

The Importance of Human Diversity Series

The Sanctity of Nationhood in the Bible



Celebrating Mankind's Diversity

Craig M. White

Version 2.2



The Sanctity of Nationhood in the Bible

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

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Suggested Reading

- “In Defence of Ethno-nationalism,” *Meonjournal.com*, by John McGuirk.
- *The Philosophy of Nationalism* by Charles Josey.
- *The Clash of Civilisations* by Samuel Huntington.
- “The Case for Nations,” *The Wall Street Journal*, 2 June 2017 by Roger Scruton.
- *The Virtue of Nationalism* by Yoram Hazony.
- “Who Needs a Country Anyway,” *The Spectator*, 17 June 2024 by Christopher Jolliffe.

Associated Readings [available free online](#)

The Importance of Human Diversity Series

- *An Introduction to the Table of Nations.*
- *Does 'Neither Greek or Jew' Mean that God Ignores Ethnic Diversity?*
- *Just what do you mean ... "Noah was ... perfect in his generations*
- *Maintaining Human Diversity Q&A*
- *The Bible and Genetics.*
- *The Concept of the 'Foreigner' in Scripture.*
- *The Sanctity of Nationhood in the Bible.*
- *The Spiritual Intent of 'Thou shalt not commit adultery'*
- *Was the Cushite Woman a Midianitess?*

Origin of Nations Series

- *Origin of the Albanians.*
- *Origins of the Australian Aborigines*
- *The Modern-Day Descendants of Ishmael.*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel?*
- *Where are the 'Lost' Tribes of Israel in the Modern World? An Introduction.*
- *Where are the Edomites today?*
- *Who are the Japanese?*
- *Who are the Latvians and Lithuanians?*
- *Who are the Mysterious Sukkiim?*
- *Who are the Peoples of Rosh?*

Background

Today the world is being coerced into ‘globalisation’ – an attempt to weld the world into a single philosophy, single world economic and trading structure and consequent mass immigration to forge one world people and one world religion of sorts.

This is the world babies are being born into and the youth are growing up in and becoming used to it – especially with this being promulgated in the media and education system. This world is becoming the ‘norm’ for them. Yet many within the Church have decided to go silent about this globalisation issue and to permit the world’s media, the educational institutions and one’s peers to influence us without any counter education within the Church.

In other words, society – this evil world that the Bible warns against – has been permitted to infiltrate the Church’s hearts and minds and bend many within it toward its will.

For example, in the area of national relations, society’s views are carried forth into the Church, influencing us negatively. So, globalisation is a problem which is infecting the Church but is not being addressed at local level. This may be due to:

- Lack of cognisance or the implications and the deep roots of this problem within the Church;
- Not knowing how to deal with it;
- Believing that the Church’s publications which may occasionally have articles against this sort of trend, suffices according to them;
- Some having a politically correct ‘bent’ and therefore subtly advocate this trend.

Regardless, God’s Word holds true and that is what we must adhere to. That is the reason for this article and in particular the section titled ***The Philosophy of Nationhood***. If there is only one section of this article that you read, then it should be that section.

Globalisation and Political Correctness – anti-God Philosophies

Globalisation is not merely about supposed ‘free’ trade as we are being programmed to believe, it is about welding the world into one people and one religion contrary to the will of Almighty God. How like the world prior to Noah’s flood. It is these sorts of sins that seek to eliminate God’s creative expression – that is diversity of species – that will provoke Divine wrath and intervention.

And so the Church is affected to some degree by political correctness and its twin, globalisation. This assists in framing many members’ views on subjects such as immigration and national relations. Many therefore slide gradually into leftist ideologies including politically correct positions, without fully realising it or reversing their ideas once it is shown to them.

This demonstrates a lack of zeal – it shows that we are not willing to make a stand but prefer to fall into the globalist and politically correct trap.

Even supposed ‘conservative’ creation science websites have adopted the left-liberal-globalist positions that they say they oppose in an attempt to seem modern and to appease the media.

So, what is the solution to the leftist drift on immigration and other issues? It is time we returned to the Bible and quit being swayed by the media and today’s globalist trends.

In any event, few today understand what is really going on around them. Children are beginning to grow up in a world of so much heinous, non-Biblical philosophies, that they think it is normal. Some, even within the Churches of God, cry ‘sexist’ if one should mention that women should not be ordained.

While others contend that you are homophobic if you write an article against homosexuality – you might upset supposed potential members they claim. That is not true – **what is true is that they are ultra-liberal and want to be as close to this world’s philosophies as possible.**

Or they cry ‘racist’ if one believes that all the races and nations have a right to self-development and should maintain their identities.

For centuries, there are those that have advocated the inter-mixing of all the nations and peoples into one. Those ideas became much more popular and gained traction under Lenin’s influence and that of the Fabian Socialists. Following on from this, the philosophies of ‘internationalism’ slowly gained ground within the old League of Nations and later the United Nations, infecting Western nations and their leaders.

