28 —Now we, brethren, as Isaac was, are the children of promise.

These words and statements would be rather bizarre and unfamiliar to a non-Israelite people. They would not apply to such a people. Only Israel was under the law (Psa. 147:19-20), and of the lineage of Abraham and Jacob to whom the promises were made. Further, Paul's use of "us" and "we" within these verses categorizes the Galatians with himself as Israelites.

Universalists and humanist Christians read only those verses which are generic and appear as though they could mean or include anyone. They will avoid those verses which clearly deal with the racial exclusiveness of Israel. They refuse to look at the whole picture to see how the words used are qualified or limited by context or related subject matter. Instead they quote only verses that say, "those who are of faith" are "heirs according to the promise," thinking that anyone who believes is made an heir. But this qualification is placed upon all Israelites, whether they be Judeans or Galatians or Greeks or Gauls.

4 Jamieson, Fausset & Brown, *Commentary on the Bible*, vol. 2, p. 322.

The Universal Church

A main argument among Universalists and humanist Christians is that after the cross, Jesus established a universal church, of which all peoples of the earth are or can be members. There no longer remains any restriction to the seed of Israel, as God is now accepting people of all races as His chosen people, all they need to do is accept Jesus Christ as their personal Savior. The use of the great commission is a main part of their universal, multiracial church, but other issues and topics are also heavily relied upon for this. Let us then look at some of the verses which are used to support this universalist position.

Acts 2:5-11 — *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.*

In referring to these verses, many humanist Christians and Universalists will proclaim their belief in the “internationality of the cross.” They say that “internationality is one of the prime glories of the New Covenant.” It is said that at Pentecost (in Acts 2) the Spirit spoke to all nations and races—Cretans and Arabs, Egyptians, Lybians and Asians. So it is said that many races were a part of this early church gathering.

But they always miss the fact that this international congregation consists of “Jews, devote men out of every nation” (Acts 2:5). The term “Jews” is more correctly rendered “Judeans” which was at that time a synonymous term for Israel (Acts 13:16,42). This was an international gathering of devout Israelites from many different nations. Peter addresses them as “Ye men of Israel” (Acts 2:22), not as ye men of many races. Yes the scope of Christ’s mission is international, but internationality does not necessarily mean interracial. America was originally founded by the nations of England, Ireland, Scotland, Holland, Germany, and France. They are different nations, but one race. So it was with the first church assembly on Pentecost.

Mal. 2:10 — *Have we not all one father? has not one God created us?*

Upon this text Universalists base their argument of universal paternity—that God is the father of the whole human family—and consequently He will save or redeem everyone. This fatherhood of God concept is also found in the New Age religion and many Gnostic teachings.

If God is the father of all human types because He is their creator, then He is also the father of toads, catfish, bacteria and grass. This is not the idea conveyed in this verse. The role of *father* and *creator* describe two different relationships with God. Obviously the “we” in this verse cannot mean everyone on the planet. The rest of the verse indicates who is speaking here:

Why do we deal treacherously with one another, by profaning the covenant of the fathers. Judah has dealt treacherously, And an abomination has been committed in Israel and in Jerusalem (Mal. 2:10,11).

It is quite clear that the “we” was limited to those of Judah and Israel. Now if one has God as his father, they are a child of God. But all men are not the children of God. Some are the

“children of the devil” (1 John 3:10; John 8:44), and some are the sons of the wicked (Matt. 13:38). Paul described the “children of God” as the “children of the promise.” This promise he says is the one given to Abraham that he would have a son by Sarah, and that son was Isaac (Rom. 9:8,9).

Rev. 5:9 — *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

Rev. 7:9 — *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.*

It is said that these verses describe God’s universal and multiracial Church containing every race and nation. It is asserted that the verses leave no room for argument that these are the redeemed from all races of the world. It is well-known that the word “kindred” in these verses in the Greek is the word for “tribes,” as it is rendered in most other translations. The word in the Greek is *phule* (#5443) which means:

1. a tribe; in the N.T. all the persons descended from one of the twelve sons of the patriarch Jacob.
2. a race, nation, people.¹

Thus the word *tribe* in these verses refers to the tribes of the Israel people as a race, and does not mean the entire population of the planet. Also, the term “people,” like the word “tribe” is often used to describe the Israel people.

