

John 3:16

FOR GOD SO LOVED THE WORLD...

Chapter 1 - For God so loved the world...

Thesis: John 3:16 is widely preached as **universal**, but its **true chronology** and **context** show that **love preceded sacrifice**, that “**world**” points to a **place (realm)** rather than all peoples, and that God’s covenantal love and redemption are directed **to His own people (Israel)**.

1) What the world preaches vs. what the text says

- **Common view:** God loved *everyone* and, through the cross, made all people loved; the New Covenant is with “believers” from all nations.
- **Challenge:** Have we accepted this unexamined tradition?
- **Alternative reading:** Because God already loved His own in the world, He sent His Son for them so that those who believe among them have eternal life.

2) Chronology of John 3:16

- **Order matters:** He loved → He gave (not “He died, then became loving”).
- Love caused the sacrifice; the cross did not create God’s love.

3) Who is loved?

- **OT witness (Deut 10:14–15; 7:6–8):** God set His affection on the fathers (**Abraham, Isaac, Jacob**) and their seed out of all peoples.
- **Immutability:** God’s love and choice do not change.

4) What does “world” mean?

- In John, “**world**” can denote a place/realm (**John 13:1**).
- God loved the realm where His people dwell; within that realm are His people and others.
- **Sinai illustrates:** Israel beloved; Egyptians nearby not His people.

5) Covenant frame (Old → New)

- **Hebrews 8:8–10:** New Covenant is with the house of **Israel** and **Judah**, not a generic category of “the saved.”
- **Same people, new terms:** law written on hearts; He will be their God.

6) Election and birth

- **Order:** Election first → then birth as **Israelite** (names written before the foundation of the world).
- “You’re not chosen because you’re an **Israelite**; you’re an **Israelite** because you’re chosen.”

7) Scope of the atonement

- **Mal 1:2–5:** “Jacob I loved, Esau I hated”—God’s differing posture remains before and beyond Calvary.
- **Conclusion:** The Son died for those He loved; love defined the atonement’s scope.

8) Who can believe?

- **Analogy of inheritance:** Only heirs inherit. Likewise, those for whom the sacrifice was made can truly believe it for themselves and be reconciled.

9) Counter-claims and conditioning

- Lifelong programming (family/church/media) shapes a subconscious default: “God loved everyone.”
- Call to a conscious re-examination of the text; truth frees from the “dungeon” of tradition (Paul’s example).

10) Kingship and false gospels

- **Matt 1:21:** “He will save His people from their sins.”
- **Rom 9:** Mercy/hardening according to God’s will; the Potter has rights over the clay.
- Many antichrists and a universalized gospel arose historically; the result: many called, few chosen (**Matt 22:11–14**).

11) Application and urgency

- The cross secured salvation for His people; it did not redefine who His people are.
- You do not become God’s child by new birth; you are His by birth/election—yet lost until reconciled.
- **Repent:** purge inherited leaven, submit to God’s authority, and honor Him as Truth.
- His hand is open now; when we die or the Kingdom comes, the offer ends. He is love; He is justice; He will judge.

Bottom line:

He loved, therefore He gave. Read **John 3:16** within the covenantal, elective love God declared to the fathers and their seed.

The Study...

John 3:16 — the most famous scripture in the Bible:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

What is the motive of the gospel being preached in the world, and what is the gospel being preached by the world? Just three quick points:

1. **What does this verse say to the world?** “God loved the whole world, and therefore He sent His Son so that everyone who believes in Him might have eternal life.” And we all say, “yep, that’s what the world says”—and that might be what most of us say, too.
2. **What they also claim:** Though God once loved only some people, through the cross He has now made all people loved—that’s what they say.
3. **And further:** Although God had previously chosen a people and made a covenant with them alone, He broke that covenant because they did not keep it, and He made a new covenant with believers from all the nations.

Now, if I walk into any church, **99.9%** of the churches' creeds would say, "Yes, *that's what we believe, and that's what we confess*"—and **John 3:16** is taken as one of the strongest verses to support it.

But here's the question: Is this really what **John 3:16** says? Is the gospel built on **John 3:16** for centuries not what we think it says? Have we simply been taught that this is what it says without having read what it says for ourselves?

That's how people's brains often work—you accept a thing because you've been told it's so, everyone accepts it, your mind accepts it, and you never examine it.

So here's the challenge: Will you see whether there might be something else here? Are you **brave** enough? Are you **human** enough? Do you have enough of **your own will** and **decision-making** ability to go and look? Or do you not want to? A person's mind works like this: you don't like things that differ from what you believe. It's effort. It takes energy. It makes you feel uneasy. **So, as a rule, you don't.**

If only you realized that **your life depends on it**. Someone may tell you, "*These are the things you must do to get food, or you'll die of hunger,*" and you believe it—because otherwise you'll starve. **But we have no fear of hell.** We don't think we're lost—we think we can just more or less believe.

The **three points** I've just mentioned—and these were simply the first three that came to mind—are what we assume are written there.

My question is: What came first—the **love** or the **sacrifice**? "*For God loved the world so much.*" Which came first: the **sacrifice** or the **love**? Did He sacrifice and then become loving? Or did He love, and therefore He sacrificed?

If we look at the **chronology** of **John 3:16** (chronology means order), **which comes first**? According to **John 3:16**, He **first loved** and **then paid the price**. "*For God so loved the world,*" not "*He became loving.*" He so loved the world, and then, **because of that love**, He paid the price. Because God loved the world so much, He gave His Son as a ransom for those who believe in Him.

So, **love came first**. Love drove the action. If you're missing my point—think about it. Let me translate this into two options:

What does it say?

First option (what the world says **John 3:16** means):

"So loving did God become toward the world—after He had died for them beforehand, before He loved them—that everyone whom He had not previously loved might then become loved by Him. And if they believe in Him, they will have eternal life."

It sounds terribly confused—because it is. Why? Because the world **reverses the order** and says He first died and only then became loving.

Second option (what the text actually says):

*"Because God loved **His own people in the world**, He therefore sent His Son to die for **His own people**, who are in the world, so that each one of them who believes in Him should not perish but have eternal life."*

One view says: "*He already loved His own people in the world, and therefore He sent His Son into the world to die for them.*"

The other says: "*No—though He did not love everyone, He sent His Son, and then He became loving toward everyone.*"

But once love already existed, why did He die for them?

Question: How great was the love that moved Him to send His Son?

We say, *“This is how God loved the world...”* Well then, how did He love the world **before** He died, since love was the motive for the sacrifice? When Yahshua walked the earth, the sacrifice had not yet been made, but He already loved. What was His love like before the sacrifice? **Because that love produced the sacrifice**—and that’s what we need to see: the nature of the love that led Him to send His Son. Since His **pre-cross** love determined His willingness to die, we must examine what that love was to know **who** that love was for.

So again: His love in His heart **before** the cross caused the cross. Yet what we’re told today is that the cross caused His love. That cannot be true, because then He would not have paid the price—since He would not have loved. Why, then, would He pay the price?

His declaration of love stands **before** the cross. These are passages we read and then quietly disqualify, because **we assume His love changed**. But the love that determined He would die came before the crucifixion.

Deuteronomy 10:14–15

*Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is (He declares who he is). Only the LORD had a delight in **thy fathers** to love them, and he chose **their seed** after them, even you **above all people**, as it is this day.*

So what am I saying? We must see through the fog surrounding **John 3:16**: *“For God so loved the world, that He...”* Here is the Son on earth, walking among us—what love fills His heart? (And the Son is God.) He is present to be the **perfect sacrifice for His beloved**. And who are His beloved? *“Only the LORD had a delight in **thy fathers** to love them, and he chose **their seed** after them ...”*

Thus, when Yahshua walked the earth, He loved **the fathers of the promise—Abraham, Isaac, and Jacob**—and **their descendants**. That is what the text says. His love did not change from the time He spoke to Moses in Deuteronomy 10 to the time Yahshua walked the earth—nothing changed. On the contrary, **God does not change. He is who He is**. He is love, and His love does not change. And He says, *“Only your fathers...”*—and when He says “you,” He is addressing **Israel**.

He walked the earth with that love in His heart and said, *“I am going to lay down My life.”* For whom? *“For those I love.”* And whom does He love? *“Only the LORD had a delight in **thy fathers** to love them, and he chose **their seed** after them, even you **above all people**, as it is this day.”*

So are we misreading **John 3:16**, or is **John 3:16** wrong? No—the verse is right; we have simply rushed to interpret it.