Western leaders such as John F Kennedy (JFK), Ted Kennedy, Martin Luther King and others advocate the merging of peoples into one. With the collapse of Communism (which, over time, became more of a mix of nationalism and socialism plus some local ideas rather than full-blown Leninism), globalisation has emerged as the next threat to mankind’s diversity. JFK attempted to amend the American immigration legislation to permit vast amount of migrants into the USA. He believed in social liberalism and was an avid internationalist. Although he failed in his attempt to get his immigration legislation through, President Lyndon Johnson together with Ted Kennedy, managed to deceive Congress and the bill was passed in 1964. JFK loaded the Supreme Court, bureaucracy and other institutions with liberals and internationalists which laid the foundation of the massive student uprisings in 1968-69. And the rest is history. The theme songs of the uprising and the consequent generation of globalists were *Imagine* by John Lennon and *Melting Pot* by Blue Mink.

What the Communists & Globalists teach

In many ways globalisation is a greater threat to the West than Communism or Islamo-fascism. For we could identify the external Communist threat – but with globalisation the enemy slyly and insidiously operates from within. It is a toxic mix of internationalism, corporatism, humanism and social Leninism (feminism, mixing of peoples, end of the natural family unit, euthanasia, abortion, homosexual marriages, androgyny etc).

It is the West's worst enemy. And its philosophies of political correctness comprise an apostasy of enormous and terrible consequences beginning to enter the Church.

Any Leninist (a variant of Communism) or Fabian would agree with global capitalism on various points such as immigration, feminism and the trampling on old values – money making is elevated to be more important than family, values, nationhood, religion and such like – thus globalism is not a conservative philosophy at all. In any event, most Fabians and socialists today have eschewed the nationalising of industry in favour of a global market with the free flow of people, religions, capital, ideas and so forth to mix into One people – One World under the United Nations. They believe that this will lead to a higher global GDP, prosperity and therefore happiness for mankind.

Their view is that mankind will not be happy and prosperous until we are all freed from family, nations and races – that we all become an individual in a globalised world who can do anything so long as we (supposedly) do no harm to others.

Worshipping faster GDP growth is a god to them. Yet such is not an important economic criteria in the Bible. For God has vastly different values. His economic values include no debt, no interest rates, a minimum standard of living, no working oneself to death for meagre pay and high taxes, and a slow, steady, sustainable level of growth.

For globalisation is leading to the inter-twinning of the world into one. This is very much what the Fabians and Leninists teach. Most of them applaud globalisation because of this. While others of that ilk applaud the merging of the world but are opposed to its capitalist leadership.

Notice what Karl Marx and Lenin taught:

"Even the natural differences within the species, like **racial differences ... must be done away with historically.**" (Karl Marx: in Marx & Engels: Selected Works, V, p. 403 cited in Solomon Bloom: *The World of Nations: A Study of the National Implications in the Works of Karl Marx*, Columbia University Press, New York, 1941, pp. 14-15) [emphasis mine]

"Socialism ... is promoting and greatly accelerating **the drawing together and fusion of the nations.**" (Vladimir Lenin, "Theses on the National Question", in *Lenin: Collected Works*, XIX, pp. 246-47) [emphasis mine]

"International culture ... now already being systematically created by the proletariat of all countries, does not absorb 'national culture' (no matter of what national group) as a whole, but accepts from each national culture exclusively those of its elements that are consistently democratic and socialist." (Vladimir Lenin, *The Discussion of Self-Determination Summed Up*, in *Lenin: Collected Works*, XXII, pp. 324-26)

Frederick Engels of course agreed:

"The Principles of Communism.

The **nationalities of the peoples associating themselves in accordance with the principle of community will be compelled to mingle with each other as a result of this association and thereby to dissolve themselves**, just as the various estate and class distinctions must disappear through the abolition of their basis, private property." (*The Principles of Communism*, 1847) [emphasis mine]¹

In 1916 Lenin stated:

"The aim of socialism is not only to abolish the present division of mankind into smaller states and all-national isolation, not only to bring the nations closer to each other, but also to merge them."^{2, 3}

The famous American broadcast journalist, darling of the Left, Walter Cronkite wrote:

"A system of world order - preferably a system of world government - is mandatory. **The proud nations someday will see the light and, for the common good and their own survival, yield up their precious sovereignty.**" (Walter Cronkite, *A Reporter's Life*, p. 128) [emphasis mine]

Contrary to globalism, Leninism, internationalism, Fabian socialism and any other 'ism' (including Satanism, Taoism and such like) that advocate the merging of the world into One people, God's Word is utterly different:

"When the Most High **divided to the nations** their inheritance, when he separated the sons of Adam, he set the bounds of the people according to ... the children of Israel." (Deuteronomy 32:8)

