Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 1 of 8

Opening, Name, and Covenant Witness

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Opening Guardrail

This document follows Scripture's own witness concerning the name Israel, the Seed, the children of God, the Name of

God, the work of Christ, and inheritance.

The question is not answered by assumption, slogan, surface label, or inherited phrase. It must be answered by Scripture

itself.

Every claim must be tested by the whole counsel of Scripture, and every conclusion must remain subject to correction

wherever Scripture speaks more clearly.

Opening Statement

This study begins with the name Israel, because Scripture itself forces the question: Who IS Israel? Israel is not first

introduced as a political slogan, a modern status claim, or a self-authorized identity. Israel begins as a God-given name, ending

in El, bound to God's own act of naming. Before Israel becomes a national identity, Israel is a man who has crossed over,

emptied himself, left behind his old grasping identity, and received naming, blessing, walk, and inheritance from God.

The seriousness of that name must be understood before the claim can be examined. God identifies Himself with precision.

He is not merely one elohim among many. He reveals Himself as El Shaddai, El Elyon, El Roi, El Olam, El Bethel, YHWH, I

AM, the God of Abraham, the God of Isaac, the God of Jacob, and the God of Israel. When He places His Name upon a

people, that identity is not decorative. It is covenantal, legal, holy, and accountable. Ezekiel shows the severity of profaning

His Name among the nations, and God acts for His Name's sake so that Israel and the nations may know that He is YHWH.

After the Name is established, the witness line must be traced. Israel is of Isaac, of Abraham, of Eber, of Seth, and of Noah,

and representative of the same witness seen in Enoch and Abel. This reaches back to Adam and Eve, to God's first covering of

mankind, and to the first promise that the Seed would come. Genesis carries that Seed promise forward until Abraham receives

the covenant promise: through his line the blessing would come, and through the one Seed all nations would be blessed.

Galatians 3 later identifies the Seed as Christ, while also showing that those of faith are Abraham's seed.

Therefore, the covenant with Abraham is not reducible to national identity or DNA. Abraham is marked by believing God,

walking before God, receiving promise from God, and being counted righteous by God. The promise carries forward to Isaac,

then to Jacob, then the Seed promise passes through Judah, while blessing and inheritance also move through Joseph,

Ephraim, and Manasseh in a separate but connected stream. These are not disconnected details. They are parts of the same

manifold wisdom of God.

This is why Genesis 12:3 must be handled carefully. God said to Abram, “I will bless them that bless thee.” The text does

not state the later slogan, “I will bless those who bless Israel,” as a direct quotation. The promise begins with Abraham in the

covenant context of one who believes, receives, obeys, and walks with God. The issue is not merely blessing a label. The issue

is blessing what God is building through Abraham: the line of promise, the walk of faith, the Seed, the blessing, the

inheritance, and the nations brought under God’s purpose.

Romans 9 and John 1 then speak with legal clarity. Romans says, “For they are not all Israel, which are of Israel.” John

says those who receive the true Light and believe on His Name are given power to become sons of God, “not of blood, nor of

the will of the flesh, nor of the will of man, but of God.” These statements do not invent a new identity category. They clarify

what the Old Testament has already been revealing: God-authorized identity is not self-elected, not merely outward, and not

finally controlled by flesh, blood, human will, or claim. It is of God.

The study will therefore follow the evidence stream carefully, not to create a private system, but to let Scripture reconcile

Scripture. The goal is to show what Scripture identifies as true, what is contrary to truth, where convincing narratives may

distort truth, and where God has been guiding the reader all along. The question is not merely who claims Israel, but who is

Israel according to God — and where Israel is today if Israel is defined by those who are of God, through Jesus, bearing His

Name, walking in faith, and being brought into inheritance and glory.

Practical Illustration: Apple and Tomato

A garden sign can say apple even when the plant beneath it is a tomato. The fruit may be red. It may have skin, flesh, seed,

and a stem. A convincing argument can be built from surface similarities. But the sign does not change the seed-kind.

The label does not overrule the source. The claim does not overrule the fruit. The appearance does not overrule the nature

of the thing itself.

This illustration is not the argument; Scripture is the argument. The illustration only prepares the reader to notice how

Scripture reasons by seed, source, fruit, kind, Name, and what is of God.

5

Brown Discovery Box — The Label Does Not Change the Seed

A tomato plant labeled apple remains a tomato plant. In the same way, a holy label must be tested by Scripture's witness concerning source, seed, fruit, Name, and whether the identity is of God.

1. Israel: The God-Given Name Ending in El

Israel begins as a name God gives. It is not first introduced as a national slogan, a general ethnic category, or an identity

created by Jacob. Scripture first introduces the name at the moment Jacob is brought to the end of the old name and receives

the new one from God.

> *"And he said unto him, What is thy name? And he said, Jacob."*
>
> ***— Genesis 32:27***
>
> *"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with*

men, and hast prevailed."

> ***— Genesis 32:28***

The order matters. Jacob is asked his name. Jacob answers truthfully: Jacob. Then the new name is given. Jacob does not

name himself Israel. Jacob receives the name Israel.

This first point is simple, but it controls the whole inquiry: Israel begins as a God-given name. If the name is given by God,

then the meaning and authority of the name must also be tested by God's own witness.

1.1 The Jabbok Scene

The name appears in the Jabbok scene. Jacob is returning. He is afraid of Esau. He arranges gifts, divides the company,

sends his household and possessions ahead, and is left alone.

> *"And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there*

wrestled a man with him until the breaking of the day."

> ***— Genesis 32:23–24***

The scene includes crossing over, emptying, being left alone, answering to the old name, and receiving the new name.

The sequence is not accidental. The man who had lived under the grasping identity of Jacob is brought to a place where he

cannot hide behind possessions, arrangements, or outward strength.

The contending and prevailing are real in the scene, but they are not the whole horizon of the name. They are the

situational witness. The name opens forward into God-attached identity, standing under El, promise, blessing, walk,

inheritance, Spirit, fruit, and eventual reign under Christ.

Brown Discovery Box — Contending Is the Scene, Not the Whole Meaning

Genesis 32 gives the immediate scene of striving and prevailing. That witness must be honored, but the name Israel should not be reduced to striving alone. The name ends in El and opens forward into God-given identity, blessing, walk, inheritance, and fulfillment in Christ.

1.2 Jacob Strives; Believers Abide

Jacob's name transition begins in striving, but the fulfilled life of the children of God is described in the language of

abiding. Jesus says:

> *"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine..."*
>
> ***— John 15:4***
>
> *"I am the vine, ye are the branches..."*
>
> ***— John 15:5***

Jacob strives in the night. Believers abide in the Son. The two witnesses should not be flattened into one another, but they

belong in the same larger movement from self-reliance to received life.

The branch does not manufacture fruit from itself. The branch bears fruit because it abides in the vine. This reinforces the

seed-kind question: the life and fruit must come from the true source.

Blue Legal Witness Box — Identity Is Received, Not Self-Assigned

"Thy name shall be called no more Jacob, but Israel..." — Genesis 32:28

The name is given by God. The legal witness begins there.

1.3 Israel Ends in El

The name Israel ends in El. That means the name cannot be studied apart from the God whose identifying element stands within it. The name is God-attached from the beginning.

This does not mean every proposed lexical or pictographic detail should be treated as legal proof. Genesis 32 gives the textual witness. The rest of Scripture develops the name forward. Any pictographic or technical detail belongs in an exhibit, under guardrail, not as the foundation.

Gray Guardrail Box — Pictographs Are Not the Foundation

The legal foundation is Scripture. Genesis 32 gives the explicit name-change scene. The larger canon develops the identity forward. Pictographic observations may support the visual field later, but they do not establish the meaning over the text.

1.4 The Name Opens Forward

The name Israel begins in the Jabbok scene, but it does not remain locked there. The later witness of Scripture develops Israel through sonship, covenant, promise, Name-bearing, the Servant, the true Son, the Seed, the Spirit, inheritance, and glory.

Therefore, the name must be read with both its first scene and its final horizon. It begins with Jacob receiving a name from God. It opens forward into Christ, the true and fulfilled Israel, and into those who are of God through Him.

2. The Severity of God's Name and His Identifiers

Because Israel ends in El, the question immediately becomes: Which God? Scripture does not present the true God as an unnamed divine category. He identifies Himself with precision.

There are many uses of elohim, gods, idols, powers, and rulers in Scripture, but the true God distinguishes Himself by revelation, Name, covenant, promise, and action.

2.1 God Identifies Himself

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

— Exodus 3:6

"And God said unto Moses, I AM THAT I AM..."

— Exodus 3:14

"And God spake unto Moses, and said unto him, I am the LORD:"

— Exodus 6:2

God's identifiers are not decorative. They distinguish Him from every false god and every humanly imagined deity. He is the God of Abraham, Isaac, and Jacob. He is YHWH. He is I AM.

Scripture also gives covenantal identifiers such as El Elyon, El Roi, El Shaddai, El Olam, El Bethel, and the God of

Israel. These identifiers show that the true God names Himself and reveals Himself in relation to His acts, His promises, and

His people.

Blue Legal Witness Box — God Identifies Himself with Precision

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." — Exodus 3:6

The true God does not leave His identity to human imagination. He reveals Himself by Name, promise, covenant relationship, and action.

2.2 The God of Israel

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go..."

— Exodus 5:1

When God identifies Himself as the LORD God of Israel, the name Israel becomes attached to God's own covenant

witness before the nations. Pharaoh's question then exposes the issue:

"Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD..."

— Exodus 5:2

The conflict is not merely between Pharaoh and a slave people. It is a confrontation over who YHWH is, who Israel is, and

whether Pharaoh will recognize the God who speaks.

2.3 Name-Bearing Is Accountable

If God places His Name upon a people, that identity is covenantal, legal, holy, and accountable. The Name can be borne

rightly, and it can be profaned.

"And when they entered unto the heathen, whither they went, they profaned my holy name..."

— Ezekiel 36:20

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen..."

— Ezekiel 36:21

"I do not this for your sakes, O house of Israel, but for mine holy name's sake..."

— Ezekiel 36:22

Ezekiel shows that the Name is not a costume or slogan. God acts for His holy Name. His people's identity is measured by

the God whose Name they bear.

Gray Guardrail Box — The Name Must Not Be Treated Casually

Israel is not merely a sound or label. It is a God-attached name, and the God of Israel treats His Name as

holy. Name-bearing brings blessing, but it also brings accountability.

2.4 God's Answer to a Profaned Name

Ezekiel does not stop with the warning. God promises to act for His Name's sake by cleansing, renewing, giving His

Spirit, and causing the walk.

"Then will I sprinkle clean water upon you, and ye shall be clean..."

— Ezekiel 36:25

"A new heart also will I give you, and a new spirit will I put within you..."

— Ezekiel 36:26

"And I will put my spirit within you, and cause you to walk in my statutes..."

— Ezekiel 36:27

This is crucial. God's answer to profaned Name-bearing is not a better surface label. His answer is clean water, a new

heart, a new spirit, His Spirit within, and a God-caused walk.

Brown Discovery Box — Name, Spirit, and Walk Belong Together

Ezekiel joins the themes that later reappear in John 3: water, Spirit, and the walk that comes from God. The

Name is vindicated by God's own work in cleansing and restoring His people.

3. The God of Israel and the Accountability of Bearing His Name

The phrase God of Israel is not a light phrase. It means the God who gave Jacob the name Israel now identifies Himself in

relation to that name, that people, that covenant witness, and His own holy purpose.

Once God's Name and Israel's name are joined in Scripture, the identity cannot be reduced to outward claim. The question

becomes whether the name is borne in truth according to the God who gives, cleanses, indwells, and causes the walk.

3.1 The Exodus Confrontation

At the Exodus, God does not merely announce liberation. He announces Himself. He speaks as the LORD God of Israel,

and He demands that His son be released to serve Him.

> *"Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness."*
>
> ***— Exodus 5:1***
>
> *"Israel is my son, even my firstborn:"*
>
> ***— Exodus 4:22***
>
> *"Let my son go, that he may serve me..."*
>
> ***— Exodus 4:23***

Israel is brought out to serve God. The name is therefore tied to deliverance, worship, service, covenant, and obedience.

Blue Legal Witness Box — Israel Is Brought Out to Serve

"Israel is my son, even my firstborn." — Exodus 4:22

"Let my son go, that he may serve me..." — Exodus 4:23

The son-nation identity is tied to service under God, not self-direction under a holy label.

3.2 Ezekiel's Legal Clarity

Ezekiel gives one of the clearest legal witnesses concerning the accountability of bearing God's Name. Israel's conduct

among the nations caused the Name of YHWH to be profaned.

"These are the people of the LORD, and are gone forth out of his land."

— Ezekiel 36:20

The nations saw a contradiction between the claim and the condition. God therefore speaks for His Name's sake, not

because outward association is sufficient.

"And I will sanctify my great name, which was profaned among the heathen..."

— Ezekiel 36:23

The sanctifying of God's Name includes cleansing and inner renewal. God vindicates His Name by doing what outward

identity cannot do for itself.

Blue Legal Witness Box — God Acts for His Name's Sake

"I do not this for your sakes, O house of Israel, but for mine holy name's sake..." — Ezekiel 36:22

The Name belongs to God. He sanctifies, vindicates, cleanses, renews, and restores for His Name's sake.

3.3 Water, Spirit, and Walk

The water-and-Spirit promise in Ezekiel prepares the legal clarity of John 3. Jesus tells Nicodemus:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

— John 3:5

"Art thou a master of Israel, and knowest not these things?"

— John 3:10

A master of Israel should have recognized that Israel's Scriptures already spoke of cleansing water, new heart, new

spirit, God's Spirit within, and a God-caused walk.

This means the identity question is not merely external. God's own prophets had already connected His Name with

cleansing, Spirit, and walk. The New Testament does not invent this direction; it reveals its fulfillment in Christ.

Brown Discovery Box — The Old Testament Already Points Toward Water and Spirit

Ezekiel 36 prepares John 3. Jesus expects a master of Israel to know the need for water and Spirit because

the prophetic witness had already spoken in that direction.

3.4 The Name Points Forward

The first packet therefore establishes the foundation. Israel is a God-given name ending in El. God identifies Himself with

precision. The God of Israel treats His Name as holy. Name-bearing is accountable. God's answer is not surface relabeling,

but cleansing, Spirit, and walk.

From here the witness must move backward and forward: backward to Adam, Eve, covering, Seed, Abel, Enoch, Noah,

Eber, and Abraham; and forward to the promised Seed, the true Son, the Spirit, inheritance, and renewed creation filled

with God's glory.

Packet 1 Closing Witness

The name Israel cannot be examined apart from the God who gives names, reveals His own Name, sanctifies His Name,

and restores for His Name's sake. The next packet follows the witness line behind Israel: image-bearing, covering, Seed,

seed-kind, and fruit.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 2 of 8

Witness Line, Covering, Seed, and Fruit

Contents

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5. The First Covering and the First Promise

6. Seed, Seed-Kind, and the Fruit Question

7. The Seed Dies So Many Seed May Come

Packet 2 Closing Witness

4. Israel Is Not an Isolated Name

Israel must be examined first because the question is who Israel is according to Scripture. Yet once the name is established as God-given, the witness must move backward. Israel is not an isolated name floating above the rest of the biblical story.

Israel is of Isaac. Isaac is of Abraham. Abraham is of Eber. Eber stands in the line of Shem and Noah. Noah stands in the line moving back through Seth to Adam and Eve. The name Israel therefore emerges inside a long witness line, not as a detached identity.