“For God so loved the world...” How did He love them? He set His pleasure upon Israel. Therefore: *“For God so loved the world that He sent Yahshua to become a sacrifice for us, so that whoever believes in Him (from among Israel) should not perish but have eternal life.”*

Here are some points I’m going to raise, and we must listen with deep reverence and reflect carefully.

Remember who God is: *“Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is...”* I am speaking of Him now—above any human being you could name; the Owner, the Creator—He made us all.

The first point: God opens His heart to us and declares His love during **Israel’s** exodus from Egypt. This is the verse we just read. Where were they? At Sinai.

He says: *“I loved you; you have pleased Me.”*

He states it plainly and without ambiguity: He loves only the **Israelites** and **their descendants**—out of all the peoples on the earth.

Is that so? Is that what it says? **Read again:**

*“Only the LORD had a delight in **thy fathers** to love them, and he chose **their seed** after them, even you **above all people**, as it is this day.”*

I’m simply repeating what God is saying—do we agree? He opens His heart to us. We, as humans, also carry love in our hearts; we make declarations of love, yet we rarely speak them—even to those dearest to us. Why? Because love is deep; it’s our secret. And the Father shares His with us. What is our posture toward Him?

This is the first point: **God opens His heart.**

The second point: We, as humans, do not truly understand love—what it is or how it works.

When I say “we,” I mean that we also experience love—and it ties us in knots. We think this way and that way; we wrestle. Yet when we speak of **His** love, we treat it as settled and simple. We can’t even explain our own hearts, but we’re bold enough to define **His**.

What does this point say? We do not understand love—its nature or its workings. But we do know this: when you love someone, that love can fill your life or break your heart—and you cannot control it.

So what am I pressing here? God says, *“Only you do I love.”* And we reduce it to something clinical—a line item, a statement—as if it were not love. We assume our love is different from His. Yet we cannot switch love on or off, even if we want to.

A man and woman are married fifty years; then the husband dies. What does the wife do with that love? She longs for him. She wants to turn it off, but she cannot.

We show little reverence for the Father’s love. We cannot turn love on or off—even if we wish to. **God’s love is like our love**, because our love comes from **Him**. Just as our hearts can ache with unreturned love, so can His. Do we ever consider this?

So when He says, *“I have loved you alone,”* we immediately answer, *“No—here too little, there too much...”* We are speaking of the **Almighty**—the Owner of the heavens and the earth, the Creator of all. He opens His heart to us, and what do we say? We point our finger and reply, *“No, not like that. We won’t allow it.”*

The third point: If we love someone, we will lay down our life for that person. That’s how love works.

I’m talking about love. I’ve often mentioned the father whose son fell into a borehole. They could not get him out. The father’s heart is shattered. What would he give to take the boy’s place? **Everything**. He cannot, but he is willing. Why? **Absolute love**. Can we explain it? Why doesn’t he simply resign himself? Because love is no easy thing.

Conversely, if we do not love someone, we will not give our life for him. We cannot fully explain that either—and **yet we presume to dictate terms to God**.

What does the Father say? *“You alone I love.”*

And what do we say to Him? *“No, You **should** love everyone—You **must** love everyone.”* That is politically correct, perhaps—but are we prescribing love?

If we hate someone, we may even wish him dead—another reality we can’t neatly explain. Yet we still want to define and direct God’s heart.

The fourth point: We gaze at a mystery as in a mirror when it comes to love, yet we often show no reverence—no holy fear—for God’s own love in His heart.

The very fact that He reveals His love should fill us with awe and wonder. Instead, we presume to measure, manage, **and judge His love on His behalf**. This is what we do: we count ourselves important enough, strong enough, wise enough to **dictate to God**.

My final point: Consider how we react when other people try to prescribe whom we may love or marry. God says in **John 3:16** that His love was so great that He gave His life for it.

So back to **John 3:16**: **“For God so loved the world”—and that love was the motive for His sacrifice.** Do we alter it because our motives differ?

How was Yahshua’s love while He walked the earth?

Deuteronomy 7:6–8

*For thou art an **holy people** (the Israelites) unto the LORD thy God: the LORD thy God hath **chosen** thee to be a **special people** unto himself, **above all people** that are **upon the face of the earth**. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: **But because the LORD loved you**, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

Yahshua walks the earth—the Almighty—and in His heart is the love that carried Him to the point of laying down His life. In Gethsemane He says, in effect, *“They will torture Me to death,”* and He is in anguish unto death—but He continues. Why? **Love**: *“Because Yahweh loved you and kept the oath...”*

Why did He not love the others? I do not know. When I ask you, *“Why don’t you love this or that person?”* what do you say? *“That’s my business.”* Those you love are your business. Those whom God loves are **His** business.

When it comes to one person’s love for another, no outsider gets to set the rules. So when God says He loves **only the Israelites** out of all the nations on earth, who has the right to comment on it—much less prescribe terms to Him?

This demands deep reverence: **“For God had already loved so much...”**—when He walked among us, the love was already there.

And for whom? For one people. We, however, rewrite the order: *“He first made the sacrifice, and then He became loving—His love changed.”*

Consider a simple example: if the daughter of a very wealthy father declares she has given her heart to a man from the lower town roaring by on a noisy motorcycle, the father may feel he has the authority to counsel her otherwise.

But when the **Creator of heaven and earth** declares His love for His people—who are we to judge it?

The liberal world, lying under the power of evil, is under Satan’s sway—and his aim is to recast God’s love for **His people** into a vague love for **all peoples**.

My two starting readings of John 3:16:

- One says: **for His own people in the world.**
- The other says: **for all people in the world.**

What am I claiming? That the world under the Evil One strives to convert God's particular love into a universalized sentiment. **John 3:16** is often used for this very move. But on close reading, we see that His **pre-existing** love moved Him to rescue His beloved from certain death; therefore He sent His Son to die in their place. That's the **chronology**; that's what happened. On Sinai He says to these people, *"I love you. You alone—out of all the peoples on the earth—I love."*

Yet He knows, as they stand there, they are lost. Why? **Because the wages of sin is death.** He intends to change that—and the only way is to send His Son to die in their stead.

So—did He die for **them**, or for **the whole world**? For **all people everywhere**, or for **His own people in the world**?

We have been conditioned for centuries. Can an entire planet be indoctrinated? It seems so. Here and there, one breaks free. Brainwashing locks you in a dungeon; only **truth** opens the door. How are you chained? **By the lie.** How are you freed? **By the truth.** *"The truth will set you free."* It remains each person's choice. Most—by far most—never leave. They remain prisoners of the lie. Paul was there—so certain that he killed those outside that dungeon. Yahshua ripped him free: *"What are you doing? Why do you persecute Me?" "Who are You, Lord?" "I am the One you persecute."* And Paul, in effect: *"I did not know. I was completely deceived."*

We are in the same place—shaped by an age-long lie crafted by Satan to blaspheme the omnipotence of God.

How would you feel if you opened your heart to someone—say a woman you love deeply—and she laughed, calling you foolish or "silly"?

And what do we do with God? He opens His heart to us. And we reply—speaking reverently—*"Oh, that's silly! You can't only love me. What about everyone else? You **must** love all!"*

He says, *"No. I do not love them."*

Some answer, *"If You don't love them, then I want **no relationship with You.**"* And we slam the door in His face.

He says, *"This is My love for you."*

We say, *"No—we set the conditions."*

We neither understand Him nor His love. Consider what we're doing: forbidding Him to love whom He wills, prescribing what is acceptable to **us**, and dictating whom **He** ought to love. We are playing with fire—presuming upon the Almighty—and **thinking nothing of it.**

Because we're taught from day one—by schooling and by propaganda—it becomes almost impossible to consider the opposite. Seeing it requires a **conscious decision** to examine our thinking and test whether what we believe is true.

That's a big claim, and it carries a lot of weight.

From childhood we hear: God loved **everyone**, the whole world, so He sent Yahshua to die for the sins of the whole world. Over time, that becomes our faith.

You hear it everywhere—school, church, parents, media, movies, TV, your phone. The opposite view is almost nowhere.

So yes, it feels nearly impossible to see the other side. Yet even with pressure from every angle, truth is still visible—if you're willing to look.

"For God so loved the world..." — He **already** loved the world.

It does not say, *"So **shall** God love the world,"* but *"God **has already loved** the world—His own people in the world—so that each one of them who believes in Him should not perish..."* That's the opposite reading.

Is it possible to see it? Yes—but it takes a **conscious** choice.

Why stress “conscious”? Because your **subconscious** is already written, and it’s far stronger than your conscious mind.