"God that made the world and all things therein ... hath made of one blood [*blood* is not in the original] all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the **boundaries of their habitation.**" (Acts 17:26)

¹ Forms of nationalism began to appear within sections of Communism in the 1930-40s and became a paramount feature of post-World War 2 Communism – this does not represent the original and true Communism. Some Communists such as Nikita Khrushchev (Soviet Union leader, 1953-64) seemed to still believe in the original Marxist-Leninist view of mixing the world into one race of mankind: "Full-scale communist construction constitutes a new stage in the development of national relations in the USSR, in which the nations will draw still closer together until full unity is achieved." (Kenneth Farmer, *Ukrainian Nationalism in the Post-Stalin Era*, p. 51)

Also, "The equality of races and nations is one of the most important elements of the moral strength and might of the Soviet state. Soviet anthropology develops the one correct concept, that all the races of mankind are biologically equal. The genuinely materialist conception of the origin of man and of races serves the struggle against racism, against all idealist, mystic conceptions of man, his past, present and future." (Mikhail Nesturkh (Soviet anthropologist), *The Origin of Man*, p. 327)

² "**Nationhood as we know it will be obliterated**, all states will recognize a single global authority. National sovereignty wasn't such a good idea after all." - Strobe Talbott, U.S. Deputy Secretary of State, Clinton Administration [emphasis mine]

³ "It is simply not feasible for sovereignty to be exercised unilaterally by individual nation-states, however powerful." - Maurice Strong, co-chairman UN Commission on Global Governance. Strobe and Strong quoted in <https://americanpolicy.org/2002/03/29/the-uns-charter-for-global-democracy-the-final-solution-for-american-independence/> by Tom DeWeese

"Little by little **I will drive them out** from before you, until you have increased, and you inherit the land." (Exodus 23:30. Cf Zechariah 4:10)

Notice that the book of Revelation reveals that even in the eternal Kingdom there will be spirit nations. This indicates that having nations in the world today is training for the Kingdom of God – being part of a nation shows that there will be variety and various components of His Kingdom.

"The **nations** of them which are saved shall walk in the light of it (the new Jerusalem): and the kings of the earth bring the glory ... of the nations into it." (Revelation 21:24-26) [ie there will be diverse spirit nations even in God's eternal Kingdom]

There are many Scriptures extolling the virtue of borders and walls between God's people and others.⁴

"He built fortified cities in Judah, for the land had rest. He had no war in those years, for the LORD gave him peace.

And he said to Judah, "Let us build these cities and **surround them with walls and towers, gates and bars. The land is still ours**, because we have sought the LORD our God. We have sought him, and he has given us peace on every side." So they built and prospered." (II Chronicles 14:6-7)

So, from the above we can see that God's Word promotes human diversity which is guarded by borders – for borders are essential to protect one's national identity, unity and thus human physical and cultural diversity. But today's Christianity has so absorbed the pressures from universities, the media and social Marxism, that it has largely become politically correct while not even realising it. This goes for both the older generation (generally in denial of this) and especially the younger generation. For the latter grow up within today's Left-Liberal cultural environment and are not aware of what is happening to them - that they are being absorbed into it. In other words, while they still observe basic Biblical commands such as the Sabbath, they have been taken over by the world in many other respects.

Ethnic Identity and Nationalism Approved in the Bible

In contrast to the Communists and Globalists, God is clearly the author of ethno-nationalism. Not in the crude and extreme sense. But with regard to maintaining and celebrating physical and cultural diversity.

This article argues that the Bible does contain significant ethno-nationalist elements, particularly when read in its ancient Near Eastern context. There certainly appears to be more emphasis on national identity that one may realise given the impacts of modern Globalisation and related philosophies.

⁴ For example: Gen 23:17; 47:21; Ex 16:35; 34:24; Num 20:17; 21:22; 35:27; Josh 11:2; 13:2; II Kings 18:8; I Chron 5:16; 7:29; Ps 147:14; Prov 2:28; Is 15:8; 60:18; Jer 15:13; Mic 5:6; Matt 4:13 etc

Preference for Israel in both Testaments

The Old Testament / Hebrew Bible explicitly identifies Israel as God's chosen people (Deuteronomy 7:6–8, 14:2; Amos 3:2; Isaiah 41:8–9, etc.). The language of election speaks for itself: "You only have I known of all the families of the earth" (Amos 3:2). The promises of land are linked to a genetically definable lineage from Abraham, Isaac, and Jacob, and the covenant at Sinai is established with the physical descendants of Israel.

Numerous laws support an ethnic boundary: endogamy is promoted (Deuteronomy 7:3–4; Ezra 9–10; Nehemiah 13). In addition we can readily see where various discuss the displacement of Canaanite nations (Deuteronomy 20:16–18; Joshua 6–12).