> *"Now these are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:"*
>
> ***— Genesis 11:10***
>
> *"And Salah lived thirty years, and begat Eber:"*
>
> ***— Genesis 11:14***

Eber appears quietly, but not meaninglessly. The line moving toward Abram passes through Eber, and Abram is later called the Hebrew. This gives an other-side witness behind Abraham, but Eber does not carry the whole argument. The full witness must include covering, Seed, faith, walk, promise, naming, Spirit, and inheritance.

Brown Discovery Box — The Witness Line Is More Than Genealogy

Genealogy is real, but Scripture does not reason by genealogy alone. The approved witness line also includes faith, offering, walking with God, being brought out, receiving promise, and bearing fruit.

4.1 Abel, Enoch, and Noah as Representative Witnesses

Before Israel, Scripture gives witnesses who reveal what God receives, preserves, and commends. Abel is not a biological ancestor of Israel, but he is a representative witness. His offering is approved by faith.

> *"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous..."*
>
> ***— Hebrews 11:4***

Cain also brings an offering. Religious action exists on both sides of the account. Yet the actions are not equal before God.

The witness is not merely that offerings occur; the witness is that God distinguishes what is righteous, received, and of faith.

> *"And Enoch walked with God: and he was not; for God took him."*
>
> ***— Genesis 5:24***
>
> *"Noah was a just man and perfect in his generations, and Noah walked with God."*
>
> ***— Genesis 6:9***

Enoch and Noah show that the line of witness is also a walk. This prepares the later language of Abraham, where God

says, “walk before me.” It also prepares the later promise in Ezekiel, where God puts His Spirit within His people and causes

them to walk in His statutes.

Blue Legal Witness Box — Abel Shows Religious Action Alone Is Not Enough

“By faith Abel offered unto God a more excellent sacrifice than Cain…” — Hebrews 11:4

The difference is not that one man has religious action and the other has none. The difference is what God receives, counts righteous, and witnesses by faith.

4.2 The Line Points Back to the Beginning

The witness line finally reaches back to Adam and Eve. Before Abraham, before Isaac, before Jacob, before Israel,

Scripture has already introduced image-bearing, sin, covering, and the promise of the Seed.

This means Israel cannot be understood as a disconnected later category. Israel belongs inside the creation-to-newcreation story of God recovering image-bearers through the promised Seed.

Gray Guardrail Box — Do Not Flatten the Old Testament

The Old Testament is not merely background material. It establishes the categories that later explain Israel, the Seed, sonship, Spirit, inheritance, and glory.

5. The First Covering and the First Promise

The identity question must reach back to the beginning because God's purpose for mankind begins before Israel. God

created mankind in His image and gave mankind dominion under His rule.

> *"And God said, Let us make man in our image, after our likeness: and let them have dominion..."*
>
> ***— Genesis 1:26***
>
> *"So God created man in his own image, in the image of God created he him..."*
>
> ***— Genesis 1:27***

Image-bearing was not self-rule. Mankind was made to bear God's image under God's authority. The earth-filling

command was never a command to fill the earth with self-glory. It was a command to live as God's image-bearers under His

rule.

> *"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth..."*
>
> ***— Genesis 1:28***

5.1 Sin and the First Covering

After sin enters, mankind attempts covering by human effort. Adam and Eve sew fig leaves together, but their covering

does not settle the matter before God.

> *"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together..."*
>
> ***— Genesis 3:7***

God provides the covering.

> *"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."*
>
> ***— Genesis 3:21***

Before Israel is named, before Abraham is called out, before Eber is noted in the line, God has already shown that fallen

mankind cannot restore itself by its own covering. Restoration must come from God.

Brown Discovery Box — Before Israel, There Is Covering

The first restoration witness is not human self-repair. God clothes Adam and Eve. The pattern begins with God providing what man cannot provide for himself.

5.2 The First Promise of the Seed

In the same chapter, God gives the first promise of the Seed. This promise comes before Israel, before Abraham, before

the nation, and before the later covenant structures.

> *"And I will put enmity between thee and the woman, and between thy seed and her seed..."*
>
> ***— Genesis 3:15***
>
> *"It shall bruise thy head, and thou shalt bruise his heel."*
>
> ***— Genesis 3:15***

This is the first great line of promise. The conflict is between the serpent and the woman, between the serpent's seed and

her Seed. The promised Seed will crush the serpent's head.

Therefore, the Seed comes before the nation. The promise comes before the later label. The biblical identity stream

begins with God's own promise to overcome the serpent through the Seed.

Blue Legal Witness Box — Seed Comes Before Nation

"And I will put enmity between thee and the woman, and between thy seed and her seed…" — Genesis 3:15

The first promise is a Seed promise before it is a national promise. The later Israel story belongs inside this

earlier promise stream.

5.3 Cain, Abel, and the Early Division

The next generation already displays the division. Cain and Abel both stand near the beginning of human history, but they

do not bear the same witness.

> *"And the LORD had respect unto Abel and to his offering:"*
>
> ***— Genesis 4:4***

“But unto Cain and to his offering he had not respect.”

— Genesis 4:5

The text does not allow religious appearance to settle the question. God distinguishes between offerings, hearts, actions,

and witness. Cain is warned that sin lies at the door.

“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door…”

— Genesis 4:7

Cain then murders Abel and goes out from the presence of the LORD. The line of self-direction and the line of received

witness begin to diverge.

“And Cain went out from the presence of the LORD…”

— Genesis 4:16

Later, another seed is appointed in Seth.

“For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.”

— Genesis 4:25

“Then began men to call upon the name of the LORD.”

— Genesis 4:26

The Name appears again. The early witness is already moving through seed, worship, accepted offering, walking with

God, and calling on the Name of the LORD.

6. Seed, Seed-Kind, and the Fruit Question

Scripture reasons by seed, source, fruit, and kind. This begins in creation and continues through the whole biblical

witness.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind…”

— Genesis 1:11

“And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in

itself, after his kind…”

— Genesis 1:12

Seed produces after its kind. Fruit reveals the tree. Source matters.

Brown Discovery Box — Seed Produces After Its Kind

The seed principle is not decorative. Scripture uses seed, kind, and fruit to expose source and identity. The sign in front of the plant does not change the seed inside the fruit.

6.1 The Apple and Tomato Witness

A tomato plant can be labeled apple, but the label does not change what the plant is. It may be red. It may be fruit. It may

have skin, flesh, seed, and a stem. Surface similarities can be collected into a convincing argument, but the seed still testifies.

The same principle applies to identity claims. A claim must be tested by Scripture's witness concerning source, seedkind, fruit, Name, faith, Spirit, and whether the identity is of God.

6.2 Jesus Teaches the Fruit Test

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

— Matthew 7:17

"Wherefore by their fruits ye shall know them."

— Matthew 7:20

Jesus does not say that a label settles the tree. He says fruit reveals the tree. This keeps the study from being controlled by

surface claim alone.

Fruit does not replace grace. Fruit reveals source. The branch bears fruit only by abiding in the vine, and the children of

God bear witness because life comes from God.

6.3 The Seed Conflict

Genesis 3:15 introduces the conflict between two seed lines: the serpent's seed and the woman's Seed. This conflict runs

through Scripture and reaches its fulfillment in Christ.

"And I will put enmity between thee and the woman, and between thy seed and her seed..."

— Genesis 3:15

The conflict is not solved by outward resemblance. Seed-kind must be identified by source, allegiance, fruit, and God's

own testimony.

6.4 Galatians Identifies the Seed

The promise given to Abraham develops the Seed theme. Galatians gives legal clarity:

"Now to Abraham and his seed were the promises made."

— Galatians 3:16

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

— Galatians 3:16

The Seed is Christ. This does not erase the earlier story; it identifies where the promise was going. The one Seed comes,

and those who are Christ's are brought into Abraham's promise.

"For ye are all the children of God by faith in Christ Jesus."

— Galatians 3:26

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

— Galatians 3:29

Blue Legal Witness Box — Galatians Identifies the Seed

"And to thy seed, which is Christ." — Galatians 3:16

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." — Galatians 3:29

The many seed are identified in relation to the one Seed, Christ.

6.5 Born of God

John gives the identity-source statement that will later become one of the legal centers of the study:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his

name:"

— John 1:12

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

— John 1:13

This is seed-kind language at the identity level. The children of God are not finally identified by blood, flesh, or man's

will. They are born of God.

Gray Guardrail Box — Seed-Kind Is Not Surface Similarity

Surface similarities may exist, but Scripture tests identity by source, seed, fruit, faith, Spirit, and God's own

testimony. The claim must be of God.

7. The Seed Dies So Many Seed May Come

The Seed promise does not merely continue through history. The Seed comes, dies, and brings forth much fruit. Jesus

gives the pattern directly:

> *"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:"*
>
> ***— John 12:24***
>
> *"But if it die, it bringeth forth much fruit."*
>
> ***— John 12:24***

The Seed must die so many seed may come. This is not a side theme. It is central to how the promise becomes fruitful

beyond the one into the many.

Brown Discovery Box — Seed Does Not Merely Continue; Seed Dies and Brings Fruit

The promised Seed is not only a line of descent. The Seed is Christ, and Christ dies so much fruit may come forth. The many seed come from the Seed.

7.1 Abraham's Blessing Comes Through Christ

Galatians joins the death of Christ to Abraham's blessing and the promise of the Spirit.

"Christ hath redeemed us from the curse of the law, being made a curse for us..."

— Galatians 3:13

"That the blessing of Abraham might come on the Gentiles through Jesus Christ..."

— Galatians 3:14

"That we might receive the promise of the Spirit through faith."

— Galatians 3:14

The blessing of Abraham, the nations, Jesus Christ, faith, and the Spirit are joined. The blessing is not detached from

Christ, and the Spirit is not detached from the blessing.

Blue Legal Witness Box — Abraham's Blessing and Spirit

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." — Galatians 3:14

The Abrahamic blessing reaches the nations through Jesus Christ and is joined to the promise of the Spirit through faith.

7.2 The Many Seed Must Come from the Seed

If the Seed is Christ, then the many seed must be identified in relation to Christ. The question is not who can place a label

on himself. The question is who belongs to the Seed.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

— Galatians 3:29

The order is simple and severe: if ye be Christ's, then Abraham's seed. The identity is not claimed backward from a label;

it is received through belonging to Christ.

This prepares the later sections on the Spirit. The seed that comes from the Seed bears the life of the Seed by the Spirit of

Christ.

7.3 Seed, Fruit, and Glory

The fruit of the Seed is not merely numerical increase. It is the restoration of image-bearers who belong to God, bear His

Name, walk by His Spirit, and move toward inheritance and glory.

This keeps the study connected to the beginning. God made mankind in His image to fill the earth under His rule. In

Christ, the true Image and Glory of God, fallen image-bearers are restored, Spirit-indwelt, and finally glorified.

The Seed dies so that many seed may come. Those many seed are not self-produced. They are born of God, joined to

Christ, marked by the Spirit, and brought into inheritance.

Gray Guardrail Box — Do Not Reduce Seed to Biology Alone

Scripture preserves real history and real lineage, but Galatians identifies the Seed as Christ and identifies

Abraham's seed by belonging to Christ. Biology is not erased, but it does not exhaust the promise.

Packet 2 Closing Witness

This packet has traced the witness line behind Israel: Adam and Eve, covering, the first Seed promise, Abel, Enoch,

Noah, Eber, Abraham, seed-kind, fruit, and the Seed who dies to bring forth many seed.

The next packet follows the life of those many seed: Spirit-indwelling, abiding in Christ, kingdom life, and restoration

received from outside oneself.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 3 of 8

Spirit, Abiding, Kingdom Life, and Restoration

Contents

8. Spirit-Indwelling as the Marker of the Seed

9. Jacob Strives; Believers Abide

10. Kingdom Life: Father, Forgiveness, Dependence, Love, and Neighbor

11. Restoration Outside Oneself: Leviticus 14 and Matthew 8

Packet 3 Closing Witness

8. Spirit-Indwelling as the Marker of the Seed

The Seed dies so many seed may come, but Scripture does not leave the identity of those seed to outward claim. The

children of God are identified by receiving the Son, believing on His Name, being born of God, and receiving the Spirit of

Christ.

> *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his*
>
> name:"
>
> ***— John 1:12***
>
> *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*
>
> ***— John 1:13***

John gives the source. The children of God are born of God. John 3 then develops this source by the language of water

and Spirit.

> *"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."*
>
> ***— John 3:5***
>
> *"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."*
>
> ***— John 3:6***

Blue Legal Witness Box — Spirit Birth Belongs to Kingdom Entrance

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." — John 3:5

The kingdom is not entered by outward claim alone. The life of the children of God is born from above, of water and Spirit.

8.1 Ezekiel Had Already Prepared the Water-and-Spirit Pattern

Jesus expects Nicodemus, a master of Israel, to recognize the pattern. The prophets had already spoken of cleansing

water, new heart, new spirit, and God's Spirit within.

> *"Then will I sprinkle clean water upon you, and ye shall be clean..."*
>
> ***— Ezekiel 36:25***
>
> *"A new heart also will I give you, and a new spirit will I put within you..."*
>
> ***— Ezekiel 36:26***
>
> *"And I will put my spirit within you, and cause you to walk in my statutes..."*
>
> ***— Ezekiel 36:27***

Ezekiel joins cleansing, Spirit, and walk. This is not a detached moral improvement. It is God acting for His Name,

cleansing His people, putting His Spirit within them, and causing the walk.

Brown Discovery Box — Ezekiel Joins Name, Cleansing, Spirit, and Walk

The Name-profaning crisis in Ezekiel is answered by God's own work: clean water, new heart, new spirit, His Spirit within, and a God-caused walk.

8.2 The Spirit Marks Belonging to Christ

The Spirit rests upon Jesus, and Jesus sends the Spirit to His people. The many seed that come from the Seed are not merely labeled; they are marked by the Spirit of Christ.

> *"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."*
>
> ***— John 1:32***
>
> *"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*
>
> ***— Acts 2:4***

Acts 10 shows that this marking reaches beyond the expected boundary. While Peter speaks, the Holy Ghost falls on those who hear the word.

> *"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."*
>
> ***— Acts 10:44***

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

— Acts 10:47

Peter does not create the identity by permission. He recognizes what God has done. God has given the Spirit.

"Now if any man have not the Spirit of Christ, he is none of his."

— Romans 8:9

"For as many as are led by the Spirit of God, they are the sons of God."

— Romans 8:14

Blue Legal Witness Box — The Spirit Marks Belonging to Christ

"Now if any man have not the Spirit of Christ, he is none of his." — Romans 8:9

The Spirit is not decorative. The Spirit marks those who belong to Christ and are led as sons of God.

Gray Guardrail Box — Spirit Does Not Erase Earlier Witness

The Spirit does not cancel the Old Testament witness. The Spirit fulfills what the prophets had already prepared: cleansing, new heart, new spirit, walk, and God's Name being sanctified.

9. Jacob Strives; Believers Abide

Jacob's Jabbok scene is important, but striving is not the final pattern of the fulfilled life. Jacob strives in the scene where he receives the name. Believers abide in the Son, and fruit comes from abiding.

This distinction keeps the name Israel from being reduced to conflict. The contending belongs to the scene. The later life of the children of God is described by abiding, receiving, bearing fruit, and glorifying the Father.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine..."

— John 15:4

"I am the vine, ye are the branches..."

— John 15:5

"For without me ye can do nothing."

— John 15:5

The branch does not produce fruit by self-will. The branch bears fruit because it abides in the vine. The life is received, not manufactured.

Brown Discovery Box — Jacob Strives, Believers Abide

Jacob strives in the naming scene; believers abide in Christ. The pattern moves from the old grasping identity to fruit that comes from union with the Son.

