

GCBCU Ministries

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THE LORD GOD ALMIGHTY SAYS,
“...let us do good to **everyone**,...”
Galatians 6:10

1 Peter 2:9

Peter is speaking to the church:

Today, WE ARE:

1. A chosen generation
2. A royal priesthood
3. A holy nation
4. A people purchased by God

“...not all who are descended from Israel are Israel” Romans 9:6



WE ARE ALL A LITTLE CONFUSED. ISRAEL TODAY

ONE COVENANT – TWO BRANCHES

From Abraham came two lines...

All the promises were given to Abraham and to his Seed.

Galatians 3:16

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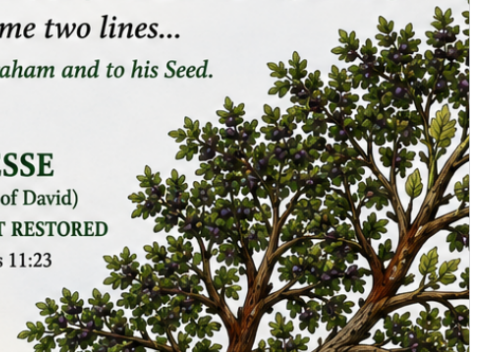


2. JESSE

(The Line of David)

CUT OFF BUT RESTORED

Romans 11:23



SEE A COMPLETE IMAGE INSIDE



...we serve in the new way of the Spirit,...
Romans 7:6

PREFACE

After years of theological education and mentoring under outstanding professors—following the example of the Apostle Paul, who spoke of his own education in Acts 22:3—combined with many years of personal study, teaching, and preaching, we have determined to publish this booklet. It addresses one of the most controversial and misunderstood subjects facing the church today: **Israel Today**.

As the world prepares for the Destroyer and his puppet, Mr. 666, to rule the one-world government, the land of Israel is mentioned daily in the news. We at GCBCU hope and pray that the Holy Spirit will grant everyone a clear understanding of this subject, which permeates the Scriptures. Once more, the primary focus of this booklet is the church's relationship to **Israel today**.

Please print and share copies with your friends. Remember, you are not alone: we are all a little confused, but God's Word and our good friend the Holy Spirit will teach **us**.

WE ARE ALL A LITTLE CONFUSED

UNDERSTANDING ISRAEL TODAY

Part 1: Abiding and Flowing with God

The assertion that Romans 1:16 establishes a binding obligation for Christians or secular governments—whether to prioritize Jewish evangelism or to allocate state funds to the modern nation-state of Israel—rests upon an unsustainable reading of Paul’s Epistle to the Romans (Romans 1:16). While Romans is a formal theological letter rather than a literary narrative, Paul in Romans 1:16 provides a descriptive summary of redemptive history. He outlines the chronological sequence of how God unfolded His saving purpose among humanity—first through Israel, then extending to all nations—rather than issuing a prescriptive command for church evangelism or state foreign policy.

At the structural level, Romans 1:16 contains no imperative verb. Paul writes that the gospel is the power of God for salvation to everyone who believes: “to the Jew first and also to the Greek” (Romans 1:16, ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι). The key term *prōton* (πρῶτον) is an adverb meaning "first," "firstly," or "in the first place," modifying the implied historical order in which God’s saving power was revealed; because no command is embedded in the syntax, Paul is declaring a theological fact regarding God’s redemptive timeline—not issuing an operational mandate or a policy requirement.

This historical priority reflects preparation rather than ethnic favouritism. As Paul clarifies throughout Romans, the Jewish people occupied a unique role in salvation history because they were entrusted with the "oracles of God" (Romans 3:2), the covenants, the Law, the promises, and the human lineage of the Messiah (Romans 9:4–5). Possessing the scriptural framework necessary to recognize the Messiah made it logically and redemptively appropriate for the gospel to be presented to them first. However, Paul explicitly balances this by declaring in Romans 2:11 that "For God does not show favouritism." Priority in historical revelation does not equate to preferential standing or perpetual procedural superiority.

The distinction between a descriptive statement of order and an explicit command becomes undeniable when comparing Romans 1:16 to clear New Testament directives. In the Great Commission (Matthew 28:19), Jesus commands: "make disciples of all nations" (μαθητεύσατε πάντα τὰ ἔθνη), using an explicit second-person plural aorist active imperative (mathēteusate). In contrast, Romans 1:16 contains no imperative form. While Paul's missionary pattern in Acts involved visiting local synagogues first to leverage a shared scriptural vocabulary, this descriptive historical practice cannot be transformed into a universal normative law without forcing a meaning onto the text that the Greek syntax does not possess.

A significant hermeneutical breakdown occurs when modern popular teachings extrapolate from *prōton* to claim a "biblical mandate" requiring Christians and foreign governments to financially support or politically align with

My final thoughts: Genesis 12:3

My personal thoughts regarding Genesis 12:3 are that the church must recognize that **all the promises** made to Abraham are fulfilled in Christ and, therefore, belong to those who are in Him. Galatians 3:16 makes it clear that **the promises** were made to Abraham **and to his "Seed,"** which is Christ. Galatians 3:29 explicitly connects this to the church, stating, "And if you belong to Christ, then you are Abraham's seed and heirs according to the promise."

The promise of blessing and cursing found in Genesis 12:3 must now be understood through the lens of the New Covenant and the church's position in Christ. It should not be interpreted as a mandate that applies to the modern nation of Israel based solely on national or ethnic identity.

Therefore, the church should recognize that the promise of Genesis 12:3 belongs to the church through Christ. The church is not instructed to look to the modern nation of Israel as the present-day recipient of this promise or to believe that its treatment of that nation determines whether the church itself will be blessed or cursed by God.

Genesis 12:3 should not be used to teach that modern Israel is entitled to a unique spiritual blessing from the church, or that believers fall under a divine curse for failing to support it. There is absolutely no indication in the New Testament that the church's spiritual standing is contingent upon its relationship with a natural, earthly nation that God has cut off.

"...let us do good to **everyone**,..." Galatians 6:10

outlines how God progressively unfolded His redemptive plan across history; it does not impose an operational sequence on individual believers, nor does it command governments to send billions of dollars in foreign aid to Israel.

In conclusion, if a pastor, teacher, or government leader claims that we are required by God according to the Scriptures to send millions or billions of dollars to Israel or to prioritize them above any other people group, they are clearly teaching something that is not scriptural.

Part 2: The Root, the Branches, and Israel's Future

According to the prophetic framework of Scripture, the corporate nation of Israel as a whole has experienced a spiritual cutoff and a partial hardening that remains in place until the return of Jesus (Romans 11:25). This overarching plan is mapped out across key biblical texts, starting with Daniel 9:24–26, which outlines the seventy weeks decreed for Israel. It explicitly states that after the sixty-ninth week, the Messiah would be cut off, followed by the destruction of Jerusalem and a long period of desolation. In the Gospels, Jesus similarly prophesied this national separation, warning in Luke 21:24 that Jerusalem would be trampled by the nations until the "times of the Gentiles" are fulfilled, pointing forward to His eventual second coming.

This theme of national separation and future hope is deeply elaborated in Romans 11:25–26. The Apostle Paul explains

the Church should be understood as present-day implementations of the Melchizedekian priesthood.

Part 4: Deflating the Genesis 12:3 Misinterpretation

No one who has carefully studied Scripture will deny that God made profound, multi-faceted promises to Abraham in Genesis 12:1–3, including the famous declaration: "I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed." However, based on everything established in this study regarding redemptive history, covenants, and the present age, we must ask a critical hermeneutical question: Is the blessing and cursing formula of this promise something God tells the New Testament Church to walk according to as a binding global obligation for all people today?

The logical and scriptural answer is no. Scripture explicitly documents that because of national disobedience and the rejection of the Messiah, Israel was placed under divine judgment and dispersed among the nations, fulfilling warnings such as Deuteronomy 28:64 ("And the Lord will scatter you among all peoples...") and echoed by Jesus Himself in Luke 21:24 when He stated that Jerusalem would be trampled until the times of the Gentiles are fulfilled. Because ethnic Israel is presently in this prophetic diaspora and under a temporary corporate hardening (Romans 11:25), believers are not required to function under the national political parameters of Genesis 12:3.

A helpful parallel is found in the Sabbath: just as the Sabbath day is completely absent from the New Testament instructions given to the churches—superseded by the reality of Christ—we should logically conclude that the New Testament makes no operational reference to applying Genesis 12:3 as a foreign policy or geopolitical mandate for that very reason. Just as the old legal administrations have passed away, no individual or nation today stands under a binding scriptural obligation to politically or financially align with a specific geopolitical state based on Genesis 12:3.