Further, have a look at the prophetic restoration prophecies which overwhelmingly focus on the regathering of Israel/Judah to their land under a Davidic king (ie the Messiah) (Isaiah 49:22–23; 60:10–14; Zechariah 14).

In the New Testament, the ethnic importance of Israel to God does not go away. Christ said that He was sent "to the lost sheep of the house of Israel" (Matthew 10:6, 15:24). Then we have the statement that the twelve disciples are designated to judge the twelve tribes (Matthew 19:28; Luke 22:30).

The Apostle Paul himself continues to refer to ethnic Israel as having advantages (Romans 3:1–2, 9:4–5, 11:28–29) and he anticipates a future large-scale restoration of ethnic Israel (Romans 11:25–26).

The Book of Revelation depicts 144,000 sealed from the various tribes of Israel in Revelation 7 (assuming that this refers to physical rather than spiritual Israelites) prior to the appearance of the multitude from every nation (apparently gentile nations). Yet when it comes to salvation, the "neither is Jew nor Greek" (Galatians 3:28; Acts 10–11; Ephesians 2:11–22) and redefines the people of God, allowing gentile believers to be grafted into Israel's olive tree (Romans 11).

Oracles against specifically named "nations" (goyim/ethnē)

This is clear: the prophecies against the nations occupy entire sections (Isaiah 13–23; Jeremiah 46–51; Ezekiel 25–32; Amos 1–2; etc.). The nations are frequently depicted as adversaries of both God and Israel (Psalms 2; 46; 83; Joel 3; Zechariah 14).

He names the nations and knows them. There is no denying that He developed and loves all the races and nations of mankind and only wants the best for them. If only they would repent.

End-time prophecy scenes often show the nations assembled against Jerusalem, who are defeated by God (Zechariah 14:3; cf. Revelation 19–20).

In the prophetic visions where nations flow to Zion, they arrive as subordinate to God and Israel, offering tribute to God while Israel remains the leading people including the priesthood (Isaiah 2:2–4; 60–62; Micah 4; Zechariah 8:20–23).

Nevertheless, Abraham is blessed to serve as a blessing to all families of the earth (Genesis 12:3). And there are Naaman, the Ninevites (see Jonah), and Gentiles in Jesus' ministry who are saved without being ethnic Israelites.

Notice that in Isaiah 19:23–25 Egypt is prophesied to be "my people" and Assyria as "the work of my hands" alongside Israel "my inheritance." The Apostle Paul advises us that the gospel is for "Jew first and also Greek" (Romans 1:16).

God, Israel and the Nations

The Bible is distinctly focused on Israel throughout the majority of its entirety. It consistently emphasises one ethnic lineage, connects land and covenant to that lineage, and depicts neighboring nations as foes who will ultimately submit to the God of Israel and even to Israel itself.

Contemporary readers, particularly in the West, often minimize or spiritualize these aspects due to their conflict with post-Enlightenment universalist and egalitarian principles. However, within the ancient context, this particularism is more striking than unexpected—most ancient national literatures exhibited ethnocentrism. Thus, when considered on its own terms and without excessive allegorization, the Bible is considerably more ethno-nationalist than is typically recognized in mainstream Christian or Jewish teachings today. While the universalist themes are indeed present, they are generally presented as nations being integrated into, or subordinated to, the narrative of Israel rather than as a dissolution of Israel's uniqueness.

The Philosophy of Nationhood

It is abundantly obvious: God has developed the nations for His purpose and glory. Therefore He is the author of national consciousness/nativism and subsequently all nations and peoples have a right to national independence and self-determination within the bounds of His Laws and Ways.

Isn't that pure common sense? If He, in the Bible, as listed in Genesis 10 and the dozens of oracles against specific, named nations shows us that there are different nations due to His will, then He is the author of true nationhood or nationalism (ie patriotism or national pride). He is not a globalist or Marxist but the opposite – the producer and protector of nations and nationhood. Rather, it is Satan and his agents who wish to obliterate the nations and their differences.

Therefore, upon study of the concept of nations, how they are formed, their purposes and the part they play in prophecy, we must conduct a comprehensive Biblical study. This is how one might determine God's position on the subject – there is simply no other way of doing so. Reliance on this world's educational system and media to come to a determination on how the world works or should work ethnically, is not a wise choice. After all, the philosophy espoused by the world is not of God.

First of all, let us understand that it is He Who developed the nations which are listed in Genesis 10 which is an affirmation for national groups. And it is He Who divided up the nations at Babel and assigned them languages to ensure their survival as a distinct national 'species' (Gen 11). As a result of the confusing of the languages they could not understand each other they, work

together or form an amalgam – their uniqueness was therefore preserved in a way ordained by God Himself.

This led to their dispersal across the world and the maintenance of their identities to a large degree.