9.1 Fruit Glorifies the Father

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

— John 15:8

Fruit does not point to self-glory. Fruit glorifies the Father. This returns the study to the beginning: image-bearers were

made to live under God's rule and fill the earth according to His glory, not their own.

Therefore, the evidence of the Seed is not merely that a label is present. The evidence is life from the Seed, by the Spirit,

abiding in the Son, bearing fruit to the Father's glory.

Blue Legal Witness Box — Fruit Comes from Abiding

"As the branch cannot bear fruit of itself, except it abide in the vine…" — John 15:4

Fruit is not self-produced identity. Fruit is the visible witness of life received from Christ.

Gray Guardrail Box — Do Not Make Striving the Whole Definition

The Jabbok scene contains striving and prevailing, but the full biblical movement opens into abiding, Spirit

life, fruit, inheritance, and glory in Christ.

10. Kingdom Life: Father, Forgiveness, Dependence, Love, and Neighbor

The children of God are not defined by a bare label. Jesus teaches the life of the Father's kingdom: dependence,

forgiveness, mercy, love, obedience, fruit, and trust.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

— Matthew 6:9

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

— Matthew 6:10

"Give us this day our daily bread."

— Matthew 6:11

"And forgive us our debts, as we forgive our debtors."

— Matthew 6:12

The prayer begins with Father and Name. It asks for the Father's kingdom and will on earth as in heaven. It includes

daily dependence and forgiveness. This is kingdom life under the Father, not self-made identity.

Brown Discovery Box — Kingdom Prayer Begins with Father and Name

The Lord's Prayer begins with "Our Father" and "Hallowed be thy name." Sonship, Name, kingdom, dependence, and forgiveness belong together.

10.1 Love of God and Neighbor

Jesus joins the whole law and prophets to love of God and love of neighbor.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

— Matthew 22:37

"This is the first and great commandment."

— Matthew 22:38

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

— Matthew 22:39

"On these two commandments hang all the law and the prophets."

— Matthew 22:40

This is not a freestanding moral slogan. It belongs to the life of those who receive from God, walk with God, and bear

fruit according to God's own nature.

Blue Legal Witness Box — Law and Prophets Hang on Love

"On these two commandments hang all the law and the prophets." — Matthew 22:40

Love of God and neighbor is not optional decoration. It is part of the life-pattern of those who belong to God.

10.2 Kingdom Fruit in Matthew 5–7

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

— Matthew 5:3

“Blessed are the meek: for they shall inherit the earth.”

— Matthew 5:5

“Blessed are the pure in heart: for they shall see God.”

— Matthew 5:8

“Blessed are the peacemakers: for they shall be called the children of God.”

— Matthew 5:9

The mountain teaching shows the shape of kingdom life. It is not self-exalting. It is poor in spirit, meek, pure in heart,

peacemaking, forgiving, dependent upon the Father, and known by fruit.

“Wherefore by their fruits ye shall know them.”

— Matthew 7:20

The fruit question therefore belongs in the same flow as Father, Name, kingdom, forgiveness, love, and neighbor. The

children of God are not identified by label alone but by life that comes from God.

Gray Guardrail Box — Not Freestanding Moralism

Matthew 5–7 should not be treated as detached ethics. The kingdom life Jesus teaches belongs to the Father's children, whose life comes from God and bears fruit under His rule.

11. Restoration Outside Oneself: Leviticus 14 and Matthew 8

Restoration is outside oneself. The unclean person does not restore himself by declaration, will, or label. God appoints

the way of cleansing, and Jesus reveals the authority to make clean.

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:"

— Leviticus 14:2

"And the priest shall go forth out of the camp..."

— Leviticus 14:3

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean..."

— Leviticus 14:7

The leper is brought. The priest goes forth out of the camp. The cleansing is pronounced according to God's appointed

way. The unclean person does not become clean by self-assertion.

Blue Legal Witness Box — The Leper Does Not Self-Declare Clean

"He shall be brought unto the priest." — Leviticus 14:2

"The priest shall go forth out of the camp..." — Leviticus 14:3

Restoration comes by God's appointed way, not by self-pronouncement.

11.1 Matthew 8 Follows the Mountain Teaching

Immediately after the mountain teaching, Matthew shows Jesus cleansing a leper. The placement is meaningful. The

King who teaches kingdom life also makes clean the one who cannot cleanse himself.

"When he was come down from the mountain, great multitudes followed him."

— Matthew 8:1

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean."

— Matthew 8:2

"And Jesus put forth his hand, and touched him, saying, I will; be thou clean."

— Matthew 8:3

"And immediately his leprosy was cleansed."

— Matthew 8:3

The leper does not declare himself clean. He approaches the Lord empty-handed: “if thou wilt, thou canst make me clean.”

Jesus answers with will, touch, and word: “I will; be thou clean.”

Brown Discovery Box — Matthew 8 Follows Mountain Teaching

The Sermon on the Mount displays kingdom life. The cleansing of the leper immediately afterward shows restoration received from the Lord, not manufactured by the unclean person.

11.2 For a Testimony According to Moses

“See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a

testimony unto them.”

— Matthew 8:4

Jesus does not detach the cleansing from Moses. He sends the cleansed man to the priest and to the gift commanded by

Moses for a testimony. The law, priestly witness, restoration pattern, and Jesus’ authority meet in the same scene.

This strengthens the whole identity argument. Cleansing, restoration, sonship, Spirit, inheritance, and Name-bearing

are not self-created. God provides the way, and Jesus fulfills the way.

Gray Guardrail Box — This Section Reinforces the Main Argument

Leviticus 14 and Matthew 8 could become their own study. Here they serve the main witness: restoration and identity are received from God's appointed way, not created by self-claim.

Packet 3 Closing Witness

This packet has followed the life of the many seed: the Spirit marks those who belong to Christ, believers abide in the

Son, kingdom life bears fruit under the Father, and restoration comes from outside oneself through God's appointed way.

The next packet returns to Eber, Abram the Hebrew, Abraham's blessing, and the promise line through Isaac and

Jacob, showing that the covenant stream moves by God's word, faith, walk, Seed, and promise.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children "of God," and the People Who Bear His Name

Packet 4 of 8

Eber, Abram, Abraham, Isaac, and Jacob

Contents

12. Eber as the Quiet Other-Side Witness

13. Abram the Hebrew

14. Genesis 12:3: Blessing Abram, Not a Detached Later Slogan

15. Abraham's Covenant Is Not Reducible to National Identity or DNA

16. The Promise Carries to Isaac

17. The Promise Carries to Jacob

Part IV - Eber, Abram the Hebrew, and Abraham's Blessing

12. Eber as the Quiet Other-Side Witness

Eber appears quietly in the early chapters of Genesis. He does not carry the whole argument, but his placement is not empty.

Genesis names Shem as the father of the children of Eber, placing Eber within the witness line that moves from Noah toward Abraham.

> Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.
>
> ***- Genesis 10:21***

Eber stands in the line after the flood and before Abram the Hebrew. The connection is quiet, but it helps locate Abram inside a stream already moving away from Babel's self-made name and toward God's promise.

The word Hebrew is commonly associated with crossing over, passing over, or coming from the other side. This should be handled carefully. Eber does not by himself define Israel, and the other-side witness does not carry the entire study. It functions as a supporting pattern.

The study does not begin with Eber because Scripture first forces the question at the name Israel. But after the Name has been examined, Eber helps locate the line behind Abram and the later name Israel.

The witness line is not merely ethnic bookkeeping. It shows God preserving a line of testimony through judgment, covering, sacrifice, walking with God, promise, and faith.

Israel is of Isaac. Isaac is of Abraham. Abraham is of Eber. Eber stands in the line of Shem and Noah. The line reaches back through Seth to Adam and Eve, the first covering, and the first promise of the Seed.

Therefore Eber is quiet but not empty. He supports the larger movement of crossing from one order into another: from Babel to promise, from self-made name to God-given name, from surface claim to the witness of God.

Brown Discovery Box - Eber Is Quiet but Not Empty

Eber does not carry the whole argument, but he helps locate Abram the Hebrew in the witness line moving from Noah toward Abraham, promise, and the later name Israel.

Gray Guardrail Box - Eber Does Not Carry the Whole Argument

The study should not make Eber equal Israel. Eber supports the larger witness line, but Israel is first examined as a God-given name attached to Jacob by God.

13. Abram the Hebrew

Before Jacob is named Israel, Abram is identified as the Hebrew.

And there came one that had escaped, and told Abram the Hebrew…

- Genesis 14:13

This description places Abram on the other-side witness line. Abram is the man called out by God. He is separated from country, kindred, and father's house, not to create his own identity, but to receive what God promises.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

- Genesis 12:1

And I will make of thee a great nation, and I will bless thee, and make thy name great...

- Genesis 12:2

This is the opposite of Babel. Babel says, "Let us make us a name." God says to Abram, "I will... make thy name great."

Abram does not build his own tower into heaven. Abram receives a word from God and goes out under the promise of God.

Genesis 15 then gives one of the clearest legal witnesses in Scripture:

And he believed in the LORD; and he counted it to him for righteousness.

- Genesis 15:6

Abraham is not first marked by a slogan, a flag, or a self-made title. He is marked by believing God, and God counts it to him for righteousness.

Genesis 17 adds the walk:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

- Genesis 17:1

God identifies Himself as El Shaddai, and He commands Abram to walk before Him. Faith and walk belong together in Abraham's witness.

Then God gives the covenant name:

Neither shall thy name any more be called Abram, but thy name shall be Abraham...

- Genesis 17:5

Again, the pattern is received identity. Abram does not rename himself Abraham. God gives the name. This prepares the later Jabbok scene. Jacob will not name himself Israel. God will give the name. The pattern is already present in Abraham: God brings out, speaks, promises, counts righteous, commands the walk, and gives the name.

Blue Legal Witness Box - Abraham Believed God

And he believed in the LORD; and he counted it to him for righteousness.

- Genesis 15:6

Abraham's covenant witness is rooted in believing God and being counted righteous by God.

Brown Discovery Box - Babel Says "Let Us Make"; God Says "I Will Make"

Babel says, "Let us make us a name." God says to Abram, "I will... make thy name great." The contrast between selfmade name and God-given name begins before Israel is named.

Gray Guardrail Box - Abraham Is Not Flattened

Abraham is not reduced to one category. Scripture shows promise, faith, righteousness, walk, covenant, descendants, land, nations, Seed, and inheritance. All witnesses must be held together.

14. Genesis 12:3: Blessing Abram, Not a Detached Later Slogan

Genesis 12:3 should be read according to its actual wording before it is applied.

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

- Genesis 12:3

The direct wording is spoken to Abram. The verse says, "I will bless them that bless thee." It does not directly state the later phrase, "I will bless those who bless Israel," as a quotation.

This distinction does not weaken the promise. It protects the promise from being detached from its own covenant path.

The blessing begins with Abram, the man God brings out. Abram believes God. Abram walks before God. Abram receives promise from God. Through Abram's Seed, all nations will be blessed.

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

- Genesis 22:18

Galatians later identifies the Seed and the gospel movement inside the Abrahamic promise.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

- Galatians 3:8

So then they which be of faith are blessed with faithful Abraham.

- Galatians 3:9

And to thy seed, which is Christ.

- Galatians 3:16

The blessing is therefore not a detached slogan. It moves through Abraham, promise, faith, the Seed, Christ, the nations, and inheritance.

The issue is not merely blessing a label. The issue is blessing what God is building through Abraham: the line of promise, the walk of faith, the Seed, the blessing, the inheritance, and the nations brought under God's purpose.

Blue Legal Witness Box - Genesis 12:3 Speaks to Abram

And I will bless them that bless thee...

- Genesis 12:3

The direct wording is to Abram. The promise must be read in the covenant stream that moves through Abraham, Seed, faith, Christ, and the nations.

Brown Discovery Box - Galatians Calls Abraham's Promise Gospel

The scripture... preached before the gospel unto Abraham...

- Galatians 3:8

The Abrahamic promise opens toward justification by faith, the nations, and Christ the Seed.

Gray Guardrail Box - Text Before Application

Genesis 12:3 should be quoted according to its actual wording before it is applied. The promise begins with Abram and develops through Abraham's Seed, faith, Christ, and the blessing of the nations.

15. Abraham's Covenant Is Not Reducible to National Identity or DNA

The covenant with Abraham includes real descendants, real land language, real generations, and real national development. These witnesses should not be erased.

Yet Scripture does not reduce Abraham's covenant to national identity or DNA. Abraham is marked by believing God, walking before God, receiving promise from God, and being counted righteous by God.

And he believed in the LORD; and he counted it to him for righteousness.

- Genesis 15:6

I am the Almighty God; walk before me, and be thou perfect.

- Genesis 17:1

Romans develops Abraham as father of those who believe.

That he might be the father of all them that believe...

- Romans 4:11

Who also walk in the steps of that faith of our father Abraham...

- Romans 4:12

Paul does not disconnect Abraham from history. He shows the deeper legal structure: Abraham's fatherhood is tied to faith and to walking in the steps of that faith.

Galatians says the same plainly:

Know ye therefore that they which are of faith, the same are the children of Abraham.

- Galatians 3:7

The covenant is therefore real in history, but it is not exhausted by outward descent. It moves through promise, faith, Seed, Christ, Spirit, inheritance, and the nations.

Both errors must be avoided. One error erases the historical covenant witness. The other error reduces the covenant to outward identity alone. Scripture preserves the history and also interprets the promise according to faith and the Seed.

Blue Legal Witness Box - Abraham Is Father of Those Who Believe

That he might be the father of all them that believe...

- Romans 4:11

Abraham's covenant witness includes faith and righteousness, not outward descent alone.

Brown Discovery Box - The Covenant Includes History but Moves by Faith

The covenant includes real descendants, land language, generations, and nations, but Scripture also interprets Abraham through faith, promise, righteousness, Seed, Christ, Spirit, and inheritance.

Gray Guardrail Box - Avoid Both Errors

Do not erase the historical covenant witness. Do not reduce the covenant to outward identity alone. Scripture preserves both the real line and the promise-governed meaning.

Part V - Isaac, Jacob, and the God-Given Name

16. The Promise Carries to Isaac

The promise given to Abraham does not float broadly without distinction. God identifies the promise line.

Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him...

- Genesis 17:19

But my covenant will I establish with Isaac...

- Genesis 17:21

Later God says:

For in Isaac shall thy seed be called.

- Genesis 21:12

That phrase matters because Abraham has more than one son. The promise is not controlled by natural descent alone. God identifies Isaac as the promise line.

Romans returns to this exact point:

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

- Romans 9:7

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

- Romans 9:8

Isaac is not a metaphor. He is the real historical son through whom God carries the covenant. But the covenant line is governed by God's promise, not by flesh apart from God's word.

God later appears to Isaac and repeats the Abrahamic promise.

Sojourn in this land, and I will be with thee, and will bless thee...

- Genesis 26:3

And in thy seed shall all the nations of the earth be blessed;

- Genesis 26:4

The nations-blessing promise continues. The Seed promise continues. The covenant continuity continues. The promise carries forward, but it carries under God's word.

This prepares the movement to Jacob. Jacob will receive the promise before he receives the name Israel. That distinction must be preserved.

Blue Legal Witness Box - In Isaac Shall Thy Seed Be Called

For in Isaac shall thy seed be called.

- Genesis 21:12

The promise line is identified by God’s word. Romans 9 returns to this point when clarifying children of promise and seed.

Brown Discovery Box - Promise Narrows the Line

Isaac shows that the covenant line is real in history and governed by promise. The line is not self-authorized, and it is not controlled by outward descent apart from God’s word.