Think of learning to drive. At first, using only your conscious mind is exhausting: you stall the car, tense up at stop streets, and worry about the cars behind you. Your subconscious is empty; it has no driving patterns yet. But later, your subconscious takes over—you reach Cape Town and barely remember the trip. It handled the stops, indicators, passing, and speed limits while your conscious mind listened to the radio or chatted along.

Can the subconscious change? Yes—but it’s hard.

And your subconscious has been programmed since childhood: *“God loves the whole world and everyone in it.”*

Then someone like me says, *“No, not like that,”* and your subconscious replies: *“Friend, I’ve believed this for 20, 50, 70 years. You won’t move me.”* That’s how the mind works.

This is why the Roman Catholic saying goes, *“Give me a child until he is seven, and I have him for life”*—write on the subconscious early, and it rarely changes.

So, seeing the opposite takes a **deliberate** choice. Even while your subconscious shouts, *“I already know what it says!”*, you must answer, *“Wait—let **me** see what it **actually** says.”*

Make the conscious decision: *“I will examine the text.”* Often we’re only forced into conscious re-thinking when lifelong beliefs fail us.

“I was sure there’d be gold at the end of the rainbow—everyone said so.” But when you reach the end and there is no gold, you finally ask, *“What now?”* and begin to investigate.

Most won’t investigate this until the **King** returns—by then it’s too late. Now we still have a choice: if the opposite of what we’ve always believed about **John 3:16** is true, it would mean God loves **some** and does **not** love the rest.

What does your subconscious say? *“Outrageous!”* Will you still investigate—or simply obey a lifelong program?

Are you willing to look? *“It’s too much trouble; it’ll have consequences. What will people think if I believe this?”* You’re right—there’s a cost. They crucified Yahshua...

Is it possible that, despite our reading of **John 3:16**, God **hates** certain people? *“For God so loved the world...”* Could He love some and hate others? If God hates certain people, did He die for them? That sounds contradictory.

Malachi 1:2–3

*I have loved you, saith the LORD. Yet ye (Israel) say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, **and I hated Esau**, and laid his mountains and his heritage waste for the dragons of the wilderness.*

Yahshua was on earth **before** Calvary with love in His heart—and also with hatred. Do we acknowledge this? Our subconscious immediately shouts, *“For God so loved the world...,”* yet Scripture says, *“Esau I hated.”*

He walked the earth **still** hating Esau. After the cross and resurrection, did He begin to love Esau? No text says this; we merely assume it through our reading of **John 3:16**.

But the text remains: *“For God so loved the world...”* Within that world are Jacob’s descendants—and Esau’s. He does not feel the same toward both. Did He die for both?

Malachi 1:4–5

*Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD **hath indignation for ever**. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.*

This reiterates and intensifies the point. When God walked the earth, He remained angry with Esau's line—He hated them, would judge them, and did not intend their salvation.

Why are we confused? Because someone led us into confusion.

Conclusion: When the Son came to die for the sins of those He loved, He died **for those He loved**—that is precisely what He died **for**.

Chronologically and logically it tracks: “For God **so loved** the world that He **gave** His only-begotten Son...” He **loved**, and then He **sent**. Therefore, when the Son came, it was to die for the sins of those He loved—He died **for them**.

False teachers insinuate that His love already encompassed the other nations, so “**world**” must mean everyone—Esau included. Yet He says, “*I hate Esau; I am angry with his offspring forever.*”

So what changed in Yahshua's heart toward Esau **before** the crucifixion? It would have to be **before**, because love motivates the sacrifice. But He **hated** Esau. What, then, changed?

Here's a consideration: “**World**” can mean a **place**, not necessarily **all its people**.

“*God loved the world so much...*” Could “**world**” be the **realm**—the created order, the stage on which His people dwell? If an astronaut says, “*I'm going back to the world,*” he means the **globe**, not every person on it.

Reading further in John, the apostle himself declares that the “**world**” of **John 3:16** points not to people but to a place.

So He loved the **place**—the world—not all the people of the world. It's spatial: “*God so loved the place, even the world, that He sent His only begotten Son **to that place**.*”

John 13:1

*Now before the feast of the passover, when Jesus knew that his hour was come that he should depart **out of this world** (a place) unto the Father, **having loved his own which were in the world**, he loved them unto the end.*

So this isn't mere opinion; it's the same author—**John 3:16** and **John 13:1**.

The world is a **place**. In that place are His **own people**, and there are **others**. He loved **His own** to the end—and for **them** He died.

Everything I've said isn't thumb-sucked; it's there. We've simply been conditioned to hear otherwise. “**The world**” is a place God loved. Within that place are people—some His, and others not.

At Mount Sinai—**who stood there?** The Israelites. They were in the world, and many other nations were also in the world—the Egyptians just across the Red Sea.

The Egyptians were **not** His people; He struck many of them because He did not set His love on them. Those at the mountain He **did** love—**His** people. The rest were not His.

I love South Africa because my **own** people are there. But not everyone in South Africa is **my** people. So it is with God and **His** people in the world.

“*God loved the world so much...*”—that's a **place**. His love (which preceded the sacrifice) was not for all the people of the place.

Did He really **not** die for all people?
Isn't that **hate speech**? Isn't that **unfair**?

Here the programming kicks in:

"It's unfair." "Unacceptable." "Hate speech." "Politically wrong."

"You may not say that." "Don't think that." "Don't even consider it."

Your subconscious keeps getting trained—daily—no matter your age. That's how it works.

My question: Does He truly **not** love all the people of the world? Did He truly **not** die for them all?

There are schools of thought and streams of propaganda—and there is the Word of God. Which is true? **The Word is truth.** Faith comes by hearing—and hearing depends on **whom** you listen to.

"Faith comes from the pew—and the pew from the pulpit."

"Faith comes from the viewer—and the viewer from the television."

Faith follows the ear—**where** are you listening?

Psalm 85:1-2

*To the chief Musician, A Psalm for the sons of Korah. LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of **Jacob**. Thou hast **forgiven** the iniquity of **thy people**, thou hast covered all **their sin**.*

What was Israel's problem at Sinai? God loved them and covenanted with them—yet they were **lost** because of sin. Psalm 85 prophesies: "**You have forgiven the iniquity of Your people; You have covered all their sin.**"

How is sin covered and taken away "as far as east is from west"? By **bearing** it. How? By **death on the cross**.

For **whom**? "You have restored the fortunes of **Jacob**." Not the Egyptian. Not the Moabite. Not the Edomite. Not the Canaanite. The **lot of Jacob** alone.

"Fine—but that's the Old Testament. What about the New?"

Matthew 1:19-21

*Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he (**Joseph**) thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save **his people** from their sins.*

Who? His people.

Psalm 85 said, "thou hast covered all **their sin**."

How? Yahshua: "for he shall save **his people** from their sins."

So—did He really not die for all? Is this hair-splitting? Is it unfair? **May** He do this? He **did**. Who can prescribe to Him?

If God loves **one people**, what of the others—Egyptians, Edomites?

Isaiah 45:9

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Romans 9:17-19 (on this very point):

*For the scripture saith unto **Pharaoh**, Even for this same purpose have I raised **thee** up, that I might shew my power in **thee**, and that my name might be declared throughout all the earth. Therefore hath he mercy on **whom he will have mercy, and whom he will he hardeneth**. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*

How does it work—Egyptian and Israelite? Why harden one and have mercy on the other?

Romans 9:20–21

*Nay but, O man, who art thou that repliest against God? Shall the **thing formed** say to **him that formed it**, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

Example 1: “No, Father, You may not. If it says ‘For God so loved the world’ but excludes the others, that is wrong—it must be everyone. It is not only Your own people in the world; it must be all the people of the world.”

Example 2: “Why did You make me an Egyptian?”

Yet we have much to say, and the world preaches a different gospel.

Because, according to His own Word, God loves **His own** in the world and made the sacrifice **for them**, only they can be saved—**by believing in Him**.

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.”

Who can believe? Those for whom the sacrifice was made. **What** must I believe? That He made the sacrifice **for me**.

If I believe that, when the richest man in South Africa dies, I’ll inherit all his wealth—will I inherit it? No. **The heir** inherits. In the same way, if God died for **certain people—His people**—and you are an Egyptian, a vessel of dishonor, can you simply “believe” and inherit? **No**. You cannot believe what has not been spoken to you. But if you are an **Israelite**—if it **has** been spoken to you—then believing, and being reconciled to your God, you will be saved.

Look how far **John 3:16** now stands from what we always thought it said.

If this feels like too much—if you feel shaken—read it again. Make the case. **You must reach a conclusion**. You must be able to **explain John 3:16** yourself, not rest on a second-hand deduction.