Further, Rev. 5:9 is not describing every race as being redeemed, but only the “us” who are singing in this verse. This “us” would be the “twenty-four elders” and the “four living

¹ *Thayer’s Greek-English Lexicon*, p. 660.

creatures” mentioned in the previous verse (v. 8). They are the ones singing the new song of verse 9. The twenty-four elders represent the heads of the Old Testament, the twelve patriarchs of Israel, and the heads of the New Testament, the twelve Apostles.² These then are the headships for the Israel people. The “four living creatures” are said to look like a lion, a calf, the face of a man, and a flying eagle (Rev. 4:7). These creatures represent in symbology the “four standards” under which Israel encamped in the wilderness. To the east was Judah (lion), to the north, Dan (eagle), to the west, Ephraim (calf or ox), and to the south, Reuben (a man) (Num. 2). In their midst was the tabernacle containing the Shekinah symbol of the Divine presence. In Rev. 5, the living creatures represent the whole body of the Israel people. The creatures and the twenty-four elders are around the throne of the Lamb of God. Thus in Rev. 5, we have here a picture of that blessed period which Hosea foretold of when “the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head,” which is Christ the Lamb (Hos. 1:10).

As for Rev. 7:9, it is not describing the entire population of the earth as clothed in white robes, but rather a “multitude” which has come out OF all nations, tribes, people and tongues. This multitude includes the 144,000 of the twelve tribes of Israel that were “sealed” (vv. 5-8). The 144,000 is not a literal quantity, but is used to signify the completeness of Israel.³ So the 144,000 is representative of the Israelite tribes that have become a great multitude from all nations, and tribes, and peoples and tongues. They are the ones who chant together a hymn of praise ascribing salvation to God and the Lamb. These verses then describe a Christian “church” as an assembly of Israelites, since the N.T. church was to be Israel restored (Acts 15:13-21; Amos 9:11,15).

² Jamieson, Fausset & Brown, *Commentary on the Bible*, vol. 2, p. 564.

³ *The Abingdon Bible Commentary*, Edited by Eiselen, Lewis & Downey, N.Y., 1929, p. 1381.

Rom. 11:17 — *And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree.*

Paul's metaphor of the olive tree is often referred to by humanist Christians and Universalists to promote a universal church. They claim that all races can be grafted onto the olive tree, and thus are members of God's elect. However, this illustration actually disproves the notion of a multiracial church. The only thing being grafted onto the olive tree are olive branches, either "wild" or "natural" branches. There are no branches from apple trees, fig trees, pine trees, almond trees, maple trees, or chestnut trees grafted onto the olive tree.

The olive tree is one of the symbolic figures used for the Israel people (Jer. 11:16; Hos. 14:6). It is said that the "Gentiles" as the "wild olives" refer to the adoption of non-Israelites among God's people. But the wild olive is not a different type or species from the natural olive.

The **wild olive** is a kind of reversion to the primitive plant—and it takes place whenever the growth of the olive is neglected. Groves of wild olives are always the descendants of cultivated trees long ago destroyed.⁴

The wild olive branches are the divorced house of Israel, that were scattered and neglected by God. They were not part of the original (natural) olive tree which God has preserve, delivered and protected up to this point in time. The two olive branches are now being united, while some of the natural branches (Judean Israelites) are rejected. This is an illustration of the prophesied regathering and reunion of the house of Judah and the house of Israel (Jer. 3:18; 23:3; 31:1; Hos. 1:10-11). The two olive branches are like the two sticks God had Ezekiel identify as Judah and Israel and join together (Ezek. 37:15-28). Note that the grafting of the two olive branches involves the salvation and forgiveness of Israel under the New Covenant (Rom. 11:26,27).

4 *Hasting's Dictionary of the Bible*, N.Y., 1909, p. 667.

Luke 2:10,11 — *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

This is quoted to show how Christ came to save and redeem all people of the earth. But bringing "good tidings" is hardly an act of salvation or redemption. Also, it is one thing to bring good tidings of great joy to a man, and it is another thing for him to accept them. Further, are Universalists certain that "all people" means every person in the world? This is not the case in other verses:

- Deut 28:64 — "And the LORD shall scatter thee among all people, from the one end of the earth even unto the other." The Israelites, as a punishment for their sins, were never scattered among the Japanese, the Polynesians, the Eskimos or Pygmy tribes.
- Esther 9:2 — "And no man could withstand them [the Jews], for the fear of them fell upon all people." The fear of the Jews fell upon only a small fraction of the inhabitants of the globe at that time.
- Dan. 5:19 — "And for the majesty that he gave him, all people, nations and languages trembled and feared before him." Did all people of the planet fear and tremble before Nebuchadnezzar? Obviously not.