5

Gray Guardrail Box - Isaac Is Historical, Not a Metaphor

Isaac should not be spiritualized away. He is the real covenant son. The point is not cancellation of history, but promise governing history.

17. The Promise Carries to Jacob

The promise carries from Abraham to Isaac, and then from Isaac to Jacob. But the sequence must be kept clear: Jacob receives the promise before Jacob receives the name Israel.

Rebekah's children struggle before birth, and the LORD speaks before either child has acted.

And the children struggled together within her…

- Genesis 25:22

Two nations are in thy womb, and two manner of people shall be separated from thy bowels… and the elder shall serve the younger.

- Genesis 25:23

The promise line again moves according to God's word, not merely according to expected human order.

Jacob is born holding Esau's heel.

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob…

- Genesis 25:26

He is not introduced as Israel. He is introduced as Jacob. The old name carries the grasping pattern that will come to the surface in his story.

At Bethel, God appears to Jacob and gives the Abrahamic promise.

I am the LORD God of Abraham thy father, and the God of Isaac…

- Genesis 28:13

The land whereon thou liest, to thee will I give it, and to thy seed;

- Genesis 28:13

And in thee and in thy seed shall all the families of the earth be blessed.

- Genesis 28:14

For I will not leave thee, until I have done that which I have spoken to thee of.

- Genesis 28:15

Jacob has the promise over him. He is in the line. Yet he is not yet Israel. The promise rests on God's faithfulness to His word, not on Jacob's perfection.

Later God commands Jacob to return.

Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

- Genesis 31:3

The man who left is being brought back. The man who grasped is being led to the place where he must

answer to the name he already has. The man who carries the promise must come to the Jabbok scene before receiving the new name.

Romans later uses Isaac and Jacob to show that God's purpose is not controlled by ordinary human expectation.

For the children being not yet born, neither having done any good or evil...

- Romans 9:11

That the purpose of God according to election might stand, not of works, but of him that calleth;

- Romans 9:11

The burden here is not a modernized slogan about calling. The burden is God's own purpose and promise. Jacob does not self-elect. Jacob does not self-name. Jacob does not create Israel. God gives the promise, and God will give the name.

Therefore, Jacob's story prepares the central identity witness: Israel is received from God, not claimed by man.

Blue Legal Witness Box - Before Birth, God Speaks

Two nations are in thy womb... and the elder shall serve the younger.

- Genesis 25:23

The promise line moves by God's word before human order, status, or achievement can control the outcome.

Brown Discovery Box - Jacob Has Promise Before He Has the Name Israel

Jacob receives the Abrahamic promise in Genesis 28, but he is not yet called Israel. That distinction prepares the Jabbok transition.

Gray Guardrail Box - This Is Not Moral Hero-Worship

Jacob is not chosen because he is already clean or morally superior. Scripture shows a man under promise who still must be brought through the emptying process before receiving the name Israel.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 5 of 8

Jabbok, Son-Nation, True Son, and Covenant Streams

Sections 18–22

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Part V — Isaac, Jacob, and the God-Given Name

Section 18 — Jabbok: Emptying Before Naming

The Jabbok scene is the personal-name transition. Jacob is returning. He is afraid. He is preparing to meet Esau. He divides the people and possessions with him. He sends gifts ahead. The old Jacob has lived by calculation, grasping, strategy, and self-preservation.

But at Jabbok, the movement changes.

"And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok."

— Genesis 32:22

"And he took them, and sent them over the brook, and sent over that he had."

— Genesis 32:23

This is the emptying scene. Jacob sends over his family. Jacob sends over what he has. Jacob is separated from the possessions, arrangements, and visible supports that have surrounded his life.

Then Scripture says:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

— Genesis 32:24

This is the moment. Jacob is alone. He is no longer surrounded by the external evidence of success. He is no longer hidden behind flocks, servants, wives, children, arrangements, and gifts.

He is brought down to the name he already has: Jacob.

The question comes later:

"And he said unto him, What is thy name? And he said, Jacob."

— Genesis 32:27

Jacob must answer to the old name. He does not say Israel. He does not declare the new identity. He answers truthfully: Jacob.

Then comes the new name:

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

— Genesis 32:28

This is the legal center of the personal-name transition. Jacob does not name himself Israel. Jacob receives the name.

The name comes after crossing over, sending everything ahead, being left alone, and answering to the old identity. The sequence matters: emptying before naming, truth before blessing, God-given identity before inheritance, receiving before bearing.

The Jabbok scene should not be reduced to striving as the whole definition. The striving is the situation. The larger movement is the emptying of Jacob's old way and the receiving of a God-given name.

The focus here is crossing over, emptying, truthful acknowledgment, God-given naming, blessing, walk, and inheritance.

“And he blessed him there.”

— Genesis 32:29

The blessing comes in the same scene as the name. Israel is not first a national claim. Israel is first a Godgiven name attached to a man who has been brought through the emptying process.

Later uses of Israel will develop into a people, a nation, a covenant identity, a son-nation, a prophetic category, and a fulfilled reality in Christ. But the first appearance of the name as a personal name establishes that Israel is not self-created. It is received.

The old grasping identity cannot become the foundation of Israel. The name comes from God.

Israel is not Jacob claiming a title. Israel is Jacob receiving a name from God after the emptying process.

Blue Legal Witness Box — Jacob Does Not Self-Name

"And he said unto him, What is thy name? And he said, Jacob." — Genesis 32:27

"Thy name shall be called no more Jacob, but Israel…" — Genesis 32:28

The new name is given, not self-declared. This becomes a central identity principle.

Brown Discovery Box — Emptying Before Naming

Jacob sends over what he has. Jacob is left alone. Jacob answers to the name Jacob. Then the name Israel is given.

The process matters because Scripture is tracing how God gives identity.

Gray Method Box — Striving Is Not the Whole Meaning

The Jabbok scene includes striving, but striving is not the entire meaning or final horizon of Israel. The scene opens into God-given identity, blessing, walk, inheritance, and eventual fulfillment in Christ.

Section 19 — Israel the Man Becomes Israel the Son-Nation

Israel begins as a God-given personal name. But Israel does not remain only a personal name. The name becomes attached to Jacob's descendants, to the people brought out of Egypt, and to the nation identified by God as His own.

Israel first appears as Jacob's received name. Then the sons of Jacob become the children of Israel. The personal name becomes a people-name.

"Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob."

— Exodus 1:1

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

— Exodus 1:7

The family becomes a people. The name Israel is now carried by a multiplying people. But the people are in bondage. Then God identifies them in a striking way.

He tells Moses to say to Pharaoh:

"Thus saith the LORD, Israel is my son, even my firstborn:"

— Exodus 4:22

This is a major development. Israel is now called God's son. Israel is called God's firstborn.

The name has moved through several stages: Israel the man, Israel the household, Israel the people, Israel the son-nation.

"And I say unto thee, Let my son go, that he may serve me..."

— Exodus 4:23

The purpose of deliverance is service to God. Israel is not brought out to become another Egypt. Israel is not brought out to live like the nations with a different label. Israel is brought out as God's son to serve God.

To be brought out is to be brought from one order into another. Israel is brought out of Egypt, but the deeper question is whether Egypt is also brought out of Israel.

The same pattern appeared in Abraham. God brought Abram out, then said, "Walk before me." The same pattern appears in Ezekiel. God acts for His Name's sake, cleanses, gives a new heart, puts His Spirit within, and causes the walk.

Israel as son-nation is a real and important biblical identity, but it is not the final interpretive endpoint. It is a shadow witness moving toward the true Son.

The son-nation is called out of Egypt. Jesus will later be called out of Egypt. The son-nation is meant to serve God. Jesus perfectly serves the Father. The son-nation is meant to bear God's Name. Jesus perfectly reveals the Father's Name.

This does not cancel Israel the nation. It reveals the direction of the pattern. Israel the man becomes Israel the son-nation. The son-nation becomes a witness pointing toward the true Son.

Blue Legal Witness Box — Israel Is God's Firstborn Son

"Israel is my son, even my firstborn." — Exodus 4:22

This is a major identity development. Israel moves from personal name to people-name to son-nation.

Brown Discovery Box — Brought Out to Serve

"Let my son go, that he may serve me..." — Exodus 4:23

Israel is brought out to serve the God who names, delivers, and claims His son.

Gray Method Box — The Son-Nation Is Real but Not Final

Israel as son-nation is a real biblical identity. Scripture later shows that this son-pattern points forward to Christ, the true Son and faithful fulfillment of what Israel was meant to be.

Part VI — Israel, the Son, and the Eternal Son

Fulfillment

Section 20 — Israel the Son-Nation Points to the True Son

Israel has moved from a God-given personal name to a people-name, and then to a son-nation. God says,

"Israel is my son, even my firstborn." This is a real statement about Israel in the Exodus context. Israel is the people God brings out of Egypt, the son-nation God claims before Pharaoh, and the son brought out to serve the LORD.

But Scripture does not leave the son-language there. The son-nation becomes a shadow witness pointing toward the true Son.

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

— Hosea 11:1

In Hosea, the historical reference is Israel. God loved Israel as a child and called His son out of Egypt. Matthew applies this son-pattern to Jesus.

"And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

— Matthew 2:15

This is fulfillment by pattern. Israel the son-nation is called out of Egypt. Jesus, the true Son, is also called out of Egypt. The son-nation points forward to the Son who fulfills what Israel was meant to be.

At Jesus' baptism, the Father identifies Him:

"This is my beloved Son, in whom I am well pleased."

— Matthew 3:17

Israel was called God's son, but Israel did not perfectly please the Father. Jesus is the beloved Son in whom the Father is well pleased. Israel as son-nation is real. Jesus as the true Son is fulfillment.

The pattern becomes even more delicate and important in Isaiah.

"And said unto me, Thou art my servant, O Israel, in whom I will be glorified."

— Isaiah 49:3

At first glance, this may appear to refer simply to the nation. But the passage immediately develops in a way that shows the Servant called Israel also has a mission toward Israel.

"And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him…"

— Isaiah 49:5

"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel…"

— Isaiah 49:6

This is a crucial special-use witness. The Servant is called Israel, yet the Servant also restores Jacob and Israel. The Servant called Israel stands in a representative, fulfilling, restoring role toward Israel.

The verse continues:

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

— Isaiah 49:6

The Servant called Israel restores Israel and becomes light to the Gentiles. This fits the whole evidence stream: Israel the man receives a God-given name; Israel the people become a son-nation; the son-nation

points toward the true Son; the Servant called Israel restores Israel and becomes light to the nations.

Israel begins as Jacob's God-given name, becomes the son-nation, and then Scripture reveals a Servant/Son fulfillment in Christ. The eternal Son fulfills the Israel identity without erasing Jacob, the nation, or the historical covenant story.

In relation to the eternal Son, the rule meaning becomes the crown of the name: He shall rule with/as God. This does not authorize human dominion by outward label. The point is that Jesus is the One who rules.

Psalm 110 gives the right-hand picture:

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."
— Psalm 110:1

"The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."
— Psalm 110:2

"Thou art a priest for ever after the order of Melchizedek."
— Psalm 110:4

The fulfilled Israel is not merely a ruler. He is the Priest-King. Jesus is the true Son, the true Seed, the true Servant, the true Israel fulfillment, and the Priest-King who rules at the Father's right hand.

Then Revelation shows those who belong to Him sharing in His reign.

"And hast made us unto our God kings and priests: and we shall reign on the earth."
— Revelation 5:10

Jacob strives. Believers abide. Christ rules. Those who belong to Him reign with Him. The rule is not selfmade. It is received through the Priest-King.

Blue Legal Witness Box — Israel as Son Points to Jesus the Son

"Israel is my son, even my firstborn." — Exodus 4:22

"Out of Egypt have I called my son." — Matthew 2:15

Israel as son-nation is real, and Matthew shows the son-pattern fulfilled in Jesus.

Brown Discovery Box — The Servant Called Israel Restores Israel

"Thou art my servant, O Israel, in whom I will be glorified." — Isaiah 49:3

"To raise up the tribes of Jacob, and to restore the preserved of Israel…" — Isaiah 49:6

The Servant is called Israel, yet restores Israel. This opens a special-use fulfillment in Christ without erasing the historical nation.

Gray Method Box — Rule Belongs First to Christ

The rule meaning belongs first and finally to Christ, the true and fulfilled Israel. He rules at the right hand of the Father. Those who are His are made kings and priests through Him.

Section 21 — Judah, Levi, and Joseph/Ephraim/Manasseh

Once the son-pattern is seen moving toward the true Son, the next layer is to recognize the separated but connected streams inside the covenant story.

The biblical witness does not move forward through one flat line only. Several streams develop: Judah carries the Seed-King line; Levi carries the temporary priestly shadow; Joseph, Ephraim, and Manasseh carry a blessing and inheritance witness. These streams remain distinct for a time, but they are not disconnected. They are gathered together in Christ.

Jacob's blessing over Judah gives the king-line witness.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come..."

— Genesis 49:10

"Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed..."

— Revelation 5:5

So Judah's stream carries the King witness. But kingship alone is not the whole picture. The priesthood shadow moves through Levi. The Levitical priesthood is real, but Hebrews shows that it is not final. Psalm 110 had already spoken of another priesthood.

"For the priesthood being changed, there is made of necessity a change also of the law."

— Hebrews 7:12

The priestly shadow is temporary because the final Priest-King comes after the order of Melchizedek.

Then comes the Joseph, Ephraim, and Manasseh stream. Jacob's blessing over Joseph is distinct and rich.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:"

— Genesis 49:22

Genesis 48 gives the adoption and blessing of Ephraim and Manasseh. Jacob receives Joseph's sons as his own.

"And now thy two sons, Ephraim and Manasseh... are mine; as Reuben and Simeon, they shall be mine."

— Genesis 48:5

"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them..."

— Genesis 48:16

This is inheritance and name-bearing language. Ephraim and Manasseh are brought into Jacob's house in a special way. The Joseph/Ephraim/Manasseh stream carries blessing, fruitfulness, inheritance, namebearing, and extension.

This stream is distinct from Judah's king line and Levi's priestly shadow, but it is not separate from God's purpose. Judah carries the King. Levi carries the priestly shadow. Joseph/Ephraim/Manasseh carry blessing and inheritance witness. Christ gathers the streams.

Jesus comes through Judah according to the king line. Jesus fulfills the priesthood after the order of Melchizedek, surpassing the Levitical shadow. Jesus unlocks blessing and inheritance through death and resurrection. Jesus is the Seed through whom all nations are blessed. Jesus sends the Spirit. Jesus makes many seed. Jesus brings sons to glory.

Ezekiel 37 gives a restoration sign in which Judah and Joseph/Ephraim are joined.

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah..."

— Ezekiel 37:16

"Then take another stick, and write upon it, For Joseph, the stick of Ephraim..."

— Ezekiel 37:16

"And join them one to another into one stick; and they shall become one in thine hand."

— Ezekiel 37:17

The divided streams are brought together. God's manifold wisdom carries kingship, priesthood, blessing, inheritance, fruitfulness, name-bearing, and nations through different streams that are finally gathered in Christ.

The covenant story is more layered than a single surface category. The Seed comes through Judah. The priesthood shadow passes through Levi. Blessing and inheritance flow through Joseph, Ephraim, and Manasseh. The sticks are joined. The Priest-King rules. The many seed are brought forth. The nations are blessed. The people bearing His Name inherit.

Brown Discovery Box — Distinct Streams, One Fulfillment

Judah, Levi, and Joseph/Ephraim/Manasseh carry distinct witnesses: King, priesthood shadow, blessing and inheritance. These streams are finally gathered in Christ, the Seed, Son, Priest-King, and true Israel fulfillment.