God’s New Covenant enables **His own people** to be born again and enter the Kingdom of God. His covenant was with **His people**, and the New Covenant is likewise with **His people**—a notion far removed from much modern preaching.

We often hear: “*The Old Covenant was with Israel; the New Covenant is with **believers**.*”

But you cannot **become** a believer **without** a covenant. The covenant **creates** the believer. If no covenant is made **with you**, you **cannot** be born again. Being born again does not insert you into the covenant; rather, **being in the covenant** is what makes new birth possible—and so grants the inheritance of eternal life.

Which came first?

The **covenant**, then the sacrifice.

The **covenant**, then the redemption.

That’s a world away from what is commonly preached.

What is the New Covenant?

That my soul can be saved **through Yahshua** because I am **in covenant** with Him.

It is **not**: “*Because I’m a believer, I can now be saved.*” What sort of covenant would that be? The **covenant** is what **enables** salvation. If I were already saved, why would I need a covenant? *To do what? I am saved already?*

God’s New Covenant enables **His own people**—the elect, the chosen Israelites—to be born again and thus to enter the Kingdom of God.

Meaning: If you are **not** in the New Covenant **by birth**, you cannot be born again; you must belong to a particular lineage.

Who is this lineage? His own people whom He loves—and for whom He makes a way of salvation. To **them** He gives the New Covenant, saying, “If you identify with My death and are born in Me, you will inherit the Kingdom.”

The Old Covenant was **only** with His people, and the New Covenant is **also** only with His people.

About His People:

His people were ordained before the foundation of the world and embodied in the seed of **Abraham, Isaac, and Jacob**—and their descendants: the **elect Israelites**.

You are **not** chosen **because** you are an Israelite; you are an **Israelite because you are chosen**.

Order of things (Hierarchy):

Which came first?

Were you born an Israelite and **then** became chosen?

—or—

Were you **chosen** before the foundation of the world and **then** born an Israelite?

It's the third order that has been taught wrongly.

Which came first? **Love** came first, then the sacrifice.

And here? **Election** came first, then birth as an Israelite—our names written in the Book of Life **before** the foundation of the world.

As for the New Covenant: many who reject His particular love can recite the verse by heart—but the **application** of it remains entirely foreign to them.

Hebrews 8:8

*For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of **Israel** and with the house of **Judah**...*

How hard is that to grasp? “*Unless you become like little children, you will not enter the Kingdom of God.*” How would a child hear it?

Yahweh **rebukes them**—who? The **ten tribes** and the **two tribes**.

He says: “*Behold, the days come... I will make a new covenant with the house of **Israel** (the ten tribes) and the house of **Judah** (the two tribes).*”

How hard is that to understand? It isn't. **That's what it says.**

What does the world say? “*The New Covenant is with the saved.*” Where does Scripture say that? **Nowhere.**

Satan devised it and blasted it through the loudspeakers of this age. We believed it, it settled in our hearts, and now we resist anything else.

With whom was the Old Covenant made? At **Sinai**—with **the house of Israel and the house of Judah**, the twelve tribes.

With whom is the New Covenant made? With **the same people** as the Old.

Whom did He love when He died on the cross? The house of **Israel** and the house of **Judah**.

Hebrews 8:9

*Not according to the covenant that I made with **their fathers** in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

“**Their fathers**” = the people of the Old Covenant.

“**Their children**” = the people of the New Covenant.

Did others joined in? **No**. If your father was not under the Old Covenant at Sinai, you are not under the New. If your father is **not Jacob**, if you cannot trace your line to the patriarchs, you are **not** party to the New Covenant. **That is what it says.**

Hebrews 8:10

*For this is the covenant that I will make with the **house of Israel** after those days, saith the Lord; 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**...*

Where is the **Egyptian** or the **Edomite** in this? We are reading **Hebrews**—this is **after** the cross. The New Covenant is **with the house of Israel**.

Yahshua is the **Christ**, the **King of Israel**; He died **for Israel**.

Are there other “christs”? Yes—**many antichrists**, as John says:

1 John 2:18–19

*Little children, it is the last time: and as ye have heard that **antichrist** shall come, **even now are there many antichrists**; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*

Who are these **many antichrists**? The “saviors” and “kings” of all nations—a gospel cast for **all peoples**. But Yahshua is **not** the king of every nation in that sense; He is the **Savior of Israel**—He died **for the Israelites**. How do we know? **From the Word**.

The New Covenant is with **Israel**; He is the **Mediator of the New Covenant**—therefore, the **Mediator of Israel**. The Covenant stands between **God and His elect—the people He loves**.

The tragedy of the ages is that Satan early deceived preachers into a **false gospel**, quoting verses out of context and preaching it to **the whole world**, rather than to **His own people in the world**.

The result? **“Many are called, but few are chosen.”** The sorrow is that, from the beginning, the devil sidled in to mislead those who carried the message, persuading them that salvation was for **everyone**, not for the **twelve tribes of Israel**. The church machinery perfected it—**Constantine** at the root—and the false gospel swept the globe.

Matthew 22:11–14

*And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, **how camest thou in hither not having a wedding garment?** And he was speechless. Then said the king to the servants, **Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.***

This King is no ordinary king; **He** can cast into outer darkness.

Today **many are called; few are chosen**—precisely as stated. We call **everyone**, but only the **twelve tribes** are chosen—and most don’t even know who the twelve tribes are. How do we know **whom** to evangelize if we don’t know **who** God’s children are?

Psalms 147:19–20

*He sheweth his word unto **Jacob**, his statutes and his judgments unto **Israel**. He hath **not dealt so with any nation**: and as for his judgments, they have not known them. Praise ye the LORD.*

“He declares His word to **Jacob**.”

Who is **Jacob**? Son of **Isaac**, grandson of **Abraham**; father of **twelve sons**—the **twelve tribes of Israel**. Those people are the **Israelites**.

God says, *“I sheweth his word unto **Jacob**”* If you are **not** of Jacob, He does **not** make His word known to you. You can have all the academics—math, science, biblical studies, even a doctorate in theology—but that doesn’t open the **living** Word.

Many preachers speak of the **rhema** word—God’s revealed word—and aim it at everyone, assuming all will hear. But the Father says, *“I **He sheweth his word unto Jacob**”*

If you’re not of Jacob, it will not be revealed—you’ll live by rules: *line upon line, precept upon precept; do not handle, do not taste, do not touch*. It’s sound morality and religion, but you still won’t **see**. You won’t see what **John 3:16** says if you are not of Jacob.

Sadly, most of Jacob’s descendants themselves don’t understand the Word—they’ve been **brainwashed**.

If you want to waste your time, take His statutes and His salvation plan to those who **are not** His people.

To whom does He reveal His Word? **To Jacob**. *“He makes known **to Jacob** His word...”*

The cross did **not** change who His people are; it secured the **saving of their souls**. His posture toward other nations did not change. His **love** did not change. **God does not change**.

You do **not** become a child of God **by being born again**. You are a child of God **by nature—by birth**. But you are **lost** until you are reconciled to Him.

If you are **not** one of His people, you are wasting your time: God has spoken as He pleased—from **before the foundation of the world**. Election does not mean automatic entrance into the Kingdom; it means you are **His**—but you remain lost unless you are reconciled to Him.

His hand is still open. His offer still stands. But when I die—or when His Kingdom comes—that offer expires, and you are lost forever. Why? Because His justice requires it. He **is** justice. He **is** love. For now He is longsuffering—but He is coming again, to judge.

We have been programmed by this world—shaped by a gospel that is not God’s gospel. Satan has done his work well. Yet we can break free.

Peter says, *“Repent and be baptized, and you will receive the gift of the Holy Spirit.”*

What does *“repent”* mean? Go search out the rotten places in your mind—and cast them out. It is the *“tradition of the elders,”* the leaven of the Pharisees and scribes—leaven that carries you to hell.

Count it as dung, that you may gain the excellence of Christ—so that you bow to God’s authority and honor Him as the only Truth. If you choose anything or anyone over Him—even your church—you are not worthy of Him.

We can all point fingers and say, *“You’re wrong!”* but we’re all on the Titanic—and she’s sinking. There is only one way to be saved, and it has nothing to do with other people. It is between **me** and **God**—I must be reconciled to Him.

If people disagree with me while I believe what God has said, let them disagree—they disagreed with Yahshua. Think of it: they opposed the **Truth** Himself—and killed Him.

And now, suddenly, everyone is right? Now everyone believes the truth? No. The lie still rules many hearts. But you and I can still leave the dungeon—for **the truth sets us free**.

Chapter 2 —How Much Did God Love the World?

Core thesis: “*For God so loved the world*” reveals an order: God loved first, then gave His Son. “**World**” is the stage, not every individual; the **treasure on that stage is Jacob’s seed**. Therefore, **all later Scripture must align to this principle**.

Know His ways, not opinions

Moses prays, “*Show me Your ways*” ([Ex 33:12–13](#)). We learn God **by His ways**—from **Scripture**, not from the “fifty-thousand opinions.” [Psalm 95](#) warns: **hardened hearts** twist the Bible around a single verse and **don’t enter His rest** ([Heb 4:3](#)). Faith comes by **hearing God’s Word**, not our versions ([Rom 10:17](#)).

Three points about God’s love

1. **God’s love did not change at the cross.** He is unchanging ([Isa 41:4](#)). **No one comes** unless the Father draws ([Jn 6:44,65](#)), and many **walked away** when told this ([Jn 6:66](#)).
2. **God does not love everyone; He chose some and hates some** ([Mal 1:1–4](#)). The modern “rule-less love” is **another christ**.
3. **New birth and the Spirit are for those He loves—Jacob/Israel** ([Jn 3:3](#); [Acts 2:38](#); [Isa 44:1–3](#)).

Election and Pentecost

God **chose Israel** ([Dt 7:6–8](#)). [Isaiah 44](#) promises **the Spirit on Israel’s offspring**, fulfilled at **Pentecost—for Israel’s descendants**, not universally.

How much did He love?

He **set His heart** on the fathers and their seed ([Dt 10:15](#); [33:2–3](#)). He calls Israel **His child** ([Hos 11:1–9](#)), disciplines yet spares, because **His compassion is stirred**.

Covenant clarity

New Covenant is **with the house of Israel and Judah** ([Jer 31:31–34](#)). As long as **sun, moon, stars, and sea** remain, **Israel remains** ([Jer 31:35–37](#)). God did **not** replace Israel with “the church”; He **forgave Israel’s sins** and renewed covenant **with them**.

Apostolic witness

Peter: Yahshua was exalted **to grant Israel repentance and forgiveness** ([Acts 5:30–31](#)).

Paul: bound **for the hope of Israel** ([Acts 28:20](#)). Two gospels are preached today—**Scripture’s** and the **alternate christ’s**.

Bottom line

“**God so loved the world**” = The Father loved **His own people in the world (Israel)** and **gave His Son** so that **whoever among them believes** has eternal life. Our decision: **obey God or men; heed the true Christ or the alternate christ**.

The Study...

“For God so loved the world...” shows a sequence: He loved first, and then He gave His Son.

On that principle, we must look again at what we’ve misunderstood—every later Scripture must link back to it, because we’ve missed the principle itself.

Now the question: **How much did God love His own people in the world?** We read, *“For God so loved the world, that He gave His only begotten Son...”*, and then the emphasis shifts entirely to **“the world”** and to man.

How great is that love? Do we serve the God of Scripture, or the world’s version of Him?

What we saw in **chapter one** is radical compared to what the world preaches. I’ve said it often: in **99.9%** of churches—no matter how serious—if you ask today, *“‘For God so loved the world’—what does that mean?”* the answer will be, *“The people of the world—everyone.”*

But we have seen that **it refers to His own people in the world**, and that **“the world”** is a place.

So, do we know God as the Bible describes Him, or as the world describes Him?

Exodus 33:12 (This is Moses—not at the end of his life—praying for the people)

*And Moses said unto the LORD, See, thou sayest unto me, Bring up **this people**: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.*

Father says to Moses: *“I know thee by name, and thou hast also found grace in my sight.”*

Exodus 33:13

*Now therefore, I pray thee, if I have found **grace in thy sight**, shew me now thy way, that I may know thee, that I may find **grace in thy sight**: and consider that **this nation is thy people**.*

This is Moses’ prayer: *“If I have found favor, make Your ways known to me...”*

What does he mean? *“Let me know You as You truly are. Reveal Yourself to me.”*

That is where we must arrive—saying to the Father, *“Therefore, make known to me Your ways.”*

Where do we go to learn His ways—to the world, or to Him?

Do we have a choice? Yes. **“To the world”** means I listen to whoever calls himself priest, prophet, elder, minister, pastor—are they teaching me God’s ways? Or I can be taught by God.

How? **Through the Scriptures.** We have the Bible. The choice is mine.

Can I learn outside of it? No. Why not? Because there are **fifty thousand** opinions, each differing. Will that lead me to **know** God’s ways? To **know** Him? No—you’ll only end up with one of the **fifty thousand** opinions **about** Him.

“...that I may know You...”

If someone says, *“He is Creator of heaven and earth,”* do I therefore know Him? No—I know almost nothing of Him. I must know His **ways** to know **Him**, so that I may *“find favor in Your sight.”*

Psalms 95:8–11 The Father says:

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your **fathers** tempted me, proved me, and saw my work. Forty years long was I grieved with this **generation**, and said, *It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.*

If you read **John 3:16**—*“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life”*—and **“the world”** means to you **all** people without distinction, then you have **not** come to know God’s ways. Your gospel has become a **single verse**, and you bend the rest of Scripture to fit that one line—instead of reading all of Scripture to learn how that verse should be understood.

Then you belong to a people with **wandering hearts**: now I believe this, then I believe that—depending on which sermon was prettiest, loudest, clearest. **A wandering heart.**

The result? “So I swore in My wrath, **They shall not enter My rest.**”

Hebrews explains that this **rest** is eternal life:

Hebrews 4:3

*For we which **have believed** do enter into **rest**, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

They could not enter His rest **because of unbelief**.

What is unbelief? Believing something **other** than what we are meant to believe; not trusting the God we are meant to trust.

What is faith? Believing **God as He is**—trusting His revealed character. And where does that faith come from?

Romans 10:17

So then faith *cometh* by hearing, and hearing by the word of God.

“But I have my own version of the Word, and my own version of God.” Then you will not enter His rest.

“Do not harden your hearts.” The moment someone says, *“This is not what you think—it’s tradition you’re believing,”* what happens? You harden your heart.

Someone says, *“You’re wrong,”* and you harden your heart.

The Father says, *“Do not harden your hearts.”*

1 John 2:18

*Little children, it is the last time: and as ye have heard that **antichrist** shall come, even now are there many antichrists; whereby we know that it is the last time.*

What is an **antichrist**? Not simply *“the one who comes at the end to control the whole world.”*

What is **Christ**? The Savior—the Savior **of my soul**.

What is **antichrist**? A false savior of the soul. A counterfeit Christ: I’m waiting for **“Christ”** to save me—but is the one I expect the **same** as who **He truly is**? If not, I have an antichrist, a false savior.

We sit waiting for *“the last days”*—because someone (the pope) told us so—and then *“the Antichrist will come.”*

John says—centuries before the first pope—*“It is the last hour... **many** antichrists have already come.”*

Many antichrists—say **fifty thousand**—each with his own image of **“Christ.”**

Do we know who God is? Is it important that we do? Can an antichrist save my soul?

John 16:1–2

*These things have I spoken unto you, that ye should not be offended. They shall put you out of the **synagogues** (the church of that time): yea, the time cometh, that whosoever killeth you will think that he **doeth God service**.*

The synagogue—the church—will cast you out and even kill you for saying *“the wrong”* things, thinking they serve God.

John 16:3

And these things will they do unto you, (why?) because they have not known the Father, nor me.

Who are *“they”*? The religious of our age—the Christians of our day—who persecute those who believe in the **true** Christ, imagining they serve God. Why? Because they **do not know the Father**, nor Yahshua.

Whom do they know? A **different** christ.

Whom does the true Christ save? **His own people in the world**—not all people without exception. That is the true Christ.

What does the world say? *“No, not like that. You mustn’t worship such a One; we’ll kill you—and think we’re doing God a favor!”*

God’s love is **not** what the world has taught us.

There is the gospel **of the world**, and there is what **God Himself** says. The two are not the same.

How is God’s love toward His own people in the world? We want to see what His love is. **Three points:**

First point: God’s love did not change at the cross.

It cannot change. God does not begin to love; He either loves or He does not—from the beginning. Since God **is** love, any change in His love would imply a change in Him.

Yet the popular gospel today assumes His love changed at the cross:

- **Before the cross:** love only for **Israel**—the **chosen people**.
- **After the cross:** suddenly He loves everyone? He cannot, for He is who He is. His love cannot change, or else He changes.

It is a false gospel to claim that God began loving people after the cross.

Isaiah 41:4

*Who hath wrought and done it, calling the generations from the beginning? I the LORD, **the first**, and with **the last**; I am he (He does not change).*

He calls the generations; He does not call another set later. He is the same. The cross did not change Him—what at the cross would have changed Him?

John 6:44 (Yahshua speaking)

No man can come to me, except the Father which hath **sent me draw him** (He who calls the generations from the beginning): and I will raise him up at the last day.

Yahshua addresses the crowd: *“No one can come to Me unless the Father draws him.”*

What does this mean? The true longing you have for God comes **from** God. He is drawing you.

Why does He draw you? Because He loves you; you are His. You do not become His after you repent—you were already His, though you cared nothing for Him. Then He draws you.

You have a choice: *“Yes, I will,”* or *“No, I will not.”*

If you say “yes,” you are reconciled to God. You are His child—a prodigal returning.

John 10:16

*And other sheep (lost sheep, lost children) 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**.*

God has reconciled Himself to you; now you must be reconciled to Him. That implies you were **with** Him first, then lost. Atonement is not for just anyone; it is for those whom He has drawn from the beginning—**He who calls the generations from the beginning**.

Yahshua says again, with onlookers murmuring: *“You cannot come unless My Father draws you. And if you come and are reconciled, I will raise you up at the last day.”*

John 6:65 (This is Yahshua speaking; it's the same passage—He just continues)

*And he said, Therefore said I unto you, that **no man** can come unto me, **except it were given unto him of my Father.***

Picture this: Yahshua is standing there, speaking to a crowd. He says to that very same crowd, “*Therefore said I unto you, that **no man** can come unto me, **except it were given unto him of my Father...***”

How did they respond?

John 6:66

*From that time many of his disciples **went back, and walked no more with him.***

What happens today if you say, “*God does not love everyone*”? The crowd reacts the same way—they turn back.

John 6:67–68

*Then said Jesus unto the **twelve**, Will ye also go away? Then Simon Peter answered him, Lord, **to whom shall we go? thou hast the words of eternal life.***

This is where we must arrive: if these words strike hard and you resist them, remember Peter's answer. **What are the words of eternal life?** He does not draw everyone. If I dislike it, I walk away; if I receive it, I listen—and He will raise me up at the last day. I cannot manipulate Him or tutor Yahshua; He is Almighty.

Second point: God does not love everyone—and He even hates some.

Who are we to say otherwise? The world replies, “*But God so loved the world...*”

Malachi 1:1–3

*The burden of the word of the LORD to **Israel** by Malachi. I have **loved you**, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: **yet I loved Jacob**, and **I hated Esau**, and laid his mountains and his heritage waste for the dragons of the wilderness.*

Is this part of our spiritual understanding—that God **hated** Esau? Two brothers, twins—“*one I loved, the other I hated.*” But many say His love changed at the cross. Did it? Why would it?

Malachi 1:4

*Whereas Edom (**Esau's descendants**) saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, **They shall build, but I will throw down**; and they shall call **them**, The border of **wickedness**, and, The people against whom the LORD **hath indignation for ever.***

Did His love change at the cross? If so, the cross ended eternity—for He says He is angry with Edom **for ever**. Are we still within eternity, or has eternity passed?

This “*foreign god*” is unfamiliar—a Christ of indiscriminate, rule-less love: do whatever you please; it's all forgiven, open to anything and anyone. That is a **different** Christ—a counterfeit of permissiveness.

Third point: New birth is only for those He loves, because He gives His Spirit only to them.

Do we know this? **Rebirth is not for everyone.** What is new birth? The path into salvation.

John 3:3

*Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again**, he **cannot** see the kingdom of God.*

We preach “*You must be born again*” to everyone. **May** we?

Scripture says new birth is for those He loves; He gives **His Spirit** to **them**.

Acts 2:38

*Then Peter said unto them, **Repent, and be baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye shall **receive the gift of the Holy Ghost**.*

When do we receive the Spirit? After repentance and baptism. **Who** receives Him? “Everyone?” Is that what God says?

Isaiah 44:1–3

*Yet now hear, O **Jacob** my servant; and **Israel**, whom **I have chosen**: Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O **Jacob**, my servant; and thou, **Jesurun**, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: **I will pour my spirit upon thy seed, and my blessing upon thine offspring...***

He gives His Spirit to **Jacob**—to **Israel whom He has chosen**. New birth belongs to those He loves, those He draws, those He has called **from the beginning**.

“...whom **I have chosen**” — Here an election took place.

Deuteronomy 7:6–8

*For thou art an **holy people** unto the LORD thy God: the LORD thy God hath **chosen thee to be a special people** unto himself, **above all people that are upon the face of the earth**. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: **But because the LORD loved you**, and because he would keep the oath which he had sworn unto **your fathers**, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

↑ **Isaiah 44** refers to these same people. ↑

Isaiah 44:3

*For I will pour water upon him that is thirsty, and floods upon the dry ground: **I will pour my spirit upon thy seed, and my blessing upon thine offspring...***

What is this? The outpouring of the Holy Spirit at **Pentecost (Acts 2)**—yet it is commonly preached as if given to **everyone**.

Whom does God say it is for? “*For I will pour water upon him that is thirsty, and floods upon the dry ground: **I will pour my spirit upon thy seed, and my blessing upon thine offspring.***”

What happened at Pentecost? The **offspring of Israel** received the Spirit—“*My blessing on your descendants.*” The blessing is the Father’s favor, grace, and deliverance—upon **your descendants**, a **generation**.

Isaiah 44:4–5

*And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the **name of Jacob**; and another shall subscribe with his hand unto the LORD, and **surname himself by the name of Israel**.*

Who are these? Those who have **received the Holy Spirit**.

Today, preachers flood the world, waving hands and crying, “*Receive His Spirit!*” while **non-Israelites** crowd the aisles. This is **another christ**—the antichrist within the church—a lie. And such people will **kill** true believers and think they are serving God.

If you believe God and preach what He says—“*I poured out **My Spirit** on the **descendants of Israel**, because I **love** them and **not** the others*”—the so-called believers of this world (who worship another christ) will hate you and may even kill you, imagining they do God a favor. **Expect it.** Do not expect applause when you carry this gospel.

So, how much did God love His own people in the world?

Deuteronomy 10:15

*Only the LORD had a delight in **thy fathers** to **love them** (For God so loved the world), and he **chose their seed after them**, even you **above all people**, as it is this day.*

Deuteronomy 33:2–3 — Moses at the end, just before the Land:

*And he said, The LORD came from Sinai, and rose up from Seir (the mountain of the Edomites) unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved **the people** (the twelve tribes of Israel); all **his saints** are in thy hand: and **they** sat down at thy feet; every one shall receive of thy words.*

Yahweh loved the the people—that is the connection. **How** did He love them?

“He gave His only begotten Son, that whoever believes in Him...”

Who is “whoever”? **Those tribes He loves**—“...should not perish but have eternal life.”

Hosea 11:1

*When **Israel** was a child, then I **loved him**, and called **my son** out of Egypt.*

The Father uses the image of a child. Any parent knows this love. “*When Israel was a child, I loved him... I called **My son** from Egypt.*” These are **His** children—the Israelites in Egypt—and He calls them.

Hosea 11:2

*As they called them, so they went from them: they sacrificed unto **Baalim**, and burned incense to **graven images**.*

Today the Father is calling us. We remain that **offspring**—the son of, the son of—trace the line and you reach **Jacob**. “*Our fathers were under the cloud and passed through the sea,*” says **1 Corinthians**; they all ate the same spiritual food.

Why is there a desire in you for this? Because the **Father draws you**. “*I want to hear; I want to know...*” And yet our inclination? **To flee**—to Baal, to **other christs**.

“*Which church’s christ is nicest? Which sings best?*” That is the **Baal** spirit.

Hosea 11:3–4

*I taught **Ephraim** also to go, taking them by **their arms**; but they knew not that I **healed them**. I drew **them** with cords of a man, **with bands of love**: and I was to them as they that take off the **yoke on their jaws**, and I laid meat unto **them**.*

The Father draws near. **Yahshua** is God in the flesh. How could He **bow down** to us more than that?

Hosea 11:5–7

*He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And **my people** are bent to backsliding from me: though they called them to the most High, none at all would exalt him.*

So it is with us: we cling to our **antichrist**—“*my church’s christ, the one offered to me, the one I prefer.*” The prophets call, and we are unmoved. Then the Father says:

Hosea 11:8

*How shall I give thee up, **Ephraim**? how shall I deliver thee, **Israel**? how shall I make thee as Admah? how shall I set thee as Zeboim? **mine heart is turned within me, my repentings are kindled together.***

Why? “For God **so** loved *Israel*...”—this is what the Father says **about Israel**. He loved **His own people** in the world so much that **His heart turned within Him**, and **His compassion** was stirred. We know such love; the Father feels it too—for **His people**.