Christ's advent was certainly not "glad tidings" to most of the Pharisees or priests of His time. Nor is it to Jews of our time. They have despised Him for centuries.

Acts 10:28 — *But God has shown me that I should not call any man common or unclean.*

This text is concerning the vision of the sheet, which Peter saw let down from heaven, full of "all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (v. 12). Universalists contend that these living

creatures represent the whole human family, and that Peter was told that none of them were to be regarded as "common or unclean." Universalists say that before this vision Peter thought that only Israelites were the concern of God's salvation and the Gospel message. But God gave him this vision to straighten him out about his nonuniversal position. Yet Universalists will quote what Peter said years before this in Acts 3:21, regarding "the restitution of all things," as an example of Universalism and the restoration of all races and people. Further, years after this vision Peter speaks of a "chosen race" (1 Pet. 2:9). Obviously the Universalists have entirely misunderstood the design of this vision and Peter's intentions.

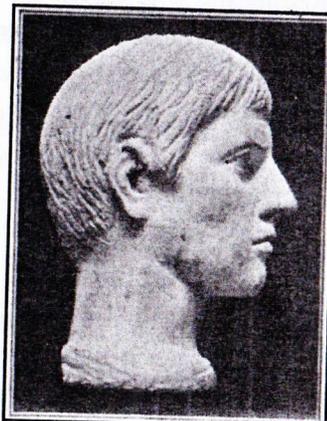
Universalists assert that this episode shows that all races are now admitted into the church or congregation of God. But the whole word of God does not bear this out. When the vision of the various animals were presented to Peter he was told to eat them. Peter said that he had never eaten any thing that was common or unclean. The response was, "What God has cleansed, you must not call common" (v. 15). Peter realized that these animals represent men (v. 28), which were made clean or holy by God. To make clean or holy is an act of *sanctification*. So who was it that God sanctified under the New Covenant? Jesus had sanctified those whom He calls "brethren" (Heb. 2:11,12). This verse is derived from Psalm 22:22, where the Messiah says He will declare God's name "to My brethren." The next verse (23) identifies His brethren as "All you descendants of Jacob."

These different animals Peter saw represent the dispersion of Israel in different nations, those who have been cast off, rejected, divorced from God, uncircumcised, and not members of any tribe. As such they would be regarded as "unclean" or "common" (unholy) by a Judean Israelite at that time. But by the blood of Christ all of Israel was sanctified and made holy in the sight of God, not just the Judeans.

The vision given to Peter was not to show that there are no longer any distinctions between clean and unclean foods. Rather it was showing that the barriers between Judeans who were still God's people, and the divorced house of Israel (the "Gentiles" or nations) are no more. "There is neither Judean nor Greek" for they are "all one in Christ" (Gal. 3:28). The regathering of Israel from different nations with Christ as their head has now begun as prophesied (Isa. 11:9-13; Jer. 23:3; Ezek 37:11-28; Hos. 1:10; Mic. 2:12).

After the vision Peter went to preach to Cornelius. Since Cornelius was a Roman, and not one who would be called an Israelite, Universalists state that his acceptance of Christ and his baptism now signals admission of all races into the church of Christ. Thus they use this as a pretext for the integration of blacks, Asians and Indians into white churches and communities. This is jumping to a bizarre conclusion and making an analogy not supported by the text.

The Romans at that time, especially the aristocratic class such as Cornelius, were descendants of the Etruscan civilization. The founders of this civilization were Phoenician and Hebrew immigrants to the land, as revealed by their similar alphabet and other archeological evidence. If we look at the sculptures of a Roman from the first century A.D., we see that they were clearly a white, Nordic cast. One could not have told the difference between an Israelite and a Roman at this time period. The Apostle Paul was a Roman (Acts 22:25-27), as were other Israelites. There was not a difference in race involved here, only a difference in nationality.



A Roman from the first century A.D. From Hans Gunther, *Racial Elements of European History*.

Conclusion

The doctrine of universalism which tries to equalize all people is a doctrine of eschatology or end time events. This is because all people are not equal, saved, or in God's favor now, so it must be a future event. Revelations 20 to 22 speak of end time events, such as the resurrection, the coming of Christ, the great white throne judgement, the new Jerusalem and the river of life. They also reveal the future state or status of people in these end times:

Rev. 22:11 — He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

This then is the very end of time. It is as far as Scripture reveals about the future. And yet at this time there is no change or conversion of the filthy, ungodly or unjust to a condition of being clean, godly or righteous. This puts an end to Universalism.

Theological Universalism is derived from giving certain words or concepts in the Bible a literal meaning or universal application. This type of exegesis has proven to be faulty and erroneous time and time again. The Universalist mode of interpretation is not just faulty, it is dangerous. We could, for instance, read Genesis 1:29, where God said that He has given man "every herb bearing seed, which is upon the face of all the earth, and every tree which has fruit yielding seed, to you it shall be for food." But what about hemlock, oleander, castor bean, sumac and hundreds of other poisonous plants, trees, seeds, and fruits? According to the mode of interpretation used by Universalists, we can eat them because God said *every* plant and *every* tree. And so in quoting such verses they will say, "God's purpose is so clearly stated I don't see how any one could miss it!"

This mode of interpretation produces many inconsistencies and obvious errors. For instance, Universalists say that the word "eternal" means "without end" when it comes to salvation, but not when referring to damnation or punishment, even though the same word is used and in the same context (Matt. 25:46; Mark 3:29). The danger in universalism is that it reduces the need for repentance and salvation, and removes the fear of judgment. It thus creates a false sense of security about one's eternal destiny.

Universalism is the result of applying human values, feelings, emotions, and standards to the ways of a sovereign and omnipotent God. He is a God who said, "My thoughts are not your thoughts, neither are your ways my ways" (Isa 55:8). Humanism is not God's way. But man has always tried to make God in his own image. Man does not think it fair that God should not show mercy to some people (Rom. 9:15), or that God despises and hates certain people (Ex. 17:14-16; Psa. 5:5; 11:5; Rom. 9:13), or worst of all chooses certain people and rejects others. So they quote some vague and general verses and say that the God of the Bible is this way and that way until they fashion and form a god that satisfies their inner nature. The result is a humanistic god. This is the *chosen god* concept, which is preferable to the humanistic mind over the *chosen people* concept of the Bible.

The universalist concept of egalitarianism and that "we are all one" is not confined to the United Nations. It is found in various forms in all Christian churches today. Religious tenants always guide and affect the political and social tenants of a people. Thus if theological universalism is followed in a nation, there will be universalism in politics and society. The subversive abolitionists and radical Republicans of the Civil War era were imbued with the religious tenants of universalism, such as from the Unitarians. The same is true of the one-worlders today.

Until Universalists can show that all humanoid types and races, both extinct and extant, are embraced within the scope and

purview of the Bible, and are all entirely equal in regards to salvation, redemption, the resurrection, being sons of God, or under the New Covenant, their doctrine will always fail.

If all people have the same origin, whether it be by the false notion of evolution or religious monogenesisism (all races from Adam), it is Universalism. If all people have the same destiny, such as saying all will be saved, reconciled, resurrected, sanctified, made the children of God, or be with Jesus in "heaven," that is Universalism. If it is said that all people and races here and now have the same moral character, the same "civil rights," the same intellectual endowments, the same spiritual disposition, or the same social status, it is Universalism.

All types of Universalism have the ultimate result of integration, assimilation, multiculturalism and interracial marriage. There is no way around it. The question will then be raised, "why can't your daughter marry a Negro? After all, they both are going to be saved, redeemed, resurrected, and go to heaven to be with Jesus, and so will their mongrel child. So what difference does it make if they get married?" Universalists also make a big issue of all races having their origin in Adam. On this matter one Universalist stated:

Though we are not all of the same family of faith, we are all part of the same ultimate genetic family. If all humans descended from the same parents, then no one segment can be inherently inferior to others.

This statement is self-destructive to the doctrine of humanist Christians and Universalists. Their phony biblical equality requires them to believe in genetic equality. They will not look at the abundant evidence from history and science which proves beyond doubt the genetic differences and inequalities of the races, because it would totally upset their false theological doctrines. It comes down to whether we are going to believe the whole word of God and other supporting facts of life, or the haphazard, inconsistent universalist interpretation of the Bible.