Blue Legal Witness Box — Judah and Joseph/Ephraim Are Joined

"And join them one to another into one stick; and they shall become one in thine hand." — Ezekiel 37:17

Ezekiel's joined sticks show that Judah and Joseph/Ephraim belong to a restoration pattern that God Himself brings together.

Gray Method Box — Do Not Collapse the Streams Too Quickly

Judah, Levi, and Joseph/Ephraim/Manasseh should not be flattened into one generic idea. Each stream has its own witness, and Christ gathers them without erasing their distinct testimony.

Section 22 — Galilee and the Nations

Galilee becomes a forward-reference to the nations. It is not merely scenery. It is associated with light, darkness, repentance, kingdom proclamation, resurrection gathering, and the commission to all nations.

Isaiah speaks of light appearing in the region associated with Galilee.

"The people that walked in darkness have seen a great light…"

— Isaiah 9:2

Matthew applies this to Jesus' ministry.

"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;"

— Matthew 4:15

"The people which sat in darkness saw great light…"

— Matthew 4:16

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

— Matthew 4:17

Galilee becomes a beginning place of Jesus' public ministry proclamation. This fits the larger stream. The blessing to Abraham was always moving toward the nations. The Seed promise was always moving toward the nations. Isaiah 49 said the Servant would be a light to the Gentiles.

After the resurrection, the angel tells the women:

"Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee..."

— Matthew 28:7

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

— Matthew 28:16

"All power is given unto me in heaven and in earth."

— Matthew 28:18

"Go ye therefore, and teach all nations..."

— Matthew 28:19

This is a major closing movement. The risen Jesus stands with all authority in heaven and earth. The disciples are sent to all nations. This fits the whole promise stream.

Abraham was promised that all families of the earth would be blessed. Isaac carried the nations-blessing promise. Jacob carried the nations-blessing promise. The Seed came through the line. The Servant is light to the Gentiles. Jesus begins kingdom proclamation in Galilee. The risen Jesus gathers the disciples in Galilee. Then the mission goes to all nations.

Galilee belongs to the sequence of God's purpose moving from promise to fulfillment, from Israel to the nations, from Seed to many seed, from Son to sons, from one people to image-bearers filling the earth with God's glory.

Galilee whispers the nations. The resurrection confirms the Son. The commission sends the witnesses outward. The Seed begins making many seed among all nations.

Brown Discovery Box — Galilee Points Outward

Galilee is connected to light, repentance, kingdom proclamation, resurrection gathering, and the mission to all nations. It becomes a pattern marker showing that the blessing is moving outward through Christ.

Blue Legal Witness Box — The Risen Christ Sends to All Nations

"All power is given unto me in heaven and in earth." — Matthew 28:18

"Go ye therefore, and teach all nations..." — Matthew 28:19

The mission to the nations proceeds from the authority of the risen Christ.

Gray Method Box — Galilee Reinforces the Main Argument

Galilee belongs in the evidence stream as a forward-reference to the nations. Its role is to show continuity: Abraham's blessing, Isaiah's light, Jesus' ministry, resurrection gathering, and the commission to all nations.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 6 of 8

Romans 9, John 1, and John 3

Sections 23–25

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Part VII — Romans 9 and John 1 Speak with Legal Clarity

Section 23 — Romans 9: Not All Israel Are Israel

After the Name, the Seed, the witness line, Abraham, Isaac, Jacob, Jabbok, Israel as son-nation, the true Son, the covenant streams, and the movement toward the nations have been traced, Romans 9 can now speak with legal clarity.

Paul does not treat the Old Testament as a mistake. He does not invent an identity category disconnected from Scripture. He speaks as one grieving over Israel according to the flesh, while also making a distinction Scripture itself requires.

He begins with solemn witness and sorrow:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,"

— Romans 9:1

"That I have great heaviness and continual sorrow in my heart."

— Romans 9:2

Paul's distinction is not contempt. It is sorrow joined to legal clarity.

He identifies the privileges belonging to Israel:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;"

— Romans 9:4

"Whose are the fathers, and of whom as concerning the flesh Christ came..."

— Romans 9:5

The historical witness is real. Israel had adoption, glory, covenants, law, service, promises, fathers, and the flesh-line through which Christ came. Those witnesses are not erased.

Then Paul gives the legal distinction:

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:"

— Romans 9:6

This is one of the central verses of the whole document.

Paul says two things at once. First, the word of God has not failed. Second, not all who are of Israel are Israel.

The failure is not in God's word. The failure is in assuming that outward association exhausts Goddefined identity.

Paul continues:

"Neither, because they are the seed of Abraham, are they all children..."

— Romans 9:7

"But, In Isaac shall thy seed be called."

— Romans 9:7

Paul is not creating a new argument. He is returning to Genesis.

Abraham had more than one son, but God identified the promise line through Isaac. The promise line was not controlled by mere natural descent, household proximity, or human assumption. It was identified by God's word.

Paul then states the principle plainly:

"That is, They which are the children of the flesh, these are not the children of God..."

— Romans 9:8

"But the children of the promise are counted for the seed."

— Romans 9:8

This is the seed-kind issue stated legally.

Children of the flesh are not automatically the children of God. The children of the promise are counted for the seed.

This does not make flesh unreal. Paul has already acknowledged Israel according to the flesh, and Christ Himself came according to the flesh from Israel. The issue is not whether flesh exists. The issue is whether flesh alone defines God-authorized identity.

Paul says it does not.

This directly connects to the apple and tomato illustration. A label may be present. A family connection may be present. A historical association may be present. A surface resemblance may be present. But seed-kind must still be identified according to Scripture.

Paul then moves from Isaac to Jacob:

"For this is the word of promise, At this time will I come, and Sarah shall have a son."

— Romans 9:9

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac;"

— Romans 9:10

"For the children being not yet born, neither having done any good or evil..."

— Romans 9:11

"That the purpose of God according to election might stand, not of works, but of him that calleth;"

— Romans 9:11

Election is not the main burden here, but Romans 9 does show that God's identity work is not controlled by man's claim.

Jacob did not self-elect into the name Israel. Jacob did not self-name. Jacob did not control the promise. God gave the promise. God gave the name. God identifies the seed. God defines the children of promise. Paul's statement therefore fits the whole witness stream already traced.

God covered Adam and Eve. God promised the Seed. God distinguished Abel's offering from Cain's. God preserved Noah. God brought out Abraham. God identified Isaac. God carried the promise to Jacob. God gave Jacob the name Israel. God called Israel His son. God revealed the true Son. God sent the Spirit. God defines who is of God.

Romans 9 does not break the Old Testament. Romans 9 shows what the Old Testament had been demonstrating all along: outward association is not enough to define God-authorized identity.

This is why Paul can say:

“For they are not all Israel, which are of Israel:”

— Romans 9:6

The phrase of Israel becomes the point of examination. To be outwardly of Israel is not automatically to be Israel in the full God-defined sense.

John 1 will now answer the source question in the Son.

Romans 9 asks the identity question inside Israel. John 1 answers the source question through the eternal Word who came into the world.

Together they speak plainly: not all Israel are Israel, and the children of God are born of God.

Therefore, God-authorized identity cannot be self-claimed, self-named, inherited by blood alone, created by flesh, or established by man's will. It must be of God.

Blue Legal Witness Box — Not All Israel Are Israel

"For they are not all Israel, which are of Israel:" — Romans 9:6

This verse requires a distinction between outward association and God-defined identity. Paul does not erase the historical witness; he clarifies Israel according to Scripture.

Brown Discovery Box — Romans 9 Returns to Genesis

Romans 9 returns to Isaac, Jacob, promise, seed, and children of God. The New Testament clarifies what Genesis had already been showing.

Gray Method Box — Outward Association Is Not the Whole Identity

Romans 9 preserves Israel's real historical witness while refusing to reduce God-authorized identity to outward association alone.

Section 24 — John 1: Not of Blood, Flesh, or Man's Will, But of God

Romans 9 gives the legal distinction: "For they are not all Israel, which are of Israel."

John 1 gives the identity-source answer.

John begins with the Word:

"In the beginning was the Word, and the Word was with God, and the Word was God."

— John 1:1

This is not merely the beginning of a Gospel account. It reaches back to creation itself.

The One through whom the identity will be clarified is not a later teacher with a private theory. He is the eternal Word.

John continues:

"All things were made by him; and without him was not any thing made that was made."

— John 1:3

The Word is Creator. The identity question must therefore be brought back to the Creator's authority. The One who made mankind has authority over mankind's identity, purpose, life, light, and inheritance.

John says:

"In him was life; and the life was the light of men."

— John 1:4

"And the light shineth in darkness; and the darkness comprehended it not."

— John 1:5

The identity issue is now connected to life, light, and darkness. This fits the contrast patterns already traced: Cain and Abel, Babel and Abraham, self-made name and God-given name, fruit of the flesh and fruit of the Spirit, outward claim and being of God.

John later says:

"That was the true Light, which lighteth every man that cometh into the world."

— John 1:9

"He was in the world, and the world was made by him, and the world knew him not."

— John 1:10

The Creator came into His own world, and the world did not know Him.

Then comes the covenantal grief:

"He came unto his own, and his own received him not."

— John 1:11

The true Light came to His own, and His own received Him not.

This is not a small identity issue. If outward possession of a label were enough, then receiving the Son would not be the dividing point. But John makes receiving Him central.

Then John gives the open door:

"But as many as received him, to them gave he power to become the sons of God..."

— John 1:12

"Even to them that believe on his name:"

— John 1:12

The phrase as many as received him matters.

John does not say human will creates sonship. He does not say the label itself gives power. The power to become sons of God is given to those who receive Him and believe on His Name.

Again, the Name returns.

The document began with the severity of God's Name. It traced Israel as a God-given name ending in El. It showed that God identifies Himself by His own Name and covenant titles. It showed that His Name can be profaned. It showed that Babel makes its own name while God's people receive His Name.

John now says that those who receive Him believe on His Name.

Then John gives the legal identity-source statement:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man..."

— John 1:13

“But of God.”

— John 1:13

John removes three foundations:

not of blood

not of the will of the flesh

not of the will of man

Then he gives the source:

but of God

This is one of the clearest identity statements in Scripture. The children of God are of God.

This does not discard the earlier witness. It explains the earlier witness’s deepest direction.

God covered Adam and Eve. God promised the Seed. God received Abel’s offering by faith. God preserved Noah. God brought out Abraham. God counted Abraham righteous by faith. God identified Isaac as the promise line. God gave Jacob the name Israel. God called Israel His son. God promised cleansing, a new heart, and His Spirit. God sent the true Son.

Those who receive the Son and believe on His Name are given power to become sons of God. They are born of God.

This is why no self-election into Israel can stand. No one can establish God-authorized identity merely by blood, flesh, man’s will, or label if the identity is not of God.

A tomato labeled apple does not become an apple because of the sign. A holy category placed as a label does not make the thing holy by label. A claim does not settle the question by usage. The question is whether the identity is of God.

John’s answer is not abstract. It is through the Son: those who receive Him, those who believe on His Name, those who are born of God.

Romans 9 says not all Israel are Israel. John 1 says the sons of God are born of God.

Together, they force the central question:

Who IS Israel according to God?

Not merely who claims the name. Not merely who has the outward label. Not merely who has blood, flesh, or human will. But who is of God through receiving the Son, believing on His Name, and being born of God.

Blue Legal Witness Box — Born of God

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” — John 1:13

John gives the identity-source answer. God-authorized sonship is not finally rooted in blood, flesh, or man’s will, but in God.

Brown Discovery Box — Receiving Him Is the Dividing Point

“He came unto his own, and his own received him not.” — John 1:11

“But as many as received him…” — John 1:12

The issue is not merely outward nearness to the story. The issue is receiving the true Light and believing on His

Name.

Gray Method Box — John 1 Reveals Source

John 1 reveals the source of true sonship: of God, through receiving the Son and believing on His Name.

Section 25 — John 3: Born from Above, Water and Spirit

John 1 says the children of God are born of God.

John 3 develops that identity further.

Nicodemus comes to Jesus by night:

> *"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:"*
>
> ***— John 3:1***

Nicodemus is not presented as a stranger to Israel's Scriptures. He is a ruler of the Jews. He has religious standing, scriptural knowledge, and recognized position.

He says to Jesus:

> *"Rabbi, we know that thou art a teacher come from God..."*
>
> ***— John 3:2***

But Jesus does not answer by treating Nicodemus's position as sufficient.

Jesus says:

> *"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."*
>
> ***— John 3:3***

A man may be learned. A man may be a ruler. A man may stand near the Scriptures. Yet Jesus says a man must be born again, born from above, or he cannot see the kingdom of God.

Nicodemus asks:

> *"How can a man be born when he is old?"*
>
> ***— John 3:4***

Jesus answers:

> *"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."*
>
> ***— John 3:5***

This continues the identity-source issue from John 1.

John 1: born of God.

John 3: born from above, of water and Spirit.

The identity cannot be self-produced. A person cannot climb back into the womb. A person cannot manufacture birth from above. A person cannot create Spirit birth by the will of man.

Jesus continues:

> *"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."*
>
> ***— John 3:6***

This is a direct identity distinction.

Flesh produces flesh. Spirit produces spirit.

Seed produces after its kind. The children of God are born of God. The Spirit-born are born of the Spirit.

Jesus says:

"Marvel not that I said unto thee, Ye must be born again."

— John 3:7

"The wind bloweth where it listeth... so is every one that is born of the Spirit."

— John 3:8

This is not man's control. It is God's work.

Nicodemus asks:

"How can these things be?"

— John 3:9

Jesus answers:

"Art thou a master of Israel, and knowest not these things?"

— John 3:10

That question is important. Jesus expects a teacher of Israel to recognize this pattern from Scripture.

Why?

Because the Old Testament had already spoken of cleansing water, new heart, new spirit, and God's Spirit within.

Ezekiel says:

"Then will I sprinkle clean water upon you, and ye shall be clean..."

— Ezekiel 36:25

"A new heart also will I give you, and a new spirit will I put within you..."

— Ezekiel 36:26

"And I will put my spirit within you, and cause you to walk in my statutes..."

— Ezekiel 36:27

Jesus is not inventing a disconnected idea. He is revealing what a master of Israel should have seen.

Water. Spirit. New heart. God's work. God-caused walk. Restoration for God's Name's sake.

This connects John 3 back to the whole evidence stream.

The children of God are not merely people with an outward label. They are born from above. They are cleansed by God. They receive God's Spirit. They walk by God's work. They enter the kingdom by God's way.

John 3 also moves toward the Son of man being lifted up:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

— John 3:14

"That whosoever believeth in him should not perish, but have eternal life."

— John 3:15

"For God so loved the world, that he gave his only begotten Son..."

— John 3:16

Here the Son returns to the center.

Israel was called God's son. Jesus is the only begotten Son. The children of God are born of God through receiving Him and believing on His Name. The Son of man is lifted up, and those who believe in Him have eternal life.

This is the movement from Israel the son-nation to the true Son, and from the true Son to the many sons born of God.

The pattern can now be stated with increasing clarity:

Israel as a name ends in El. God gives the name. God identifies Himself as the God of Israel. Israel becomes the son-nation. The son-nation points to the true Son. Those who receive the true Son are given power to become sons of God. They are born of God. They are born from above, of water and Spirit.

They are not produced by blood, flesh, or man's will. They are produced by God.

This is why the identity question cannot be reduced to outward claim.

If a teacher of Israel should have recognized the need for water and Spirit, then the Old Testament had already been speaking toward this reality.

John 3 is not a detour. It is the next legal witness.

The children of God are born from above.

Blue Legal Witness Box — Born of Water and Spirit

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." — John 3:5

Entrance into the kingdom is not by outward claim alone. Jesus says one must be born of water and Spirit.

Brown Discovery Box — A Master of Israel Should Have Known

"Art thou a master of Israel, and knowest not these things?" — John 3:10

Jesus expected Nicodemus to recognize the pattern from Scripture. John 3 reveals what Israel's Scriptures were already preparing.

Gray Method Box — Flesh Produces Flesh; Spirit Produces Spirit

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." — John 3:6

This reinforces the seed-kind principle. The source determines the kind.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 7 of 8

Priest-King, Translation, Name, and Final Question

Sections 26–30 and Master Closing Statement

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Master Closing Statement

Part VIII — The Priest-King, Translation, Name, and Inheritance

Section 26 — The Priest-King Reclaims Blessing and Inheritance

The promised Seed has come. The true Son has come. The Servant called Israel, who restores Israel and becomes light to the nations, has come. The King line of Judah has reached its fulfillment, and the priestly shadow points beyond itself.

The question now becomes: How are blessing and inheritance reclaimed?

The answer is through the Priest-King.

Psalm 110 gives the controlling picture:

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

— Psalm 110:1

"The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

— Psalm 110:2

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

— Psalm 110:4

The One who rules is seated by YHWH. The rule is not seized by human will. The throne and the priesthood are joined in the One appointed by God.

This is the crown point. The fulfilled Israel, the true Son, the Seed, the Servant, and the King is also the Priest. He rules at the Father's right hand and ministers as Priest forever after the order of Melchizedek.

Hebrews develops this witness:

"Called of God an high priest after the order of Melchisedec."

— Hebrews 5:10

"For the priesthood being changed, there is made of necessity a change also of the law."

— Hebrews 7:12

"But this man, because he continueth ever, hath an unchangeable priesthood."

— Hebrews 7:24

"Wherefore he is able also to save them to the uttermost that come unto God by him…"

— Hebrews 7:25

The way to God is through Him. The inheritance is reclaimed through Him. The blessing is secured through Him. The righteousness is received through Him. The sons are brought by Him. The kingdom belongs to Him.

Galatians connects Abraham's blessing to Christ's work:

"Christ hath redeemed us from the curse of the law, being made a curse for us…"

— Galatians 3:13

"That the blessing of Abraham might come on the Gentiles through Jesus Christ…"

— Galatians 3:14

"That we might receive the promise of the Spirit through faith."

— Galatians 3:14

Abraham's blessing, the nations, faith, and the promise of the Spirit are gathered in Christ.

Paul then states the inheritance order:

"For ye are all the children of God by faith in Christ Jesus."

— Galatians 3:26

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

— Galatians 3:29

The order matters: if ye be Christ's, then Abraham's seed, then heirs according to the promise.

Romans 4 joins Abraham's faith to Christ's resurrection. Abraham believed God's promise, and righteousness was imputed to him. Paul then says that this was written not for Abraham's sake alone, but also for those who believe on the God who raised Jesus our Lord from the dead.

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;"

— Romans 4:24

"Who was delivered for our offences, and was raised again for our justification."

— Romans 4:25

The Anointed One's death and resurrection reclaim blessing and inheritance. This faith is not a bare label; it is faith that receives, trusts, obeys, and walks.

Peter then speaks of a people built into priestly identity through Christ:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood..."

— 1 Peter 2:5

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..."

— 1 Peter 2:9

"Which in time past were not a people, but are now the people of God..."

— 1 Peter 2:10

The people of God are made the people of God by God's action in Christ. They receive mercy. They are built. They are made a royal priesthood.

Revelation completes the priest-king theme:

"Unto him that loved us, and washed us from our sins in his own blood,"

— Revelation 1:5

"And hath made us kings and priests unto God and his Father..."

— Revelation 1:6

"And hast made us unto our God kings and priests: and we shall reign on the earth."

— Revelation 5:10

The image-bearers will rule and reign, but not by self-claim. They reign because Christ reigns. They are priest-kings because the Priest-King makes them so. They bear the Name because God gives the Name. They inherit because Christ reclaims the inheritance.

Psalm 110 belongs at the center because the true Israel fulfillment is Jesus at the right hand of the Father. He rules. He priests. He blesses. He redeems. He sends the Spirit. He makes many seed. He brings sons to glory. He shares His reign with those who are His.

Blue Legal Witness Box — The Priest-King Is Seated by YHWH

"The LORD said unto my Lord, Sit thou at my right hand…" — Psalm 110:1

The rule belongs to the One seated at the right hand by God. The Father enthrones the Son.

Brown Discovery Box — Blessing, Spirit, and Abraham Come Through Christ

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." — Galatians 3:14

Abraham's blessing, the nations, faith, and the Spirit are gathered in Christ.

Gray Method Box — Rule Belongs First to Christ

The rule meaning reaches its crown in Christ, the true and fulfilled Israel. Those who are His reign with Him because He makes them kings and priests unto God.

Section 27 — Translated into the Kingdom of His Dear Son

If the inheritance is reclaimed through the Priest-King, then the next question is how people are brought into that inheritance. Scripture answers by showing the Father's act, the Son's redemption, and the Spirit's seal.

Paul writes:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:"

— Colossians 1:12

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"

— Colossians 1:13

"In whom we have redemption through his blood, even the forgiveness of sins:"

— Colossians 1:14

The Father qualifies. The Father delivers. The Father translates into the kingdom of His dear Son. Redemption and forgiveness are in the Son, through His blood.

This movement fits the whole witness stream. Abram is brought out. Israel is brought out of Egypt. The leper is cleansed by another. The children of God are born from above. The Seed dies and brings forth much fruit. God gives the Spirit. God delivers from darkness.

Ephesians speaks the same movement another way:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:"

— Ephesians 1:3

"In whom we have redemption through his blood, the forgiveness of sins..."

— Ephesians 1:7

"In whom also we have obtained an inheritance..."

— Ephesians 1:11

"After that ye believed, ye were sealed with that holy Spirit of promise,"

— Ephesians 1:13

"Which is the earnest of our inheritance..."

— Ephesians 1:14

In Christ: redemption, forgiveness, inheritance, and the Spirit seal. The Spirit is the earnest of the inheritance. The inheritance is not a loose claim; it is sealed by God.

Ephesians 2 then speaks of those once far off:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel..."

— Ephesians 2:12

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

— Ephesians 2:13

"For he is our peace, who hath made both one..."

— Ephesians 2:14

"For through him we both have access by one Spirit unto the Father."

— Ephesians 2:18

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;"

— Ephesians 2:19

The access is through Him, by one Spirit, unto the Father. The household is of God.

God is not giving a mechanical formula for men to manipulate. Scripture reveals God's way of transition: the Father qualifies, the Son redeems, the Spirit seals, those far off are brought near, and the household is of God.

John 1 therefore remains central: those who receive Him and believe on His Name are born of God. Receiving is not self-creating. Believing on His Name is not self-naming. Being born of God is not the will of man.

The question "Who is Israel?" must pass through this. The question "Where is Israel today?" must also pass through this.

Blue Legal Witness Box — The Father Qualifies and Translates

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance..." — Colossians 1:12

"And hath translated us into the kingdom of his dear Son." — Colossians 1:13

The Father qualifies and translates. The inheritance is received through God's appointed way.

Brown Discovery Box — Far Off Made Near

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." — Ephesians 2:13

Those far off are brought near in Christ Jesus and by the blood of Christ.

Gray Method Box — God's Way, Not a Mechanical Formula

Scripture reveals God's way: Father, Son, Spirit; redemption, faith, sealing, translation, inheritance.

Section 28 — Babel's Self-Made Name versus God's Received Name

The document began with the name Israel, a God-given name ending in El. The Name theme now comes into sharp contrast.

Scripture gives two name-patterns: the self-made name and the received Name.

Babel gives the self-made pattern:

> *"Go to, let us build us a city and a tower, whose top may reach unto heaven..."*
> ***— Genesis 11:4***
> *"And let us make us a name..."*
> ***— Genesis 11:4***

Babel says: let us build, let us reach, let us make, let us secure ourselves by our own name.

Immediately after Babel, God calls Abram. Babel says, "Let us make us a name." God says to Abram:

> *"I will... make thy name great..."*
> ***— Genesis 12:2***

Self-made name stands against God-given name. Cain goes out and builds a city. Babel builds a city and makes a name. Abram is brought out and receives a promise. Jacob is emptied and receives a name.

Israel bears God's Name and can profane it. The true Son bears the Father's Name perfectly. Those who receive Him believe on His Name.

The Aaronic blessing shows God placing His Name upon the children of Israel:

> *"The LORD bless thee, and keep thee:"*
> ***— Numbers 6:24***
> *"The LORD make his face shine upon thee, and be gracious unto thee:"*
> ***— Numbers 6:25***
> *"The LORD lift up his countenance upon thee, and give thee peace."*
> ***— Numbers 6:26***
> *"And they shall put my name upon the children of Israel; and I will bless them."*
> ***— Numbers 6:27***

Name-bearing is blessing, identity, and covenant witness. It is not casual. It is not branding. The Name is placed by God.

Revelation carries this pattern to the end. Jesus says:

> *"Him that overcometh will I make a pillar in the temple of my God..."*
> ***— Revelation 3:12***

“And I will write upon him the name of my God…”

— Revelation 3:12

“And I will write upon him my new name.”

— Revelation 3:12

“Having his Father’s name written in their foreheads.”

— Revelation 14:1

“And they shall see his face; and his name shall be in their foreheads.”

— Revelation 22:4

This is the final contrast to Babel.

Babel: Let us make us a name.

Revelation: His Name shall be in their foreheads.

Babel is self-name. Revelation is received Name. Babel is human ascent. Revelation is God dwelling with His people. Babel builds a city in self-glory. Revelation reveals the holy city coming down from God, lit by the glory of God and the Lamb.

The question of Israel is therefore not merely a question of who says the name. It is a question of whether the name is received from God or manufactured by man.

Blue Legal Witness Box — God Places His Name

“And they shall put my name upon the children of Israel; and I will bless them.” — Numbers 6:27

Name-bearing is covenant witness. God places His Name upon His people.

Brown Discovery Box — Babel versus Revelation

“Let us make us a name…” — Genesis 11:4

“And his name shall be in their foreheads.” — Revelation 22:4

The Bible moves from self-made name to received Name.

Gray Method Box — The Name Is Received

God’s Name is given, placed, written, and vindicated by God. Human claim cannot replace God’s act.

Part IX — Where Is Israel Today?

Section 29 — The Final Question: WHERE Is Israel Today?

After the evidence stream has been traced, the ending question can now be asked: WHERE is Israel today?

That question follows the prior question: Who IS Israel according to God?

Scripture has already given the deeper identity filter:

“For they are not all Israel, which are of Israel:”

— Romans 9:6

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

— John 1:13

Therefore, the final question cannot be reduced to place, label, inheritance phrase, outward association, or human will. Those categories may have earthly or historical relevance in their own places, but they do not finally answer the God-authorized identity question being examined here.

The deeper question is: Who is of God?

If Israel, in the God-authorized sense traced through this document, is of God, then where Israel is today must be determined by where those who are of God are found.

John says:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"

— John 1:12

Sonship is through receiving Him and believing on His Name. It is not finally of blood, flesh, or man's will. It is of God.

Galatians joins this identity to Abraham:

"For ye are all the children of God by faith in Christ Jesus."

— Galatians 3:26

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

— Galatians 3:29

The order matters: if ye be Christ's, then Abraham's seed, then heirs according to the promise.

Ephesians says those once far off are brought near:

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

— Ephesians 2:13

"For through him we both have access by one Spirit unto the Father."

— Ephesians 2:18

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;"

— Ephesians 2:19

The access is through Him, by one Spirit, unto the Father. The household is of God.

So where is Israel today?

In the God-authorized sense traced here, Israel is found where those who are of God are found in Christ: those who receive the Son, believe on His Name, are born from above, indwelt by the Spirit, brought near by His blood, translated into His kingdom, and made heirs through the Priest-King.

The Old Testament and New Testament speak together. God covers. God promises the Seed. God brings out Abraham. God counts Abraham righteous by faith. God gives Jacob the name Israel. God calls Israel His son. God promises cleansing and Spirit. The Seed is Christ. The true Son has come. The Spirit marks those who belong to Christ. Those far off are brought near. God's people receive His Name.

Where follows who. The location question follows the identity question, and the identity source is of God.

Blue Legal Witness Box — The Identity Source Is "Of God"

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:13

The question "Where is Israel today?" must be answered after the question "Who is Israel according to God?"

Scripture gives the identity source: of God.

Brown Discovery Box — Where Follows Who

The document does not begin by asking where a label is located. It first asks who God identifies. If Israel is defined by those who are of God, then where Israel is today is where those who are of God are found through Jesus.

Gray Method Box — History Remains, Fulfillment Clarifies

The historical witness of Israel remains real. The question is whether outward categories exhaust the Godauthorized identity. Romans 9 and John 1 show that they do not.

Section 30 — Image-Bearers Filling the Earth with His Glory

The document ends where Scripture ends: not with self-made identity, but with God's purpose fulfilled.

In the beginning, God made mankind in His image:

"And God said, Let us make man in our image, after our likeness..."

— Genesis 1:26

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth..."

— Genesis 1:28

Image-bearers were made to bear the image of God under God's rule. They were not made to fill the earth with Babel, self-made names, or kingdoms detached from the King.

The fall did not cancel God's purpose. God covered Adam and Eve. God promised the Seed. God preserved the witness line. God brought out Abraham. God gave Jacob the name Israel. God formed Israel as son-nation. God sent the true Son. God raised the Priest-King. God sent the Spirit. God gives His Name. God brings many sons to glory.

Habakkuk gives the prophetic horizon:

"For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

— Habakkuk 2:14

God made mankind as His living image-bearers to fill the earth under His rule; and in Christ, the true Image and Glory of God, fallen image-bearers are restored, Spirit-indwelt, and finally glorified, so renewed creation is filled with God's presence, light, kingdom, and glory.

Paul speaks of creation waiting:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

— Romans 8:19

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

— Romans 8:21

Creation itself is tied to the liberty of the children of God. The themes come together: children of God, creation delivered, inheritance, glory, image-bearers restored.

Revelation gives the final picture:

"Behold, the tabernacle of God is with men, and he will dwell with them…"

— Revelation 21:3

"For the glory of God did lighten it, and the Lamb is the light thereof."

— Revelation 21:23

"And the nations of them which are saved shall walk in the light of it…"

— Revelation 21:24

"And they shall see his face; and his name shall be in their foreheads."

— Revelation 22:4

"And they shall reign for ever and ever."

— Revelation 22:5

The final identity is received Name, not self-made name. The final light is the glory of God and the Lamb. The final reign is under Christ.

The people of God are those washed, redeemed, born of God, indwelt by the Spirit, bearing His Name, and brought into the kingdom and inheritance of the Son.

The earth is not finally filled with man's self-glory. It is filled with the glory of YHWH.

Blue Legal Witness Box — His Name Shall Be in Their Foreheads

"And they shall see his face; and his name shall be in their foreheads." — Revelation 22:4

The final identity is received Name, not self-made name.

Brown Discovery Box — The End Answers the Beginning

Genesis begins with image-bearers made to fill the earth under God. Revelation ends with restored, glorified Name-bearers dwelling with God and reigning under Him.