Thus the nation is us – the nation-state is us – we comprise it because God set it up that way. Thus the Bible extols the value of ethno-nationalism if it behaves in a Godly many and is not expansionist.

Take a look at the scores of times the word *nation* is used or the names of nations mentioned in the Bible. Then read through the list of nations in Genesis 10. Is it not apparent that God authored the concept of nations and all their diversity, complexity and capacity? God authored this and it is not up to us to question Him or to superimpose globalist or Marxist concepts upon the Bible.

Therefore, all Scriptures pertaining to nations are positive affirmations of nationhood or nationalism – in particular Genesis chapter 10.

Another way of putting it is that the world should enjoy polycentric nationalism/patriotism – in effect this is a concept which espouses that all nations appreciate each other and understand that we all have a contribution to make to the world culturally and so on. They all have a right to exist because God has deemed it so.

It is self-evident that ethnic standardisation that is expressed through one's bloodline, culture, language, social customs and such like is a result of Godly implant into the human mind. He has made it so that people yearn for distinctiveness and identity. This is normal; this is natural; this is Godly – provided one does not venture into the extreme aspects of nationalism.

Nationalism and ethnic identity provide one with a haven from internationalism and globalisation. Having a global outlook and to trade with each other is also good as is appreciating mankind's wonderful diversity. But today's globalisation emanating from the 1968 revolutionaries, Trotskyites, Fabians, United Nations and other powerful movements and organisations counters the will of God. Their globalist efforts are evil and represent the other extreme to ultra-nationalism – the amalgam of mankind.

God is not an extremist and neither should we be.

However, nations are contrived naturally and constituted according to His will of which there is nothing in Scripture including the New Testament that negates that. Again, it is self-evident that the nations that He developed from the forefathers of Genesis 10 have an inherent right to nationhood.

He freed them from the globalisation attempts recorded in Genesis 11 and the dangers inherent in the tendencies to amalgamate and the eventual elimination of all human diversity. The danger is also for one nation to attack and occupy the territories of nations He has ordained territory for.

Rather, a world system of respect for other nations and their cultures via a framework of law for this purpose should be established – and in fact will be – under the Messiah.

The process of separating out the nations to preserve their distinctiveness actually commences during the Day of the Lord, leading into the final intervention and world domination by the Messiah where His system will be fulfilled and finalised:

“I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up: **they shall every man turn to his own people, and flee every one into his own land.**” (Isaiah 13:12-14)

“He made many to fall, yea, one fell upon another: and they said, Arise, **and let us go again to our own people, and to the land of our nativity**, from the oppressing sword.” (Jeremiah 46:16)

“Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword **they shall turn every one to his people, and they shall flee every one to his own land.**” (Jeremiah 50:16)

“We would have healed Babylon, but she is not healed: forsake her, and **let us go every one into his own country**: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.” (Jeremiah 51:9)

It cannot be any clearer.

Gentile Nations offered Salvation!

This needs to be understood by both Israelite and gentile: it is evident from the Scriptures that the gentiles are not ignored or unwanted – He has a plan for them too and we find this mentioned in Genesis 12:3

“Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you.

And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**” (Genesis 12:1-3; cf Isaiah 41:8-9; 51:2).⁵

⁵ “In the future, “all the families of the earth will be blessed in Abraham.” In Gen 18:18, 22:18, and 26:5, the term *gōyim* is used. But here, the LORD uses the term ... (*mišpāhot*, “families”). These families are subunits who make up the nations. According to Gen 10:32, the genealogy given in that chapter details “the families of the sons of Noah.” The LORD affirms here to Abraham that those listed in Genesis 10 are the very ones who would receive blessing in him.” (Kenneth Essex, “The Abrahamic Covenant,” *The Master’s Seminary Journal*, Vol. 10, No. 2 (Fall), p. 198). In footnote 30 he states “the term “families” is synonymous with “nations” here.”

These families or nations that would be blessed are mentioned and listed just two chapters previously in Genesis 10 – 70 names are listed in that chapter representing the grandsons and great-grandsons etc of Noah. So what this shows is that these different nations will be preserved or still be extant to approximate their original type per Genesis 10 even into the Millennium. Through the massive worldwide upheavels of the Great Tribulation and Day of the Lord these various peoples will survive and be rescued from utter destruction (Matthew 24:22). This is laid out in the article *Feast of the Nations*.

So, God having developed all these different nations, wants to preserve them for His honour and glory – to demonstrate His creative capacity – and the different gifts and talents He has granted to all peoples.

Thus true nationalism/patriotism is of God – not extreme nationalism on the one hand nor globalization on the other. It is God Who has developed or brought about the nations and thus He will ultimately see to it that their diverse characteristics continue.

From the prophecies we read in this study plus the study on *The Judging of the Nations*, I set out to prove that the Millennial rule of the Messiah will be a time that He tests and tries the various nations listed in Genesis 10. It is not just the individual's love He is seeking – but also all the nations.

Although individuals, families, clans, tribes and sub-nations constitute nations, it is the collective nation that He is addressing and working with (in addition to individuals). In other words, all individuals have a national or collective or 'corporate' responsibility for righteous acts. They must work together as a community or society, united in purpose: an order or system of God, King, Princes, country/nation, tribe, family, individual – it is clear from the Scriptures that God works with nations as a collective or community. This takes cooperation, effort, outgoing concern for others which in turn builds character.

It is thus rather obvious that God is not advocating “the triumph of the individual” or the “selfish gene theory” of the Left. His way is utterly different to man's and has chosen to work through and with nations. Neither does the Almighty want collectivism, but rather communitarianism and national identities maintained and enhanced.

It is also evident that He is coming to judge the nations. Any negative attributes must be eschewed collectively; any good attributes must be maintained and enhanced. Everyone within a nation has a responsibility to work together with others toward that outcome. This starts with the individual and gravitates through families, clans, tribes, sub-nations until a national collective righteous behaviour and attitude is expressed.

Many or most people who have an understanding of God's overall plan that is outlined in the Biblical holy days are cognisant that the Feast of Tabernacles (also known as Sukkoth, Booths and Ingathering) portrays the future Millennial reign of the Messiah over the entire earth.

It is a festival that also looks back at the Sinai wanderings where God's presence was so real – His presence in the cloud by day and pillar of fire at night. Their clothes and shoes did not wear out and the Israelites dwelt in temporary abodes.

The Covenant was made, laws introduced, and righteous judgment was enforced.

Bible students are aware that this particular Feast also has historic reference; spiritual teaching of our temporal nature; Christ's central role in salvation; and various other typologies. None of these will be explored in much detail in this study.

It also portrays the future great 'harvest' of mankind – the bringing of all peoples under His reign and care. Israel is to be the instrument in doing so. The conversion of the gentile nations during the 1,000 years of the Messiah's reign which was taught in some churches but taught in only a minor way – is nigh.

For the nations are currently under the sway of Satan (Matthew 4:8-9; II Corinthians 4:4; Matthew 13:5; Is 25:6-7). As such they need to be brought under the helm of God via the Messiah and his instrument, Israel.⁶

“It is remarkable how many allusions to this feast [Tabernacles/Ingathering] occur in the writings of the prophets, as if its types were the goal of all their desire” (writes Alfred Edersheim, *The Temple: Its Ministry and Services*, p. 215, footnote 1)

“In the great messianic future, many nations “will be joined with the LORD” (v.11) or “will join themselves to the Lord” (the Hebrew can be rendered either way). Such an **ingathering of the nations to the Lord** echoes the promise in the Abrahamic covenant: “All people on earth will be blessed through you” (Gen 12:3; cf. 18:18 and 22:18; see also Isa 2:2-4; 60:3; Zech 8:20-23). The result is that they too will become the people of God” (Kenneth Barker, *Zechariah, Expositor's Bible Commentary, Vol. 7: Daniel and the Minor Prophets*, p. 619) [emphasis mine]⁷

⁶ **“The transformation of the initial state of the earth into complex human societies is not part of the fall, but rather the legitimate creational mandate of humanity.** Creation was never meant to be static, but was intended by God from the beginning to be developmental, moving toward a goal.” (Richard Middleton, “A New Heaven and a New Earth: The case for a holistic reading of the Biblical Story of Redemption,” *Journal for Christian Theological Research*, Vol. 11, p. 76)

“It is sometimes shocking for readers of the Bible to realize that the initial purpose and *raison d'être* of humanity is never explicitly portrayed in Scripture as the worship of God the distinctive way humans worship or render service to the Creator is by the development of culture through interaction with our earthly environment (in a manner that glorifies God)” (ibid, p. 81)

In a footnote he adds: ““Worship” in the narrow sense may be understood as part of human cultural activity. Second, we should not reduce human worship/service of God to verbal, emotionally charged expressions of praise (which is what we usually mean by the term). Note that Paul in Romans 12:1-2 borrows language of sacrifice and liturgy from Israel's cult in order to describe full-orbed bodily obedience (which, he says, is our true worship). This is the Bible's typical emphasis.” (ibid) [emphasis mine]

⁷ “God calls Abraham out from the now diversified human race (described as the nations or the families of the earth) to be a new agent or helper, precisely to impact the human race, the original agent. While God promises Abraham a large family—indeed a nation—with its own land, neither of these is the ultimate purpose for which Abraham has been called. In five texts in Genesis (starting with 12:1-3), **God tells Abraham, Isaac and Jacob that their purpose (including that of their descendants) is to mediate blessing to the human race—as if this new family will be God's priests in the world.**” In a footnote he adds “This is stated to Abraham in Genesis 12:1-3, 18:17-18, 22:17-18, to Isaac in Genesis 26:4-5, and to Jacob in Genesis 28:14.” (Richard Middleton, “A New Heaven and a New Earth: The case for a holistic reading of the Biblical Story of Redemption,” *Journal for Christian Theological Research*, Vol. 11, p. 82) “... we find a re-articulation of the Abrahamic calling, applied to the entire nation in Exodus 19:3-6” (ibid, p. 83) [emphasis mine]

“The Messiah was the promised one who would embody in his own person the identity and mission of Israel, as their representative, King, leader and Savior. Through the Messiah as his anointed agent, YHWH, the God of Israel, would bring about all he intended for Israel. But what was that mission of Israel? Nothing less than to be “a light to the nations,” the means of bringing redemptive blessings to the nations of the world, as originally promised in the title deeds of the covenant with Abraham. For the God of Israel is also the Creator God of all the world.

“Through the Messiah, therefore, the God of Israel would also bring about all he intended for the nations. **The eschatological redemption and restoration of Israel would issue in the ingathering of the nations**” (Christopher Wright, *The Mission of God*, p. 31) [emphasis mine]

“If revelation is to recommence in the millennial kingdom, converted Israel must head humanity. Jews and Gentiles stand on an equal footing, as both alike needing mercy; but as regards God's instrumentalities for establishing His kingdom on earth, Israel is His chosen people. The Israelite priest-kings on earth ... Earthly and heavenly glories shall be united in the twofold election. Elect Israel in the flesh shall stand at the head of the earthly; the elect spiritual church, the Bride, in the heavenly. These elections are not merely for the good of the elect, but for whom they minister. The heavenly Church is elected, not merely to salvation, but to rule in love, and minister blessings over the earth, as king-priests” (Faussett & Brown, *The Revelation of St. John the Divine. A Commentary, Critical and Explanatory, on the Old and New Testaments*, p. 722) [emphasis mine]

It will take time to bring all the nations to heel. Recall that the House of Israel would already have been severely dealt with in the Tribulation and liberated at the Second Exodus.

But then it will be the time for the nations to be brought into the fold although that will take some time.

Given Israel's Millennial role referred to above, it should be noted that Israel is special to God (refer to the Bible study *Israel. The Apple of God's Eye*) and it is they whom He is working with at the present time, even though His people are not listening. Regardless of their turning toward error, apostasy and sin, He is nevertheless faithful to the Abrahamic promises.

However, a time is coming that the angelic forces under Michael will probably be withdrawn, allowing Israel to be punished and forced into repentance. Perhaps these forces are gradually being withdrawn at the present time as some speculate, as the Israelitish nations descend into decadence.

As such Israel continues to await a future redemption:

“Most of the themes in Isaiah 24-27 are found throughout the entire book: the judgment of the nations, the restoration of Israel, the rule of the Lord in Jerusalem ... these eschatological themes are concentrated in Isaiah 24-27 ... He has promised that ... the sinful nation, after its conversion, will eventually prosper and become the center of universal worship. The “new world order” has been introduced: God is King. He must punish sinners and bless the faithful.”

(Neil Skjoldal, "The Function of Isaiah 24-27," *Journal of the Evangelical Society*, Vol. 36, No. 2, pp. 171-72)

But what of the gentile peoples? Does not God have a salvation plan for them?

Their national salvation is a time that the prophets eagerly looked forward to. The New Testament also proclaims this Good News – salvation is being extended to incorporate all peoples that bend the knee to Him.

The Messianic Age, also known as the *Age to Come*, is central to the Gospel – there is much more said about this topic in Scripture than we sometimes realise.

This is when the Messiah is victorious over the forces of evil (see Psalms 45:3-6; 110:5-6; Isaiah 9:3-5; 42:13; 50:17-19; Daniel 2:37-44; Zechariah 14:9); and he establishes His Kingdom across the entire world (Psalms 2:8-9; 72:8-11; Daniel 7:13-14).

The entire world will eventually enjoy prosperity (Psalms 72:3; Isaiah 4:2; Joel 3:18; Amos 9:13-15) and be at one with creation (Isaiah 11:6-9; Isaiah 65:25); He will rule with justice (Psalms 72:2,12-13; Isaiah 9:7; 11:3-5; 32:1, 16; Jeremiah 23:5-6; 33:15-16); His spirit will be poured out upon the whole world (Isaiah 11:2; 32:15; 44:3; 59:21; Ezekiel 36:27; Joel 2:28-29) Israelite and gentile alike.

This is turn will result in peace unfurled across the whole world gradually, but will take some time to be achieved (Isaiah 2:4; 32:17-18; 65:20-23; Jeremiah 23:5-6; 33:15-16; Ezekiel 34:25-29; Micah 4:3-4; Zechariah 9:9-10).

And the gentile nations will repent with assistance from Israel (itself repentant). To do this they must be 'grafted' into Israel metaphorically so that they become spiritual Israelites (Romans 11:11-24; Ephesians 2:11-13).

Millennial Disputes between Nations

Even during the Millennium, according to the *Holman Christian Standard Bible*:

"He will settle disputes among the nations and provide arbitration for many peoples. They will turn their swords into plows and their spears into pruning knives. Nations will not take up the sword against other nations, and they will never again train for war." (Isaiah 2:4, *Holman Christian Standard Bible*)
[emphasis mine]

So, during His reign there will be disputes between nations that He will resolve without the need for the fruits of the flesh to come to the fore such as bitterness, slander or the need for war to settle disputes. Whether these issues occur only during the first part of His reign or throughout His reign, on a diminishing basis, is unknown.

Also, what the cause of friction between nations even during His reign is open to question. Perhaps there are trading issues; or jealousies; misunderstandings; or even border disputes. Whatever the cause, the Messiah and His representatives will attend to it and teach the nations how to settle all this in peace in comparison to the 6,000 years of wars and confrontations under Satan's rule.

As we understand, all nations and peoples will be offered salvation by being grafted spiritually into Israel (Romans 11:11-31) and are equal before the Law – but that does not translate into sameness (Colossians 3:11, 28). For the new community of believers composing both Israelites and Gentiles maintain their genetic and social identities – they do not disappear or get consumed into a single amalgam or blob without national expression per that espoused by the Communists, globalists and 1968 revolutionaries.

Consider this: what we lost when God calls us is not whether we are male or female; or this or that ethnic group. What we lose as a Christian is sinfulness and separation from God – we come together as a community in cooperation to reach all peoples with the Gospel message. But we don't lose our identities ethnically, racially or whether one is male or female.

As I have written in other studies, during the Millennium, all the various races, peoples and nations will maintain their distinct identities. **The Bible nowhere expresses a 'one world race' concept; nor a 'brotherhood of man'; or 'humanity' et al. It speaks instead of "all the nations" (Genesis 22:18; 26:4; Zephaniah 12:3) and "all the families of the earth" (Genesis 12:3; 28:14; Amos 3:2).** So it will be during the golden age of the Messiah!

Some authors and scholars still understand this concept, though few nowadays. One work extolling this viewpoint is *Old Testament Ethics for the People of God* by Christopher J. H. Wright:

“... we can see that ethnic and cultural diversity is part of God's creative intention for humanity from the eschatological vision of redeemed humanity in the new creation. The inhabitants of the new creation are not portrayed as a homogenized mass or as a single global structure.” (p. 215)

“... this eschatological unity in the worship of God will not mean the dissolving of diverse national identities. Rather, the glory of the future reign of God will be the influx of the rich variety of all peoples.” (p. 251)

That is exactly what the Scriptures state:

“And to him was given dominion and glory and a kingdom, that **all peoples, nations, and languages should serve him**; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.” (Daniel 7:14)

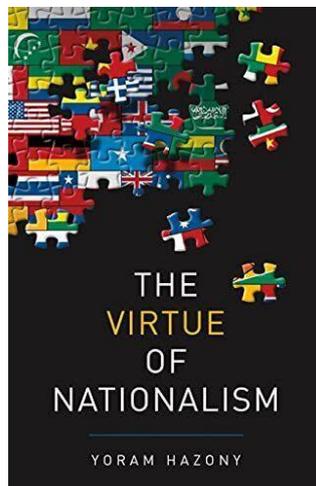
As a collective, individual nations must work together to learn His way of peace and subject themselves to the Divine will – or pay the consequences. After all, He died for all peoples and individuals to bring them to salvation.

“And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, **and by your blood you ransomed people for God from every tribe and language and people and nation**” (Revelation 5:9)

“After this I looked, and behold, a great multitude that no one could number, **from every nation, from all tribes and peoples and languages**, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands” (Revelation 7:9)

The community of the Church, Israel and the nations come together in the Kingdom during the Messianic Age.

“Some allege that the Millennial Kingdom cannot be a spiritual one if it is earthly. But ‘earthly’ and ‘spiritual’ are not necessarily mutually exclusive. If the two concepts were incompatible, Christians today could not be expected to live spiritual lives in earthly bodies. During the millennium, God will join the spiritual and the earthly in a full display of His glory on this earth. The earthly kingdom will manifest the highest standards of spirituality.” (Charles Ryrie, *Basic Theology*, p. 510)



How? – the Church and Israel are to be a blessing to the Gentiles (Genesis 18:18; Galatians 3:8) – indeed during the Millennium the Church saints will rule with Christ. But the nations will flow to the Israelite saints - who are also God’s holy ones – to worship the true God and to offer Israel their wealth (Isaiah 60).

A Commentary, