

## Brief on God's Chosen People and Church<sup>1</sup>

By Richard Joseph Michael Ibranyi

God's chosen people are faithful to him. Hence they not only know the true God but also love and obey him. Therefore, no one can be a child of God and thus be chosen person of God unless they are faithful. Adam and Eve, before they fell and after they fell and repented, were the first to be God's chosen people. Noe and his seven family members were God's chosen people and all his descendants that were faithful. Abraham and all of his descendants that were faithful were God's chosen people, as were his son Isaac and Isaac's son Jacob. During the time of Abraham, Isaac, and Jacob, all or almost all other men and races were unfaithful. Because of Abraham's faith, God chose the sons of one of his descendants to be his chosen race. Those sons were the twelve sons of Jacob, who was also called Israel. Each son was a tribe of Israel and thus there were twelve tribes of Israel. And they were God's special and unique chosen people:

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

"For the Lord hath chosen Jacob unto himself, Israel for his own possession." (Ps. 134:4)

"O ye seed of Israel his servants, ye children of Jacob, his chosen. He is the Lord our God; his judgments are in all the earth." (1 Par. 16:13-14)

"And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel." (3 Ki. 6:13)

"Hear, O my people, and I will speak, O Israel, and I will testify to thee; I am God, thy God." (Ps. 49:7)

The main job of God's chosen race was to be faithful to God and make his teachings and commandments manifest to other races, the rest of mankind. And from this chosen race would come forth the Redeemer, the Messiah, who would save men from their sins and make it possible for them to escape everlasting damnation.<sup>2</sup>

Because this chosen race, the Israelite race, was so special and unique and thus showered with extra-special graces, protection, and other gifts from God, Israelites who were not faithful were doubly cursed, more cursed than men who were never faithful to God. Ss. Luke and Peter put it this way:

"To whom they have committed much [as the Israelite race was], of him they will demand the more." (Lk. 12:48)

"For if flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ they be again entangled in them and overcome, their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice than after they have known it, to turn back from that holy commandment which was delivered to them." (2 Pt. 2:20-21)

An Israelite who falls away is so cursed that the Prophet Isaias does even look upon him as a racial Israelite. He calls them children of Sodom and Gomorrha:

"Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha. Hear the word of the Lord [you evil Israelites], ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha. To what purpose do you offer me the multitude of your victims, saith the Lord?" (Isa. 1:9-11)

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<sup>1</sup> RJMI's Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

<sup>2</sup> See RJMI article, *Brief on The Redemption*.

Even apostate Jews continue the practice today by casting out those who fall away from their false religion of Apostate Judaism. They pray Shiva for them as if they were dead and treat them as no longer racial Jews:

*Quora*: “Is Shiva held for people who convert out of Judaism despite being alive (like symbolism of that person dying and being dead to the Jewish faith), and shun them, or is this just my synagogue? It used to be common, but it has largely fallen out of practice since the 1970s due to a Teshuvah by HaRav Moshe Feinstein stating it should not longer be done.”

*Denominational switching among U.S. Jews: Reform Judaism has gained, Conservative Judaism has lost*, by Jacob Ausubel, Gregory A. Smith, and Alan Cooperman: “The American Jewish population, like other religious groups, is in constant flux. Some people who were raised as Jews have left the religion... Overall, nearly nine-in-ten U.S. adults who were raised Jewish (88%) are still Jewish today... On the other hand, 12% of U.S. adults who were raised as Jewish are no longer Jewish, including 5% who are now Christians.”

So, these apostate Jews even admit that faithfulness is a condition to remain Jewish; and thus if one is unfaithful, he is no longer looked upon as a racial Jew. Sadly, their faith is false. But the principle is the same with the true religion. A racial Jew who is not faithful during the New Covenant era and thus is not a Christian is no longer worthy of being looked upon as a racial Jew.

I have firsthand experience of this when I was practicing as an optician in New Jersey. I was selling a pair of eyeglasses to a woman who was with her child and Christmas was a week away. I said to her, “Merry Christmas.” And she said, “We do not celebrate Christmas. We are Jewish.” And I said, “Just because you are Jewish does not mean you cannot be a Christian and celebrate Christmas.” I said, “Jesus is a Jew and thus or all races the Jews should be Christians.” And she, “Oh, no Jews cannot be Christians.” In essence, what she was saying is that the Jewish faith is so linked to the Jewish race, as it truly was during the Old Covenant era, that when a Jew loses the faith he is no longer considered a racial Jew. Sadly, again, in this case, her religion was false but the principle is the same.

While Jews who fell away from the faith during the Old Covenant era were no longer considered racial Jews, Gentiles who converted to Judaism were no longer considered Gentiles but were considered racial Jews:

“And if any stranger [Gentile] be willing to dwell among you and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner; and he shall be as he that is born in the land.” (Ex. 12:48)

“If a stranger [a Gentiles] dwell in your land and abide among you, do not upbraid him. But let him be among you as one of the same country; and you shall love him as yourselves; for you were strangers in the land of Egypt. I am the Lord your God.” (Lev. 19:33-34)

(See Isaiah, Chapter 56)

The unfaithfulness of Israelites during the Old Covenant era would have scandalized the whole Israelite race and thus given the God of Israel a bad name if they were not cast out of the race and thus treated as unbelieving Gentiles. This is what St. Paul means when he says,

“For all are not Israelites that are of Israel... That is to say, not they that are the children of the flesh are the children of God, but they that are the children of the promise are accounted for the seed.” (Rom. 9:6, 8)

Here St. Paul is saying that an Israelite according to the flesh and thus according to race is not to be considered an Israelite if he is not faithful to God; and thus he is not a child of God and hence he is not a chosen person of God. In God’s eyes, because he chose it out of all other races, the Israelite race is equivalent to the true faith, the Church. Hence when an Israelite fell away, he

was not to be accounted as part of that race. He was still racially an Israelite but not spiritually. Thus, as St. Paul says, "All are not Israelites that are of Israel." Jesus taught the same thing regarding the Jews who did not believe in him. Even though they were racial descendants of Abraham, Jesus said the Abraham was not their father but the Devil was:

"I speak that which I have seen with my Father and you [racial Jews who did not believe in Jesus] do the things that you have seen with your father. They answered and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you which I have heard of God. This Abraham did not. You do the works of your father. They said therefore to him: We are not born of fornication. We have one Father, even God. Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded and came, for I came not of myself but he sent me: Why do you not know my speech? Because you cannot hear my word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof." (Jn. 8:38-44)

Even though these Jews were racial children of Abraham, they were not spiritual children of Abraham and thus were not worthy of having Abraham as their father. Instead, Jesus says that the Devil was their father. And this applies to all Christ-denying Jews down until today and forever. Yet, the bastard, apostate Christian Zionists have the lying audacity to say that Christ-denying Jews are children of God and God's chosen people. Not only Christ but also St. Paul condemns these bastard Christian Zionists and the apostate Jews whom they idolize:

"Know ye therefore, that they who are of the [Catholic] faith, the same are the children of Abraham.... For you are all the children of God by faith in Christ Jesus." (Gal. 3:7, 26)

Ergo, because Christ-denying Jews do not have faith in Christ Jesus, they are not children of God; and because they are not children of God, they cannot be God's chosen people. The Christian Zionists, then, are blind and are leading the blind Christ-denying Jews into the pit:

"They are blind and leaders of the blind. And if the blind lead the blind both fall into the pit." (Mt. 15:14)

"And they that call this people [Christ-denying Jews] blessed shall cause them to err; and they that are called blessed, shall be thrown down headlong." (Isa. 9:16)

Not only are Christ-denying Jews not God's chosen people, but the whole Jewish race also ceased to be God's chosen race. Isaias prophesied that at time would come when the Israelites would commit a sin of such enormity against God that the Israelite race would no longer be God's chosen race. He prophesied that a time would come when God would slay the vast majority of Jews because of their unbelief and would call his chosen people by another name:

"I have spread forth my hands all the day to an unbelieving people [the unbelieving Jews then and those who would not believe in Jesus], who walk in a way that is not good after their own thoughts. Thus saith the Lord... Depart from me, come not near me because thou art unclean. These shall be smoke in my anger, a fire burning all the day. Behold it is written before me: I will not be silent, but I will render and repay into their bosom. ... And you shall leave your name for an execration to my elect, and the Lord God shall slay thee and call his servants by another name." (Isa. 65:2-15)

The enormous sin the Jews committed that caused them to no longer be God's chosen race and people was when they murdered the Messiah, Jesus Christ. When, then, did this slaying, execration, and calling of God's chosen people by another name come to pass? The slaying and

execration came to pass when the Romans destroyed the Temple in AD 70 and killed hundreds of thousands of Christ-denying Jews. And the calling of God's chosen people by another name came to pass when Christ's followers were referred to as "disciples of Jesus" or "Nazarenes" or "Galileans" and then when they were first called "Christians" at Antioch. St. Luke says it was

"at Antioch the disciples were first named Christians." (Acts. 11:26)

*Catholic commentary* on Isaias 65:15: **Christians:** "God's chosen people shall be no longer called Jews. They shall be abhorred while the name of Christian shall point out God's servants."

And later God's chosen people were given the surname Catholic. Therefore, during the New Covenant era God's chosen people are called by the name Christian or Catholic instead of by the name Jew or Israelite. Jews lost their preeminence and hence there is no longer a spiritual distinction between faithful Jews and faithful Gentiles. St. Paul says,

"For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek... For you are all one in Christ Jesus." (Gal. 3:27)

"There is neither Gentile nor Jew, circumcision nor uncircumcision... But Christ is all and in all." (Col. 3:11)

"For there is no distinction of the Jew and the Greek, for the same is Lord over all, rich unto all that call upon him." (Rom. 10:12)

"That the Gentiles should be fellow heirs and of the same body and copartners of his promise in Christ Jesus by the gospel." (Eph. 3:6)

God did not only give a new name to his chosen people, but he also gave them a new covenant, a new priesthood, and a new name for his Church, the Christian Church, later called the Catholic Church.<sup>3</sup> And all, the faithful Jews who lived during the Old Covenant era and are saved are in heaven and are Catholic Jews and thus are members of the Catholic Church.

For example, Moses, who was a faithful Israelite during the Old Covenant era, is now also a faithful Catholic. Hence the Moses Christ-denying Jews believe in is not the true Moses but a false Moses, a Moses who is not Catholic, a Moses who is a Talmudic Jew and thus an unfaithful Jew. Jesus told the Jews who did not believe in him that they did not believe in the true Moses either:

"Think not that I will accuse you to the Father. There is one that accuseth you, Moses in whom you trust. For if you did believe Moses, you would perhaps believe me also for he wrote of me. But if you do not believe his writings, how will you believe my words?" (Jn. 5:45-47)

So when you read of faithful Jews or faithful Israelites in the Old Testament, it applies to faithful Catholics during the New Covenant era. And when you read of Gentiles in the Old Testament, it means unbelievers (non-Catholics) during the New Covenant era.

"But thou Israel [Catholics] art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isa. 41:8)

"For the Lord hath chosen Jacob unto himself, Israel [Catholics] for his own possession." (Ps. 134:4)

"O ye seed of Israel [Catholics] his servants, ye children of Jacob, his chosen. He is the Lord our God; his judgments are in all the earth." (1 Par. 16:13-14)

"And I will dwell in the midst of the children of Israel [Catholics], and I will not forsake my people Israel." (3 Ki. 6:13)

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<sup>3</sup> See RJMI article, *Brief on The New Covenant replaced the Old Covenant*.

“Hear, O my people, and I will speak, O Israel [Catholics], and I will testify to thee; I am God, thy God.” (Ps. 49:7)

“I will bless them that bless thee [faithful Catholics], and curse them that curse thee.”

“Thus saith the Lord God: Behold I will lift up my hand to the Gentiles [non-Catholics], and will set up my standard to the people. And they shall bring thy [Catholic] sons in their arms and carry thy daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nurses; they shall worship thee [Catholics] with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.” (Isa. 49:22-23)

“We [faithful Jews then and Catholics now] have heard, O God, with our ears. Our fathers have declared to us the work thou hast wrought in their days and in the days of old. Thy hand destroyed the Gentiles [unbelieving racial Gentiles then and non-Catholics now] and thou plantedst them [faithful Jews then and Catholics now].” (Ps. 43:2-3)

And when you read of unfaithful Jews or unfaithful Israelites in the Old Testament, it means non-Catholic Jews and nominal Christians, which includes nominal Catholics, during the New Covenant era; that is, it refers to God’s chosen people who fell away and thus are no longer God’s chosen people. And the word Gentile, as used during the Old Covenant and which means unbelievers, now means all non-Catholics and thus applies to unbelieving Jews, nominal Christians, Moslems, pagans, etc. during the New Covenant era. For example,

“And the children of Israel [unbelieving Israelites and nominal Christians] again did evil in the sight of the Lord.” (Jdg. 4:1-3)

“Thus saith the Lord: What is this bill of the divorce of your mother [unbelieving Jews and nominal Christians] with which I have put her away? Or who is my creditor to whom I sold you. Behold you are sold for your iniquities, and for your wicked deeds have I put your mother away.” (Isa. 50:1)

“The ox knoweth his owner and the ass his master's crib, but Israel [unbelieving Jews and nominal Christians] hath not known me and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children; they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.” (Isa. 1:3-4)

“Woe to you, apostate children [apostate Jews and nominal Christians, especially apostate Catholics], saith the Lord, that you would take counsel and not of me, and would begin a web and not by my spirit, that you might add sin upon sin:” (Isa. 30:1)

“That because the rebellious Israel [unbelieving Jews and nominal Christians] had played the harlot, I had put her away and given her a bill of divorce.” (Jer. 3:8)

“Thy hand destroyed the Gentiles [non-Catholics].” (Ps. 43:3)

“And he brought them [believing Jews then and Catholics now] into the mountain of his sanctuary, the mountain which his right hand had purchased. And he cast out the Gentiles [unbelieving racial Gentiles then and non-Catholics now] before them; and by lot divided to them their land by a line of distribution.” (Ps. 77:54)

And when you read of faithful Israel in the Old Testament, it applies to Christian Church, which later was called the Catholic Church, during the New Covenant era.

“Blessed art thou, Israel [Catholic Church]. Who is like to thee?” (Deut. 33:29)

“Give ye glory to God for Israel [the God of the Catholic Church], his magnificence, and his power is in the clouds.” (Ps. 67:35)

“I have brought my justice near, it shall not be afar off; and my salvation shall not tarry. I will give salvation in Sion [to Catholics], and my glory in Israel [the Catholic Church].” (Isa. 46:12)

And when you read of unfaithful Israel in the Old Testament, it applies to the Churches and sects of non-Catholic Jews and to the Churches and sects of nominal Christians during the New Covenant era.

“And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel [apostate Jews in Jerusalem and apostate Catholics in Rome] committeth here that I should depart far off from my sanctuary?” (Ez. 8:6)

“I found Israel [Judaism during the Old Covenant era and Catholicism during the New Covenant era] like grapes in the desert, I saw their fathers like the firstfruits of the fig tree in the top thereof. But they went in to Beelphegor and alienated themselves to that confusion and became abominable [became apostate Judaism and apostate Catholicism], as those things were which they loved. (Osee 9:10)

“Israel [the Churches and sects of apostate Jews and nominal Christians] is swallowed up, now is he become among the nations like an unclean vessel.” (Osee 8:8)

And when you read of faithful Jerusalem in the Old Testament, it applies to the home of the Christian Church during the New Covenant era (which was first in Jerusalem, then at Antioch, and then Rome); and it sometimes applies to the Catholic Church herself:

“Blessed be the Lord the God of our fathers, who hath put this in the king’s heart, to glorify the house of the Lord, which is in Jerusalem [Jerusalem then and Rome now]. (1 Esd. 7:27)

“Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem [Jerusalem then and Rome now], the city of the Holy One.” (Isa. 52:1)

Regarding the second coming of Jesus Christ: “And this shall be the plague wherewith the Lord shall strike all nations that have fought against Jerusalem [the Catholic Church]: The flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth” (Zach. 14:12)

And when you read of unfaithful Jerusalem in the Old Testament, it applies to the home of the Catholic Church when it is unfaithful, as Rome (Vatican City) is today, which is apostate Rome; and it also applies to the physical land of Jerusalem when it is controlled by non-Catholic Jews, as it is today and thus is apostate Jerusalem. For example,

“How is the faithful city [Rome and Jerusalem] that was full of judgment become a harlot [apostate]? Justice dwelt in it, but now murderers.” (Isa. 1:21)

“Therefore thus saith the Lord the God of Israel [the God of the Catholic Church]: Behold I will bring on evils upon Jerusalem [apostate Jerusalem and apostate Rome].” (4 Ki. 21:12)

“And I have seen the likeness of adulterers and the way of lying in the prophets of Jerusalem [apostate Judaism and nominal Christians, which includes nominal Catholics], and they strengthened the hands of the wicked that no man should return from his evil doings; they are all become unto me as Sodom and the inhabitants thereof as Gomorrha. (Jer. 23:14)