What do we answer? “No, Father—don’t love like that. Trade it in. Get a new love. Change at the cross.”

He says, “**No**. I raised Ephraim. I taught him to walk. I chastened him to turn him back. Can I discard that love?”

Hosea 11:9

*I will not execute the fierceness of mine anger, I will not return to destroy **Ephraim**: for I am God, and not man; the **Holy One** in the **midst of thee**: and I will not enter into the city.*

We chase **other christs**; it tears the Father’s heart. Yet He promises not to let wrath prevail—to **His people in the world**. We must heed. We must decide: **Are we interested—or not?**

Isaiah 44:21–22

*Remember these, **O Jacob and Israel**; for thou art **my servant**: I have formed **thee**; thou art **my servant**: **O Israel**, thou shalt **not be forgotten of me**. I have **blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins**: return unto me; **for I have redeemed thee**.*

There is **one generation** in view: **Jacob**—twelve sons, twelve tribes—the Israelites. In Isaiah, the Father speaks **to them**.

What does the church say? “*Israel is a servant to bring the gospel to the world.*” That is the antichrist’s gospel—He never said this. **We are Yahweh’s servant**, not the world’s servants to carry a message He did not give.

“I formed you; you are My servant, O Israel! **You will not be forgotten by Me.**”

What do false christs say today? “He forgot His people; He has married the church—the faithful.”

What does the Father say? “**You will not be forgotten by Me.**”

If we claim He forgot Israel, we call **Him** a liar—for He says, “You will not be forgotten by Me.”

“...I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”

This verse is quoted from pulpits everywhere. But **to whom** is He speaking?

“Remember these, **O Jacob and Israel**... I have blotted out **your** transgressions...” Not the whole world, not all peoples, but **His own people in the world**—the **seed of Jacob**, a **generation chosen** before the foundation of the world.

Isaiah 44:23

*Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD **hath redeemed Jacob, and glorified himself in Israel**.*

When did He redeem Jacob? “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.”

Who are they? “For the LORD has **redeemed Jacob**, and He will be glorified in **Israel**.”

“For God so loved **His own people—Jacob—in the world**, that He sent His Son...”

“He will be glorified **in Israel**,” not in all indiscriminately.

Isaiah 44:24

*Thus saith the LORD, **thy redeemer**, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;*

What has He done? Who is He? What does **He** say? Do we resist this because He redeemed **Jacob**? “No, we prefer another god who saves **everyone**.” Who is that? An **antichrist**, an **alternate christ**—because we do not like **this** Christ.

Psalms 47:1–4

*To the chief Musician, A Psalm for the sons of Korah. O clap your hands, all ye people; shout unto God with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth. **He shall subdue the people under us, and the nations under our feet**. He shall choose our inheritance for us, **the excellency of Jacob whom he loved**. Selah.*

“God so loved the world...”—He loved **Jacob in the world**. He **bought the field**—not for the field itself, but for the **treasure** in it—and the treasure is **Jacob, whom He loves**.

Psalms 47:5–9

*God is gone up with a shout, the LORD with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our **King**, sing praises. For **God is the King of all the earth**: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. **The princes of the people are gathered together, even the people of the God of Abraham**: for the shields of the earth belong unto God: he is greatly exalted.*

These await their fullness. When Yahshua comes, He will reign over **all** the earth. But does He **love** everyone? **No**—He **loves Jacob**, though He rules all, for He is **King over all the earth**.

The antichrist church reads, “*God is King over all the earth*,” and assumes He **loves** all the earth’s inhabitants. He **does not** say that. In the same Psalm He says, “**the excellency of Jacob whom he loved**.”

Love does not change. It cannot. **His** love cannot change, because **He** cannot change.

Isaiah 43:1 — Our question remains: **How much did God love?** What was in His heart when He sent His Son? *But now thus saith the LORD that created thee, **O Jacob**, and he that formed thee, **O Israel**, Fear not: **for I have redeemed thee, I have called thee by thy name; thou art mine**.*

It is the same every time. For whom is His love? **Jacob. Israel.**

“*Fear not, **for I have redeemed you***.” **When** did this occur? At the cross. What happened there? He paid the price **owed** for Israel’s sin—their **lives**. At the cross He says, “*I will die. I will pay the price for **your** lives*.”

For whose lives? “*Everyone, all the people of the earth*”—**no**. That is what **another** christ says—and that christ **cannot** redeem. The **true** Christ says:

“*But now thus saith the LORD that created thee, **O Jacob**, and he that formed thee, **O Israel**, Fear not: **for I have redeemed thee, I have called thee by thy name; thou art mine***.”

And the others? “***Esau**—I have **hated** you (cf. **Isaiah 34**)*.”

“*I have called **thee by thy name; thou art mine***.”

And Yahshua says, “**No one can come to Me unless the Father who sent Me draws him**.”

Isaiah 43:2–4

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. (Why?) For I am the LORD thy God, the Holy One of Israel (not the Holy One of all people), thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. (But why, Father?) Since thou wast precious in my sight (who? Egypt? No—Israel, the seed of Jacob), thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Think on this: Israel is **precious** to God—He esteems them. What of the Egyptians? “I will **give** them that Israel may live.” Are they esteemed? **No**. Has this changed? **No**. Who changed it? **Alternative christs—fifty thousand** of them—not God.

He **loves Israel**, the people of Israel. We do not grasp what love means; that is why we cheapen it and try to revise it: “He must love differently now.”

Isaiah 43:5

*Fear not: for I am with thee: I will bring **thy seed** from the east, and gather thee from the west;*

“For God so loved...”—here is the **shape** of that love: “Because you are precious in My sight, honored, and I **love you**, O Israel, I will send My Son to die in your place, that **whoever among you believes** in Him should not perish but have eternal life.” This is the love in the Father’s heart when He sent His Son—**no other love**.

“I will bring **your offspring** from the east...”—**your offspring**, not “the believers,” not “the church” in general: a **generation** within Jacob who repent of their transgressions. “I will bring your offspring from the east and gather you from the west.”

When? At His appearing in the clouds—when we meet Him in the air—**from east and west**.

Isaiah 43:6–7

*I will say to the north, Give up; and to the south, Keep not back: bring **my sons** from far, and **my daughters** from the ends of the earth; Even **every one that is called by my name**: for I have created him **for my glory**, I have formed him; yea, I have made him.*

All? Will **everyone** meet Him? No—**Jacob’s offspring**. It is a generation. We may preach otherwise, we may lie, but **nothing changes Him**. He is not manipulated. He is **who He is**. Better to yield to Him. He will be here soon, and reality will stand. Where will **we** stand? Will we still chase approval? “*Rather be accepted by men than judged by them*”—that is folly. “*Better to be rejected by men than judged by God.*” Do not choose wrongly.

Isaiah 43:8–9

Bring forth the blind people that have eyes, and the deaf that have ears (Who are they? The Israelites). Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

The Father speaks **good** concerning the descendants of Jacob—the Israelites: “I will say to the north, ‘Give up!’ and to the south, ‘Do not withhold!’ **Bring My sons** from afar and **My daughters** from the ends of the earth...” “Who among the nations can proclaim **this**?” Can **Egypt**? Can **Edom**? **No**. Why not? Because God **told it only to Israel**.

What do today’s false preachers say? “Everyone—God loves everyone.” God **never** said He loved **everyone**. Again and again He says, “I love a **generation**.”

Isaiah 43:10

Ye are my witnesses, saith the LORD, and **my servant whom I have chosen**: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

When we hear this, the Father is saying, “that **you may know, believe, and see that I am He.**” We must **see** it. There is only **One**.

Isaiah 43:11

I, even I, am the LORD; and beside me there is no saviour.

There is **no other** christ who can save. Christendom preaches **many** christs; there is **One** who saves.

Isaiah 43:12–15

*I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, **your redeemer, the Holy One of Israel**; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the LORD, your Holy One, **the creator of Israel, your King.***

Whence Israel? **From God—He made them.**

Isaiah 43:16–17

*Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; they shall lie down together *(these are the Egyptians)*, they shall not rise: they are extinct, they are quenched as tow.*

“For God so loved the world...”—and here lie the **Egyptians**. Did God love them? **No**. Yet today’s alternative christs preach another gospel.

Isaiah 43:18–20

*Remember ye not the former things, neither consider the things of old. Behold, **I will do a new thing**; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink **to my people, my chosen.***

“Behold, **I will do a new thing**”—“Aha, the cross: now He gathers **all** peoples!” **No**. He does the new thing **for His chosen, His people.**

What happened? **His elect were lost**; He **paid the price** on their behalf, that **they** might be saved.