Gray Method Box — Qualified Through Jesus

No one is qualified by blood, flesh, label, or human will. A person is qualified only by God's appointed way, through Jesus Christ — the One who receives sinners, cleanses the unclean, gives the Spirit, and brings sons to glory.

Master Closing Statement — Who IS Israel?

The document began with the name Israel because Scripture itself forces the question: Who IS Israel?

The answer cannot be reduced to slogan, label, inherited phrase, human will, or outward association alone. Romans says, “For they are not all Israel, which are of Israel.” John says the children of God are born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Israel begins as a God-given name, ending in El, bound to the God who names. Jacob does not create the name. Jacob does not claim the name. Jacob crosses over, sends everything ahead, is left alone, answers to the name Jacob, and receives the name Israel from God.

God’s Name is severe. He identifies Himself as YHWH, I AM, El Shaddai, El Elyon, the God of Abraham, the God of Isaac, the God of Jacob, and the God of Israel. When God places His Name upon a people, that identity is covenantal, legal, holy, and accountable.

Before Israel, there was image-bearing, sin, God’s covering, and the first promise of the Seed. The Seed comes before the nation. Galatians identifies the Seed as Christ. Those who are Christ’s are Abraham’s seed and heirs according to promise.

Abraham believed God, and it was counted to him for righteousness. The promise carried to Isaac, then to Jacob. But Jacob was not yet Israel. Israel is the name God gives after the Jabbok transition.

Israel the man becomes Israel the people. Israel the people becomes Israel the son-nation. The sonnation points to the true Son. The Servant called Israel restores Israel and becomes light to the nations.

Christ is the true and fulfilled Israel, the Seed who dies and brings forth much fruit, the Son who brings many sons to glory, and the Priest-King who reclaims blessing and inheritance.

The streams of Judah, Levi, and Joseph/Ephraim/Manasseh are gathered in Him. Judah carries the King line. Levi carries the priestly shadow. Joseph, Ephraim, and Manasseh carry blessing and inheritance witness. Christ gathers the streams as Lion of Judah, Priest after the order of Melchizedek, Seed of Abraham, giver of the Spirit, and heir-maker.

Romans 9 and John 1 do not interrupt the Old Testament. They clarify it. Not all Israel are Israel. The sons of God are born of God. John 3 adds that one must be born from above, of water and Spirit. The Spirit marks those who belong to Christ.

Babel says, “Let us make us a name.” Revelation says, “His name shall be in their foreheads.” The biblical movement is from self-made name to received Name, from human ascent to God dwelling with His people, from self-glory to the glory of God and the Lamb.

Where is Israel today? In the God-authorized sense traced here, Israel is found where those who are of God are found in Christ: those who receive the Son, believe on His Name, are born from above, indwelt by the Spirit, brought near by His blood, translated into His kingdom, and made heirs through the PriestKing.

The final answer is not men claiming God. It is God dwelling with His people. It is not man making a name. It is God placing His Name. It is not the earth filled with human glory. It is the earth filled with the glory of YHWH.

Eber versus Israel

Who IS Israel According to Scripture?

The Name, the Seed, the Walk, the Children “of God,” and the People Who Bear His Name

Packet 8 of 8

Exhibits and Supporting Witnesses

Exhibits A–K

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Exhibit I — Leviticus 14 and Matthew 8

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Exhibit A — The Name Israel: Lexical, Prophetic, and Guarded

Pictographic Witness

This exhibit supports Section 1. It does not replace the main argument. The main argument rests first on Scripture.

The name Israel begins in Genesis 32 as a God-given name.

> *"And he said unto him, What is thy name? And he said, Jacob."*
>
> ***— Genesis 32:27***
>
> *"And he said, Thy name shall be called no more Jacob, but Israel..."*
>
> ***— Genesis 32:28***

The scene includes striving, contending, and prevailing. Genesis gives the immediate explanation:

> *"For as a prince hast thou power with God and with men, and hast prevailed."*
>
> ***— Genesis 32:28***

The explicit scene-witness must be honored. Yet the contending is the situational location and starting point, not the whole meaning or final horizon of the name.

The name Israel ends in El. The name is God-attached from the beginning and cannot be separated from the God who gives it.

The name opens forward into standing under El, God-given identity, prophetic direction, children of God, Spirit birth, abiding, fruit, Seed-kind, inheritance, ruling and reigning under Christ, and glorification.

A guarded pictographic witness may be included only with caution. The ancient letter-picture layer is not the legal meaning of the word. It is not the dictionary definition. It does not overrule the text.

The Hebrew consonants of Israel are: י ש ר א ל.

A guarded visual field may be presented as: Yod — hand / work / action; Shin/Sin — tooth / pressing / consuming / conflict; Resh — head / person / authority; Aleph — ox / strength / leader; Lamed — staff / goad / shepherding / direction.

The safest method statement is this: The letters may provide a visual field, but Scripture supplies the grammar, the verbs, the identity, the relationship, and the fulfillment.

Therefore, the pictographic layer may serve only as a visual witness after the textual witness is already established.

Gray Guardrail Box — Pictographs Are Not the Legal Foundation

Genesis 32 gives the explicit scene. The whole canon develops the name forward. The letters may provide a visual field, but Scripture provides the legal meaning and fulfillment.

Exhibit B — God's El Names and Covenant Identifiers

This exhibit supports Sections 1–3. The document begins with Israel, a name ending in El. Therefore, the document must ask which God is being identified.

Scripture does not present the true God as a vague divine category. He identifies Himself with precision.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."

— Genesis 14:18

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:"

— Genesis 14:19

"And she called the name of the LORD that spake unto her, Thou God seest me..."

— Genesis 16:13

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."

— Genesis 17:1

"And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God."

— Genesis 21:33

"And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother."

— Genesis 35:7

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

— Exodus 3:6

"And God said unto Moses, I AM THAT I AM..."

— Exodus 3:14

"And God spake unto Moses, and said unto him, I am the LORD:"

— Exodus 6:2

"Thus saith the LORD God of Israel, Let my people go..."

— Exodus 5:1

These identifiers show that God is not generic. He identifies Himself by Name, title, covenant relationship, action, promise, and revelation.

This matters because Israel is not merely a human label. Once God gives the name and later identifies Himself as the God of Israel, the name carries covenantal seriousness.

Blue Legal Witness Box — God Identifies Himself

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." — Exodus 3:6

God identifies Himself with precision. His people must be identified according to His testimony, not according to human self-claim.

Exhibit C — Pagan Deity-Name Comparison

This exhibit supports Section 2 only. It is not the main proof.

Names can carry divine association. In the ancient world, names often carried allegiance, identity, or honor connected to a deity.

Egyptian and pagan names may include deity-name elements. The point is not to make this comparison carry the document. The point is simply to help the reader see that divine-name elements are not meaningless decorations.

Scripture contains many references to gods, idols, powers, and elohim, but the true God distinguishes Himself. He is YHWH, I AM, El Shaddai, El Elyon, El Roi, El Olam, El Bethel, the God of Abraham, the God of Isaac, the God of Jacob, and the God of Israel.

The comparison remains careful: doctrine is not built from pagan naming patterns. The comparison only helps the reader recognize that divine identifiers in names can carry weight.

Gray Guardrail Box — Supporting Comparison Only

The pagan deity-name comparison should never become the legal foundation. Scripture is the foundation. The comparison only supports the recognition that divine identifiers in names can carry weight.

Exhibit D — Chronological Location Map

This exhibit gives chronological placement without controlling the presentation order. The document is governed by methodological sequence, process, and pattern. Chronology serves as a map, not as the master structure.

Creation and image-bearers — Genesis 1–2. God creates mankind in His image and gives dominion under God.

Fall, covering, and Seed promise — Genesis 3. God covers Adam and Eve and promises the Seed.

Abel and Cain — Genesis 4. Abel offers by faith. Cain is warned about sin, murders Abel, goes out, and builds a city.

Seth and calling on the Name — Genesis 4:25–26. Seth is appointed as another seed, and men begin to call on the Name of the LORD.

Enoch walks with God — Genesis 5. Enoch walked with God.

Noah walks with God — Genesis 6–9. Noah was a just man, perfect in his generations, and walked with God.

Eber appears in the line — Genesis 10–11. Eber appears quietly in the line moving toward Abraham.

Babel and the self-made name — Genesis 11. “Let us make us a name…”

Abram is called out — Genesis 12. God calls Abram out and promises blessing, name, nation, and blessing to all families of the earth.

Abram the Hebrew — Genesis 14. Abram is identified as “Abram the Hebrew.”

Abraham believes God — Genesis 15. Abraham believed in the LORD, and it was counted to him for righteousness.

El Shaddai and the walk — Genesis 17. “I am the Almighty God; walk before me…”

Promise carries to Isaac — Genesis 17, 21, 26. “For in Isaac shall thy seed be called.”

Promise carries to Jacob — Genesis 25, 28, 31. Jacob receives the promise, but he is not yet named Israel.

Jacob at Jabbok — Genesis 32. Jacob crosses over, sends everything ahead, is left alone, answers to the name Jacob, and receives the name Israel.

Israel becomes a people — Exodus 1. The children of Israel multiply in Egypt.

Israel as God's firstborn son — Exodus 4. "Israel is my son, even my firstborn."

Leviticus 14 cleansing of the leper — Leviticus 14. The unclean person is restored according to God's appointed way, not self-declaration.

Judah, Levi, Joseph/Ephraim/Manasseh streams — Genesis 48–49; Deuteronomy 33. Judah carries king-line witness. Levi carries priesthood shadow. Joseph/Ephraim/Manasseh carry blessing and inheritance witness.

Ezekiel and the profaning of the Name — Ezekiel 36. God acts for His Name's sake and promises cleansing, new heart, new spirit, and His Spirit within.

Servant called Israel — Isaiah 49. The Servant is called Israel and restores Israel, becoming light to the nations.

Jesus the true Son — Matthew 2–3. Jesus is called out of Egypt and declared the beloved Son.

Jesus cleanses the leper — Matthew 8:1–4. Jesus fulfills the restoration pattern and sends the cleansed man as testimony according to Moses.

John 1 and John 3 — John 1; John 3. The children of God are born not of blood, flesh, or man's will, but of God; born from above, of water and Spirit.

Seed dies and brings forth much fruit — John 12. "Except a corn of wheat fall into the ground and die…"

Acts 2 and Acts 10 — Acts 2; Acts 10. The Spirit is poured out and marks those belonging to Christ, including Gentiles.

Romans 9 — Romans 9. "For they are not all Israel, which are of Israel."

Galatians 3 — Galatians 3. The Seed is Christ. Those who are Christ's are Abraham's seed and heirs according to promise.

Colossians 1 and Ephesians 2 — Colossians 1; Ephesians 2. God translates His people into the kingdom of His dear Son. Those far off are brought near by Christ's blood.

Revelation — Revelation 1, 3, 5, 21–22. God's people are made kings and priests, bear His Name, dwell with Him, and reign under Him in renewed creation.

Gray Guardrail Box — Chronology Serves the Study; It Does Not Control It

The main document follows methodological sequence: name, source, seed, fruit, walk, promise, sonship, Spirit, inheritance, Name, and glory. Chronology is useful as an exhibit, but the presentation follows the process and pattern of understanding.

Exhibit E — Genesis 12:3 and the Later Misquotation

This exhibit supports Section 14. Genesis 12:3 is often quoted loosely, and the loose form can become a controlling slogan if the actual wording is not examined carefully.

The text says:

> *"And I will bless them that bless thee, and curse him that curseth thee…"*

— Genesis 12:3

The direct wording is spoken to Abram. The wording does not directly say, "I will bless those who bless Israel."

That distinction matters because the Abrahamic promise must be handled inside its own covenant context: the line of promise, the walk of faith, the Seed, the blessing, the inheritance, and all families of the earth brought under God's purpose.

Genesis 12 begins with Abram being brought out, and then God says:

"I will... make thy name great..."

— Genesis 12:2

The contrast with Babel is immediate. Babel says, "Let us make us a name." God says to Abram, "I will... make thy name great."

"And in thy seed shall all the nations of the earth be blessed..."

— Genesis 22:18

"And to thy seed, which is Christ."

— Galatians 3:16

"So then they which be of faith are blessed with faithful Abraham."

— Galatians 3:9

Therefore, Genesis 12:3 should be quoted according to its actual wording before it is applied. The promise begins with Abram and develops through Abraham's Seed, faith, Christ, and the blessing of the nations.

Blue Legal Witness Box — The Actual Wording

"And I will bless them that bless thee..." — Genesis 12:3

The direct wording is to Abram. Later claims must be tested by the actual text and the full covenant context.

Brown Discovery Box — Abraham's Promise Moves Toward the Nations Through the Seed

"And in thy seed shall all the nations of the earth be blessed..." — Genesis 22:18

"And to thy seed, which is Christ." — Galatians 3:16

The promise moves through Abraham's Seed to the nations. It cannot be reduced to a detached label.

Exhibit F — Seed, Seed-Kind, and Fruit

This exhibit supports Sections 5–8, Section 10, Section 24, and Section 29. Scripture repeatedly reasons by seed, source, fruit, and kind.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind..."

— Genesis 1:11

"And I will put enmity between thee and the woman, and between thy seed and her seed..."

— Genesis 3:15

Seed produces after its kind. Genesis 3 introduces the seed conflict: the serpent's seed and the woman's Seed. The two cannot be made the same by surface comparison.

The apple/tomato illustration helps the reader see this plainly. A label in a garden may say apple, but if the plant is a tomato plant, the label does not make the tomato an apple. Surface similarity does not change seed-kind.

Jesus uses fruit as a test:

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

— Matthew 7:17

"Wherefore by their fruits ye shall know them."

— Matthew 7:20

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

— John 1:13

"And to thy seed, which is Christ."

— Galatians 3:16

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

— Galatians 3:29

"Except a corn of wheat fall into the ground and die, it abideth alone..."

— John 12:24

The many seed are identified in relation to Christ, not by self-claim. The Seed dies and brings forth much fruit. The many seed come from the Seed.

Therefore, the identity test cannot stop at surface label. It must ask: What is the seed? What is the source? What is the fruit? Is it of God?

Blue Legal Witness Box — The Seed Is Christ

"And to thy seed, which is Christ." — Galatians 3:16

The Seed promise is legally identified in Christ.

Brown Discovery Box — The Label Does Not Change the Seed

The tomato labeled "apple" remains a tomato. Likewise, a label cannot override Scripture's testimony concerning source, seed-kind, fruit, faith, Spirit, and being of God.

Exhibit G — The Servant Called Israel and the Eternal Son

Fulfillment

This exhibit supports Section 20 and Section 26. Israel begins as Jacob's God-given personal name, becomes a people, and becomes the son-nation.

"Israel is my son, even my firstborn:"

— Exodus 4:22

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

— Hosea 11:1

"Out of Egypt have I called my son."

— Matthew 2:15

"This is my beloved Son, in whom I am well pleased."

— Matthew 3:17

"And the Word was made flesh, and dwelt among us… the glory as of the only begotten of the Father…"

— John 1:14

The delicate special-use witness appears in Isaiah 49:

"Thou art my servant, O Israel, in whom I will be glorified."

— Isaiah 49:3

"To raise up the tribes of Jacob, and to restore the preserved of Israel…"

— Isaiah 49:6

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

— Isaiah 49:6

The Servant is called Israel and restores Israel. Therefore, the Servant cannot be flattened into the nation only. The Servant called Israel stands in a representative, fulfilling, restoring role.

Israel begins as Jacob's God-given name, becomes the son-nation, and then Scripture reveals a Servant/Son fulfillment in Christ. The eternal Son fulfills the Israel identity without erasing Jacob, the nation, or the historical covenant story.

Psalm 110 gives the right-hand rule and priesthood witness:

"The LORD said unto my Lord, Sit thou at my right hand…"

— Psalm 110:1

"Thou art a priest for ever after the order of Melchizedek."

— Psalm 110:4

"And hast made us unto our God kings and priests: and we shall reign on the earth."

— Revelation 5:10

Christ rules. Those who are His reign with Him. They reign not by self-claim, but by redemption, Spirit, Name, inheritance, and union with the Priest-King.

Blue Legal Witness Box — The Servant Called Israel Restores Israel

"Thou art my servant, O Israel, in whom I will be glorified." — Isaiah 49:3

"To raise up the tribes of Jacob, and to restore the preserved of Israel…" — Isaiah 49:6

The Servant is called Israel and restores Israel. This creates a special-use fulfillment that points to Christ.

Gray Guardrail Box — Do Not Flatten the Uses of Israel

Not every use of Israel refers only to Christ. Scripture contains a special-use fulfillment in which the Servant/Son called Israel restores Israel and becomes light to the nations.

Exhibit H — Judah, Levi, Joseph/Ephraim/Manasseh Streams

This exhibit supports Section 21. The covenant story develops through several distinct but connected streams.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come..."

— Genesis 49:10

"Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed..."

— Revelation 5:5

Judah carries the king-line witness. This moves toward David and ultimately Christ.

"Thou art a priest for ever after the order of Melchizedek."

— Psalm 110:4

"For the priesthood being changed, there is made of necessity a change also of the law."

— Hebrews 7:12

Levi carries the priestly shadow, but the final priesthood is fulfilled in the Priest-King after the order of Melchizedek.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:"

— Genesis 49:22

"And now thy two sons, Ephraim and Manasseh... are mine; as Reuben and Simeon, they shall be mine."

— Genesis 48:5

"Let my name be named on them, and the name of my fathers Abraham and Isaac..."

— Genesis 48:16

"And let them grow into a multitude in the midst of the earth."

— Genesis 48:16

Joseph, Ephraim, and Manasseh carry blessing, inheritance, name-bearing, fruitfulness, and earthexpansion language.

"Take thee one stick, and write upon it, For Judah..."

— Ezekiel 37:16

"Then take another stick, and write upon it, For Joseph, the stick of Ephraim..."

— Ezekiel 37:16

"And join them one to another into one stick; and they shall become one in thine hand."

— Ezekiel 37:17

The streams are distinct but not disconnected. Judah carries the King line. Levi carries the priestly shadow. Joseph/Ephraim/Manasseh carry blessing and inheritance witness. Christ gathers the streams as King, Priest, Seed, giver of the Spirit, and heir-maker.

Brown Discovery Box — Distinct Streams, One Fulfillment

Judah, Levi, and Joseph/Ephraim/Manasseh each carry a distinct witness. Christ gathers the king line, priesthood, blessing, inheritance, Seed, Spirit, and nations into one fulfilled reality.

Blue Legal Witness Box — The Sticks Become One

"And join them one to another into one stick; and they shall become one in thine hand." — Ezekiel 37:17

God joins Judah and Joseph/Ephraim in the restoration witness.

Exhibit I — Leviticus 14 and Matthew 8

This exhibit supports Section 11. Leviticus 14 and Matthew 8 reinforce one central point: Restoration is outside oneself.

The unclean person does not become clean by self-declaration. Restoration comes according to God's appointed way.

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:"

— Leviticus 14:2

"And the priest shall go forth out of the camp..."

— Leviticus 14:3

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean..."

— Leviticus 14:7

The leper is brought. The priest goes out. The priest pronounces clean according to God's law. The cleansing witness is not self-declared.

Matthew 8 shows Jesus embodying the restoration:

"Lord, if thou wilt, thou canst make me clean."

— Matthew 8:2

"I will; be thou clean."

— Matthew 8:3

"Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

— Matthew 8:4

The leper recognizes that cleansing depends on the Lord's will and power. Jesus does what the unclean person cannot do for himself. He then sends the cleansed man according to the Mosaic witness for testimony.

This supports the larger argument: no one self-cleanses into sonship, self-names into inheritance, or selfelects into Israel. God provides the way. God cleanses. God restores. God gives the Name. God gives the Spirit.

Blue Legal Witness Box — The Leper Is Brought to the Priest

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:" — Leviticus 14:2

The cleansing witness is not self-declared. The unclean person is restored according to God's appointed way.

Brown Discovery Box — Jesus Makes Clean

"Lord, if thou wilt, thou canst make me clean." — Matthew 8:2

"I will; be thou clean." — Matthew 8:3

The leper recognizes that cleansing depends on the Lord's will and power. Jesus does what the unclean person cannot do for himself.

Exhibit J — Ezekiel and the Profaning of the Name

This exhibit supports Sections 2–3 and the final Name-bearing argument. Ezekiel is one of the strongest witnesses that bearing God's Name is severe and accountable.

"And when they entered unto the heathen, whither they went, they profaned my holy name..."
— Ezekiel 36:20

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen..."
— Ezekiel 36:21

"I do not this for your sakes, O house of Israel, but for mine holy name's sake..."
— Ezekiel 36:22

"And I will sanctify my great name, which was profaned among the heathen..."
— Ezekiel 36:23

God acts for His Name's sake. The Name is not decorative. The Name belongs to God, and God will vindicate His Name.

Ezekiel then promises restoration:

"Then will I sprinkle clean water upon you, and ye shall be clean..."
— Ezekiel 36:25

"A new heart also will I give you, and a new spirit will I put within you..."
— Ezekiel 36:26

"And I will put my spirit within you, and cause you to walk in my statutes..."
— Ezekiel 36:27

God's answer to profaned Name-bearing is not external relabeling only. God speaks of clean water, cleansing, new heart, new spirit, His Spirit within, and a God-caused walk.

This connects directly to John 3, where Jesus says one must be born of water and Spirit. A master of Israel should have recognized the pattern from Scripture.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
— John 3:5

"Art thou a master of Israel, and knowest not these things?"
— John 3:10

Blue Legal Witness Box — For My Holy Name's Sake

"I do not this for your sakes, O house of Israel, but for mine holy name's sake…" — Ezekiel 36:22

God's Name is the legal center. Israel's identity cannot be separated from the God whose Name is profaned or sanctified.

Brown Discovery Box — Ezekiel Connects Name, Water, Spirit, and Walk

Ezekiel 36 joins God's Name, clean water, cleansing, new heart, new spirit, God's Spirit within, walking in His statutes, and the nations knowing YHWH.

Gray Guardrail Box — Severity and Restoration Both Matter

Ezekiel is severe because profaning God's Name is severe. But Ezekiel also promises restoration. Both witnesses must be preserved.

Exhibit K — Babel's Name and Revelation's Name

This exhibit supports Section 28 and the master closing. Scripture gives a dramatic contrast between man making a name and God placing His Name.

Babel gives the self-made name pattern:

"Go to, let us build us a city and a tower, whose top may reach unto heaven…"

— Genesis 11:4

"And let us make us a name…"

— Genesis 11:4

Immediately after Babel, God calls Abram. Babel says, "Let us make us a name." God says to Abram:

"I will… make thy name great…"

— Genesis 12:2

Self-made name stands against God-given name. This pattern runs through the entire document. Cain goes out and builds a city. Babel builds a city and makes a name. Abram is brought out and receives a promise. Jacob is emptied and receives a name. Israel bears God's Name and can profane it. The true Son bears the Father's Name perfectly. Those who receive Him believe on His Name.

Revelation gives the endpoint:

"And I will write upon him the name of my God…"

— Revelation 3:12

"Having his Father's name written in their foreheads."

— Revelation 14:1

"And they shall see his face; and his name shall be in their foreheads."

— Revelation 22:4

Babel begins with men saying, Let us make us a name. Revelation ends with, His Name shall be in their foreheads.

Babel is self-made name. Revelation is received Name. Babel is human ascent. Revelation is the holy city descending from God. Babel is self-protection. Revelation is God dwelling with His people. Babel is selfglory. Revelation is the glory of God and the Lamb.

The people of God are not self-named people filling the earth with their own glory. They are God-named people, redeemed by the Lamb, bearing His Name, dwelling with God, and reigning under Christ in renewed creation.

Blue Legal Witness Box — His Name in Their Foreheads

"And they shall see his face; and his name shall be in their foreheads." — Revelation 22:4

The final Name is received, not self-made.

Brown Discovery Box — The Bible Moves from Babel to Revelation

Babel says: "Let us make us a name…" Revelation says: "His name shall be in their foreheads." The full biblical movement is from self-made name to God-given Name.

Gray Guardrail Box — Name-Bearing Is God's Act

God gives, places, writes, sanctifies, and vindicates His Name. Human self-claim cannot replace God's act.

Eber versus Israel

Who IS Israel According to Scripture?

Bonus Reading

Israel in the Ancient Visual Field

The Hand, the Conflict, the Head, the Strength, and the Shepherd's Rule

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Hand Devouring Conflict Head Mighty Strength Shepherd's Rule → → → →

GUARDRAIL / METHOD NOTE

For the full Scripture chain and legal support, see the full study: Eber versus Israel — Who IS Israel According to Scripture? This bonus reading is a compressed visual reflection, not a replacement for the main document.

Contents

1. Method Note: Picture Characters and Double Witness

2. The Name Israel in the Ancient Visual Field

3. Jacob: The In-the-Moment Man Israel

4. The Struggle Against the Flesh and the Way of Blessing

5. Jesus: The Only One Capable of Bearing Israel Fully

6. Closing: Of the One-Israel

GUARDRAIL / METHOD NOTE

This bonus reading is placed after the main study because the pictographic layer cannot carry the legal burden. Scripture carries doctrine. The pictures may serve only as a possible double witness beside the Scripture trail.

1. Method Note: Picture Characters and Double Witness

Old Hebrew began in the world of picture-character writing. Moses wrote in this original pictographic-language world. Later Hebrew letter forms changed and became more like alphabet letters used the way English letters are used; modern Hebrew letters therefore do not carry the same visible pictographic meaning. The name Israel began in that older picture-character world. This does not mean the pictures make, define, or control the word, but there can be a double witness in the pictures. It is for the reader to decide whether that double witness is present. That is why this is bonus reading: it is not Scripture itself and it is not doctrine, but it can be an interesting visual witness beside the Scripture trail.

LEGAL / COVENANT WITNESS

The legal meaning of Israel must begin with Genesis 32, where God gives Jacob the name. The pictographic reflection may be contemplated only after Scripture gives the controlling witness.

2. The Name Israel in the Ancient Visual Field

The consonants of Israel may be displayed in a Paleo-Hebrew / Phoenician-style visual line as:

𐤉 𐤔 𐤓 𐤀 𐤋

Yod Shin/Sin Resh Aleph Lamed

hand / arm / action tooth / devouring /

conflict

head / chief ox / strength / mighty

one

staff / goad /

shepherding rule

DISCOVERY / PATTERN OBSERVATION

Hand Devouring Conflict Head Mighty Strength Shepherd's Rule → → → →

At this level, the line is not yet an interpretation. It is only a visual field. The pictures cannot tell the reader whose hand acts, whose head is in view, what the conflict means, or how strength becomes shepherding rule. Those relationships must come from Scripture.

Genesis 32:27–28 "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

The first controlling witness is not the ancient picture line. The first controlling witness is that God gives the name. Jacob is asked to speak the old name, then receives the new name. Israel is therefore received, not manufactured.

GUARDRAIL / METHOD NOTE

The visual field may be interesting. It may even serve as a double witness. But it does not replace Scripture, grammar, context, or the God-given explanation in Genesis 32.

3. Jacob: The In-the-Moment Man Israel

In the immediate story, Israel is Jacob, formerly the heel-grasper. He is the man who has lived by grasping, bargaining, maneuvering, fearing, arranging, and clinging. At Jabbok, his arrangements are sent ahead and he is left alone.

Genesis 32:24 “And Jacob was left alone; and there wrestled a man with him until the breaking of the day.”

The in-the-moment man Israel therefore carries the aspect of wrestling. The struggle is real. Jacob does not receive the name in a detached classroom. He receives it in a night of conflict, dependence, and blessing.

Hosea 12:3–5 “He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the LORD God of hosts; the LORD is his memorial.”

DISCOVERY / PATTERN OBSERVATION

Hosea keeps the balance: Jacob prevails, but he prevails with weeping and supplication. His prevailing is not fleshly domination. It is clinging dependence before the One who blesses.

4. The Struggle Against the Flesh and the Way of Blessing

The believer is not called into a life without struggle. Scripture speaks plainly about the conflict between flesh and Spirit. The struggle is real, but the struggle itself does not create the blessing.

Galatians 5:16–17 “Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.”

The blessing is not acquired by fleshly grasping. It is received from God through the One who fulfills Israel. Jacob shows the struggle, but Christ supplies the fulfillment. Jacob clings for blessing; Christ becomes the Blessing and brings His people into inheritance.

John 15:4–5 “Abide in me, and I in you. As the branch cannot bear fruit of itself… for without me ye can do nothing.”

LEGAL / COVENANT WITNESS

The way of blessing is not self-acquisition. The branch bears fruit by abiding in the vine. The one who receives the Son receives life, Name, Spirit, and inheritance from God.

5. Jesus: The Only One Capable of Bearing Israel Fully

The ancient visual field reaches its strongest possible witness in Christ. He alone can carry the whole meaning without contradiction: the Hand, the conflict, the Head, the mighty strength, and the Shepherd's rule.

- The Hand: He acts with the authority of God and displays the marks of His death and resurrection.
- The Conflict: He enters the serpent-conflict and overcomes by the cross.
- The Head: He crushes the serpent's head and becomes the Head of the corner.
- The Strength: He rises in power and receives all authority.
- The Shepherd's Rule: He shepherds, rules, gathers, and reigns as Priest-King.

Galatians 3:16 "Now to Abraham and his seed were the promises made… And to thy seed, which is Christ."

John 10:11 "I am the good shepherd: the good shepherd giveth his life for the sheep."

Psalm 110:1–2 "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Psalm 110:4 "Thou art a priest for ever after the order of Melchizedek."

DISCOVERY / PATTERN OBSERVATION

Jacob bears the name in the moment of struggle. Jesus fulfills the Name in the fullness of Scripture. He is the true Seed, true Son, true Servant, true Shepherd, true Stone, and true Priest-King.

This is why Jesus is the only One capable of being Israel in the fullest sense. He alone can rule with/as God without turning rule into fleshly grasping. He rules at the Father's right hand and brings many sons into the blessing by making them His.

Galatians 3:29 "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

6. Closing: Of the One-Israel

The bonus reading can therefore be summarized simply: Jacob shows the struggle; Jesus fulfills the Name.

Jacob wrestles and receives blessing. Jesus is the One who can truly bear Israel, rule with/as God, crush the serpent's head, shepherd the flock, and bring many sons into the blessing.

To receive the blessing, a person must be of the One-Israel — joined to Christ, the true and fulfilled Israel, by faith; born of God; indwelt by the Spirit; and brought into inheritance through the PriestKing.

John 1:12–13 "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

LEGAL / COVENANT WITNESS

The pictures may suggest a double witness, but Scripture gives the legal witness: the children of God are born of God, joined to Christ, led by the Spirit, and made heirs through Him.

DISCOVERY / PATTERN OBSERVATION

Final visual string: Hand Conflict Head Strength Shepherd's Rule → → → → . Final Scripture answer: Christ rules, and those who are His receive blessing in Him.

For the full Scripture chain, accountability, and substantiated legal argument, see the full study: Eber versus Israel — Who IS Israel According to Scripture?