And when you read of the Temple (God's sanctuary) in the Old Testament, it now applies to the church in Rome or other Catholic churches, as every Catholic church is a Temple of God. If the temple is holy, that means the Catholic church in Rome or other Catholic churches are holy. For example,

“But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple [the holy Church in Rome], in thy fear.” (Ps. 5:8)

But when the temple is unholy, that means the nominal Catholic church in Rome or other nominal Catholic churches are unholy:

“Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary [the nominal Catholic church in Rome or other nominal Catholic Churches] with all thy offences and with all thy abominations, I will also break thee in pieces and my eye shall not spare, and I will not have any pity. (Ez. 5:11)

“In that you have brought in strangers [non-Catholics]... to be in my sanctuary [the nominal Catholic church in Rome or other nominal Catholic churches] and to defile my house... and you have broken my covenant by all your wicked doings. (Ez. 44:7)

A place becomes unholy when the people who occupy the place become unholy. God is more concerned about people than inanimate places, even if they be holy:

“God did not choose the people for the place's sake, but the place for the people's sake.” (2 Mac. 5:19)

Sometimes the words Israel, Jerusalem, and Temple refer to the physical land or place, but in some cases can also have a symbolic meaning:

“This is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue the son of Nun, and the princes of the families by the tribes of Israel gave to them.” (Jos. 14:1)

“Thus saith the Lord God: This is the border by which you shall possess the land according to the twelve tribes of Israel, for Joseph hath a double portion” (Ez. 47:13)

“And the king went up to the temple of the Lord and all the men of Juda and all the inhabitants of Jerusalem.” (4 Ki. 23:2)

And sometimes the words Israelite and Gentile refer to that race, but in some cases can also have a symbolic meaning.

“All these are the twelve tribes of Israel. These things their father [Jacob] spoke to them, and he blessed every one, with their proper blessings.” (Gen. 49:28)

“By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.” (Gen. 10:5)

Regarding the final day conversion of Jews: “And after this the children of Israel [racial Jews] shall return and shall seek the Lord their God, and David their king: and they shall fear the Lord, and his goodness in the last days.” (Osee 3:5)

Even though the Jews are no longer God's chosen race and chosen people, the Jewish or Israelite race is the most beloved race in the eyes of God, for the sake of the faithful Jews who made God manifest to the world, prepared for the coming of the Messiah, and from whom the Messiah was born:

“For salvation is of the Jews.” (Jn. 4:22)

St. Paul speaks of this, as recorded in Romans, Chapter 11. In that chapter, St. Paul refutes the Gentile Christians who believed that God had utterly cast off the unbelieving Jews after the initial influx of Jewish converts so that they can no longer convert and be saved. They probably took out of context St. Paul's following words:

“Then Paul and Barnabas said boldly: To you [unbelieving Jews] it behoved us first to speak the word of God; but because you reject it and judge yourselves unworthy of everlasting life, behold we turn to the Gentiles.” (Acts 13:46)

St. Paul was referring to the obstinate Jews he was preaching to, not to all unbelieving Jews in other areas or in future generations. So St. Paul starts out, as recorded in Romans 11, by teaching that God has not utterly cast off the unbelieving Jews so that none of them can convert and be saved:

“I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he foreknew.” (Rom. 11:1-2)

St. Paul is teaching that there will be unbelieving Jews, such as he was, until the end of this world that will convert and be saved and thus are of the elect. And St. Paul says that God still loves the Jewish race above other races. And he teaches that unbelieving Jews will convert and thus be of the elect, and hence God's calling of the Jews to repent and convert is in effect until the end of the world, when many unbelieving Jews will convert:

“As concerning the gospel, indeed, they are enemies for your sake; but as touching the election, they are most dear for the sake of the fathers, for the gifts and the calling of God are without repentance... And...if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.” (Rom. 11:28-29, 23)

As God says,

“And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.” (3 Ki. 6:13)

While God no longer dwells in the midst of the children of Israel but instead in the midst of Catholics, both Catholic Jews and Catholic Gentiles, God has not forsaken the Jews. He still loves them with a special love and calls them to conversion.

St. Paul, in the above quote, teaches that Jews who abide not in unbelief will be converted and saved. Take note that he is not teaching that all unbelieving Jews will convert but only those who abide not in unbelief. Conversely, those who abide in unbelief will not be saved. Therefore, the following statement of St. Paul must be taken in correct context or else it may seem that he is teaching that all Jews in the final days will convert and be saved and thus even those who abide in unbelief:

“For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel until the fulness of the Gentiles should come in. And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.” (Rom. 11:25-26)

But in the same chapter, St. Paul teaches that only a remnant of Jews (Israelites) will convert:

“Even so then at this present time also, there is a remnant [of Israelites] saved according to the election of grace... [Hence] if, by any means, I may provoke to emulation them who are my flesh and may save some of them.” (Rom. 11:5, 14)

And in Roman 9, St. Paul quotes the Prophet Isaias:

“And Isaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” (Rom. 9:27)



“For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted.” (Isa. 10:22)

So what does St. Paul mean when he says in Romans 11:26 “all Israel should be saved”? St. Paul is teaching that all the lands that belonged to Israel shall be saved and thus restored to the faithful Israelites, all of whom are good Catholics, after the second coming of Jesus Christ. That is when the faithful Israelites shall finally possess the Holy Land, Israel, forever. Beware of the heretics, then, who believe that this verse means that all of the Israelites alive in the final days just previous to the second coming of Jesus will be saved; or, even worse, that all the Israelites that ever lived will be saved.

In Roman 11, St. Paul warns the Christian Gentiles not to be highminded toward the unbelieving Jews but rather they should fear that the same thing will happen to them if they fall away as did the unbelieving Jews. And it was prophesied that the Gentile Nations, indeed, will fall away in great numbers, as we see today. St. Paul says,

“For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.” (Rom. 11:25)

Therefore, the Gentile Christians must not be highminded and think themselves better than the Jews simply because of their race. St. Paul teaches that it is more natural for a Jew to convert and be grafted into the Church than a Gentile because faithful Jews are the ones who make up the root of the tree which became Christianity:

“For if the firstfruit [faithful Jews] be holy, so is the lump also [the Jewish Church then]; and if the root be holy, so are the branches. And if some of the branches [non-Catholic Jews] be broken, and thou [Catholic Gentiles], being a wild olive, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then: The branches were broken off, that I might be grafted in. Well: because of unbelief they were broken off. But thou standest by faith; be not highminded, but fear. For if God hath not spared the natural branches [racial Jews], fear lest perhaps he also spare not thee [Gentile Catholics]. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.” (Rom. 11:16-23)

That does not mean unbelieving Jews must not be condemned. They must be condemned. And the more obstinate and dangerous they are, they more they must be condemned, abhorred, and even killed if necessary and possible. But they must also be called to conversion. To condemn them and not call them to conversion is the sin of being highminded toward the Jews for believing they cannot convert, or worse for not wanting them to convert. And that would be the sin of racism for condemning Jews simply because of their race. Does not Christ’s command to love all men and even our enemies apply to Jews?

“But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you.” (Mt. 5:44)

Yes, a Catholic must love the most evil of Jews. But he must also never forget that they are his enemy regarding the Catholic faith and thus regarding God. Hence he must condemn them, punish them if necessary and possible, and call them to conversion.

St. Paul then ends by teaching that no man is saved by race and that the majority of men from every race end up in hell, which includes the Jewish race:

“For God hath concluded *all* in unbelief, that he may have mercy on all.” (Rom. 11:32)

Therefore, let no man boast of his race as if he can be saved by his race. And this includes men of the Jewish race. Even though God loves the Jewish race above other races that does not mean all Jews will be saved. In fact, most Jews will end up in hell, just as most Gentiles.

However, it can be said that one race is better than another based upon the number of believers in a race and thus it is not their race that made the race better but the faith of the members in the race. Men are saved not by race and blood, but by grace and faith.<sup>4</sup> Some races are so evil that God has had them obliterated, what today is called genocide.

Lastly, and again, beware of Christian Zionism, of which the Vatican II Church is the foremost and the most influential promoter. The Vatican II Church made popular the apostate belief that Christ-denying Jews are holy, God's chosen people, and under a covenant with God; and hence they do not have to believe in Jesus Christ to be saved. Two of many Bible verses that condemn them are as follows:

“He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life but the wrath of God abideth on him.” (Jn. 3:36)

“[The Jews] both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;” (1 Thes. 2:15)

(See *RJMI Topic Index: Zionism.*)

*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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<sup>4</sup> See RJMI book *Apostate Hitler's Sins and Non-Sins*: 8) Heresy for putting race and blood over grace and faith. And see *RJMI Topic Index: Faith, the Law, and Works Are Necessary for Salvation.*