Therefore, as stated before, if someone tells you—whether it be a religious leader, a television personality, or a political figure—that you must send one dollar or one billion dollars to Israel otherwise you are cursed by God rather than blessed, they are fundamentally misinterpreting and misapplying the Scriptures. The ultimate fulfillment of Abraham's seed is Jesus Christ and His worldwide body, not a modern political entity operating outside the New Covenant framework.

“Christ is the end of the law” (Romans 10:4)

the modern nation-state of Israel. Romans 1:16 makes no mention of financial giving, monetary support, state treasuries, or political structures. Building an argument from redemptive sequence, to mandatory evangelistic sequencing, to political alignment, and ultimately to state financial obligation requires several sequential, unsupported logical leaps.

This hermeneutical error carries immense real-world consequences. Billions of dollars in foreign aid are frequently influenced or heavily sustained by leaders who misinterpret and misapply passages like Romans 1:16 to create a false sense of divine obligation among millions of believers. Civil authorities are nowhere instructed in Scripture to utilize public tax revenues or state foreign policy to fulfill Paul's description of redemptive sequence, and conflating Paul's soteriological exposition with state-level fiscal policy misapplies both the scope and the intent of the text.

Ultimately, Paul's overarching emphasis in Romans 1:16 rests on the phrase “to everyone who believes” (Romans 1:16, παντὶ τῷ πιστεύοντι). The historical sequence (first to the Jew, then to the Gentile) serves to highlight that the gospel has now reached its intended universal destination across humanity, aligning with John 3:16, where God's saving love encompasses the entire world (kosmos). Justification remains entirely by grace through faith, unconditioned by personal financial contributions, political allegiance, or state allocation of resources. Romans 1:16

the obsolete legal framework and revitalises the entire structure.

This dynamic is further illuminated by Jesus' own words in John 15:5, where He uses botanical imagery to describe spiritual union, declaring, "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit." In this sense, Christ serves as the ultimate source of spiritual life and connection, binding believers—both natural and wild branches—into an intimate, abiding relationship with God.

Looking back into the Old Testament prophecies, Jesus is uniquely pictured not as the trunk or the entire tree itself, but as the miraculous "Branch" or shoot. In texts like Isaiah 11:1, Jeremiah 23:5, and Zechariah 3:8, the royal Davidic line is depicted as a chopped-down trunk or stump (geza), yet God causes a fresh, flourishing shoot (netzer) to spring directly from its roots. Jesus is that vital new growth bursting forth to revive the family line and bear fruit for the world.

Therefore, the entire narrative converges into a single, unified redemptive design rooted in the Abrahamic covenant. The trunk of God's promises supports both the historical lineage of Jacob and the New Covenant reality, where Jesus acts as the true Branch. Though ethnic Israel is experiencing a temporary corporate cutting off until the return of Jesus, the foundational trunk remains firm, ensuring that God's ancient promises and future restoration will be fully realized.

Part 3: Let's End the Confusion

To resolve the confusion surrounding Israel's future role and the apparent contradiction of a future temple described by prophets like Ezekiel (chapters 40–48), the New Testament—specifically the book of Hebrews—points directly to the priesthood of Jesus Christ after the order of Melchizedek (Hebrews 6:20). This provides a vital key for understanding how future administration operates, completely outside the abolished Levitical system:

The Tribal Paradox Solved: Under the Law of Moses, priests had to come exclusively from the tribe of Levi (Numbers 3:10). However, the Bible explicitly states that Jesus descended from the tribe of Judah (Hebrews 7:14), a tribe concerning which Moses said nothing about priesthood. To hold an eternal, valid priesthood, Jesus could not operate under the Levitical system; He had to belong to a superior, older order.

The Order of Melchizedek: The writer of Hebrews explains that Jesus is a high priest forever according to the order of Melchizedek (Hebrews 5:6, quoting Psalm 110:4). This priesthood predates the entire Mosaic Law and the Levitical system. It is rooted back in Genesis 14:18–20, where Melchizedek, the king of Salem and priest of God Most High, met and blessed Abraham, and Abraham offered him a tithe.

Tied to Abraham, Not Moses: Because Abraham encountered Melchizedek and received his blessing before the Law of Moses ever existed, this priestly order is

intimately linked to the Abrahamic covenant rather than the old legal administration. When Abraham paid tithes to Melchizedek, even Levi (the ancestor of all Levitical priests) was considered to have paid tithes through him (Hebrews 7:9–10), showing that the Melchizedekian order is inherently superior to the Levitical order.

No Levitical Restorations for Believers: Therefore, Jewish believers in the future will not be serving God or approaching His presence through the old, shadow-based rituals of the Mosaic Law. While prophecies in books like Ezekiel provide intriguing details and striking similarities that point toward a future administration in the land, much about the operational reality of the order of Melchizedek remains unrevealed. Because this supreme priestly order transcends the physical temple regulations of the past, its full expression and practice will most likely be made clear when God unfolds it in the future.

A Distinct Future Calling: Just as the olive tree metaphor and Romans 11 outline a unique future restoration for ethnic Israel, this specialized calling under the Melchizedekian and Abrahamic umbrella highlights a distinct role that God has preserved for them. It operates outside the unique, body-of-Christ identity given to the Church, fulfilling the irrevocable promises made directly to the patriarchs. Let there be no confusion: according to Ezekiel, this will be a special blessing imparted to Israel in the future. However, because the Church functions as a holy priesthood today (1 Peter 2:5), vital aspects of this priesthood are already being implemented right now. In fact, all the commands given to

Gospel could be extended to the rest of the world. However, Paul clarifies that this state is not permanent and that God's covenant call remains irrevocable. Even amidst this corporate hardening, a remnant of individual Jewish people continue to come to faith in Jesus today (Romans 11:5). Paul ultimately looks forward to a sweeping future restoration when this partial hardening is lifted, writing that once the fullness of the Gentiles comes in, a Deliverer will come from Zion and all Israel will be saved (Romans 11:26).

To understand the structural mechanics of this redemptive history, the overarching metaphor of a tree best begins with the Abrahamic covenant serving as the foundational trunk (Genesis 12:1–3). The trunk represents the ultimate, unconditional covenant and promises God made with Abraham, Isaac, and Jacob, which contain the foundational blessings intended for all the families of the earth. Rather than viewing covenants as items that get broken off or grafted, the branches represent actual people—the physical descendants of Jacob—who are either temporarily broken off due to unbelief or sustained by faith (Romans 11:20–23).

Flowing directly through this trunk and nourishing the entire system is the New Covenant, inaugurated by the blood of Christ. As prophesied in Jeremiah 31:31–34, the New Covenant brings an internal transformation, superseding the old administration and providing the life-giving spiritual reality for everyone attached to the tree (Hebrews 8:8–13). No one stands in this covenant community apart from the life-poured-out grace of the New Covenant, which replaces

ONE COVENANT – TWO BRANCHES

From Abraham came two lines...

All the promises were given to Abraham and to his Seed.

Galatians 3:16

1. MOSES

(The Law)

CUT OFF COMPLETELY

Romans 7:4

“You also have died to the law through the body of Christ.”

THIS BRANCH WAS COMPLETELY CUT OFF BECAUSE OF UNBELIEF.

Deuteronomy 28:15-68
Romans 11:19-22
2 Corinthians 3:14-16
Romans 7:4

NO FRUIT – NO CONTINUATION

There is no shoot from this line.
The Law has no more covenant standing.

2. JESSE

(The Line of David)

CUT OFF BUT RESTORED

Romans 11:23

ABRAHAM

The Root of the Covenant

Genesis 12:1-3
15:5-6
17:7-8

**THE SHOOT /
THE BRANCH
JESUS**
(The Christ)

“A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.”

Isaiah 11:1

NEW COVENANT IN CHRIST

Luke 22:20 • Hebrews 8:8-12

Filled with many sons – from every nation

Galatians 3:7, 29



NATURAL BRANCHES

Jews who believe
Romans 11:24



WILD BRANCHES

Gentiles who believe
Romans 11:17, 24

FROM JESSE CAME THE SHOOT THAT HAS BECOME A GREAT TREE THAT BEARS MUCH FRUIT.

Isaiah 11:1
Romans 11:23-24

THE RESULT

Believers in Christ are Abraham's children and heirs according to the promise.

Galatians 3:7, 29 • Romans 11:28-32