Isaiah 43:21

***This people** have I formed **for myself**; **they** shall shew forth my praise.*

Which people? **Israel**. The others? **Not formed for Him**—indeed, He **gives** other peoples **in place** of His own. A radical gospel, compared to the world’s message. **Who** speaks here? **God Himself**: “*The people I formed for Me will declare My praise.*”

Isaiah 43:25

*I, even I, am he that blotteth out **thy transgressions for mine own sake**, and will not remember **thy** sins.*

To whom is He speaking? **Egypt**? No. Where are **Egypt’s** sins? **With them**. Who pays for them? **They do**. And **Edom** and **Hivites** and their lines? Those nations’ generations remain on earth; **one** generation’s sins were blotted out—**Jacob’s**.

What is a **generation**? The **son of the son of the son...** And **this** generation's transgressions were blotted out—**at the cross**. *"For God so loved the world..."—How? "I am He who **blots out your transgressions for My sake**, and your sins I remember no more."*

For whose sake? For the **Father's**. Why was Adam made? God sought a **generation** in the earth—for **Himself**. He made Adam king, His friend, walking with him in the cool of the day. Adam was lost; the Father **seeks His generation**—and His generation was lost. There is a generation, and there are **other** generations. The **price** was paid for **one** generation.

*"I, I am He who blots out **your** transgressions for **My** sake"—"I seek you back, Adam. I want you with Me; I will remember your sin no more."* He **did** it—at the cross. What changed at the cross? A **lost** generation became a **redeemed** generation. **Other** generations did **not** become the objects of His love.

Isaiah 43:26–28

Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father (Adam) hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

But He **changes** it—at the cross. What changed? He **saved Israel from their sin**.

Jeremiah 33:14–16

*Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the **house of Israel** and **to the house of Judah**. In those days, and at that time, will I cause the **Branch of righteousness** to grow up unto David; and he shall execute **judgment and righteousness** in the land. In those days shall **Judah** be saved, and **Jerusalem** shall dwell safely: and this is the name wherewith she shall be called, **THE LORD OUR RIGHTEOUSNESS**.*

Spoken during Judah's captivity—Israel already scattered. God says to **Israel and Judah**: "I will raise up a **Branch**"—Yahshua—and He will do justice. **Whose** righteousness? **Israel's and Judah's**.

The word: Yahshua will come, die for **your** sins, and be **your** righteousness. Whose? **Not Egypt's—the house of Israel and the house of Judah's**.

*"Why so exclusive, Father?" "Because **you alone have I loved** out of all the nations of the earth. You are **precious** to Me. **I delight in you**. The others did not."*

Yahshua's price was paid for **Israel and Judah**. *"God so loved the world, that when Yahshua came, He gave His life **in place of** the house of Israel and the house of Judah."*

What says the world? *"We'll **kill you** if you preach this—and think we serve God."*

Matthew 2:5–6

*And they said unto him (they cited the prophets to Herod), In Bethlehem of Judaea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a **Governor, that shall rule my people Israel**.*

What do the prophets say? In Bethlehem, a ruler arises—a prince of Judah—who will **rule Israel**. Who is He? **Yahshua**. Did He come for all peoples? **No—His own**. Over and over we see it. How do we know? Yahshua says:

Matthew 15:22–24

*And, behold, a woman of Canaan (outside the descendants of Israel) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, **thou Son of David**; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, **I am not sent but unto the lost sheep of the house of Israel**. [Canaanite woman, I can't give to you; I wasn't sent to you.]*

What says the modern gospel—what do the **fifty thousand** churches of the alternative christ say? “*He was sent to **everyone**.*” But Yahshua says, “**Only** to the lost sheep of the house of Israel.” We have seen this repeatedly through the prophets.

“**How much did God love the world?**” So much that **He sent His Son only to the lost sheep of the house of Israel.**

Acts 5:29

*Then Peter and the other apostles answered and said, **We ought to obey God rather than men.***

Here we stand before a gospel **radically** at odds with the world’s message. A **choice** is required of everyone who hears. I have only said what the **Word** says. Each must decide.

Peter decided. Paul decided. John decided. And us?

Will we **obey God**, or **men**? Will we listen to the **true Christ**, or to the **alternative christ**?

Acts 5:30–31

*The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a **Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.***

This is **after** the cross—**Acts**, and **Peter** is speaking. What did Yahshua come to do? “**To grant Israel repentance and forgiveness of sins.**”

What do false preachers with their false christs do? They **swap Israel for “the church.”**

The Father says, “*Out of all the peoples on the earth **I have loved you alone.***” To whom is He speaking? **Israel.** But many come to this verse, replace **Israel** with **church**, and claim repentance and forgiveness are “*for the church.*” Did He say that? **No.** You won’t read it—because it’s not there. That “*church-swap*” is an **antichrist gospel.** **We are witnesses** of what the Word actually says.

Peter’s testimony: “**Yahshua came to grant Israel repentance and forgiveness.**”

My question to today’s thousands of preachers: **What are you witnesses of?** The same as Peter—or this: “*He came to grant **the church** forgiveness*”?

These are **two gospels**, two **christs**—and they are radically different. Where do you and I stand? A choice is required.

Acts 28:20

*For this cause therefore have I called for you, to see you, and to speak with you: because that for **the hope of Israel** I am bound with this chain.*

Paul speaks at the end of his ministry—the one sent to the so-called **Gentiles**—and what does he say? “**The hope of Israel.**” Not “*the hope of the church.*”

Who is **Israel**? The **twelve tribes**, the **house of Israel** and **house of Judah**—the **seed of Jacob**—the people God chose out of all nations because He **loves** them. Paul says, “**For the hope of Israel I sit in prison.**”

“*But wasn’t Paul the missionary of ‘the church’?*” There **never** was such a swap. The through-line is **Israel’s hope.** Yahshua came **for Israel’s sake**—that is the testimony.

Jeremiah 33:24

*Considerest thou not what this people (*false preachers, counterfeit christs*) have spoken, saying, **The two families** which the LORD **hath chosen**, he hath even cast them off? thus they (*these preachers*) have **despised my people**, that they should be **no more a nation** before them.*

Ask your pastor, elder, or teacher: **“Where are God’s people?”**

Many will answer: **“No longer a nation—now it’s the church.”**

But the Lord says: **They despise My people**, erasing them in their own eyes.

Jeremiah 31:31–34

*Behold, the days come, saith the LORD, that I will make a new covenant with the **house of Israel**, and with **the house of Judah**: Not according to the covenant that I made with **their fathers** in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with **the house of Israel**; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be **their God**, and **they** shall be **my people**. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: **for I will forgive their iniquity, and I will remember their sin no more.***

We know these words—we read them often—then **apply them to someone else**. God does **not**. He names the parties: **“the house of Israel and the house of Judah.”**

The old covenant was **with them**; the new covenant is **with them**. Its promise: **“I will be your God, and you will be My people”**—Israel’s sins forgiven, remembered no more.

Jeremiah 31:35–37 seals it:

*Thus saith the LORD, which giveth the **sun for a light by day, and the ordinances of the moon and of the stars for a light by night**, which **divideth the sea when the waves thereof roar**; The LORD of hosts is his name: If **those ordinances depart from before me**, saith the LORD, **then** the seed of Israel also shall **cease from being a nation before me for ever**. Thus saith the LORD; **If heaven above can be measured, and the foundations of the earth searched out beneath**, I will also cast off all the seed of Israel for all that they have done, saith the LORD.*

If sun, moon, stars, and sea remain, **Israel remains a people before Me forever**.

Have we measured the heavens or traced the earth’s foundations? **No**. Therefore God **has not rejected** Israel.

They sinned, yes—but He **took their sins upon Himself**, cleansing them and **making a new covenant with the very people** who broke the first. You cannot make a “new covenant” with those who **never had** the old.

Summary of the covenant flow:

- **Old covenant:** with Israel.
 - **Breach:** by Israel.
 - **New covenant:** again with Israel, to **save** them.
- God’s purpose: the **salvation of Israel’s souls**.
-

Gospel summary:

“God so loved the world that He gave His only begotten Son, so that each of His own people in the world who believes in Him should **not perish but have **eternal life**.”**

That “world” is the stage; the **treasure** upon it is **Jacob’s seed**. The love in the Father’s heart sent the Son **for Israel**—to **grant Israel repentance and forgiveness of sins**. Our task now is to decide: **obey God or men**; heed the **true Christ** or the **alternate christ**.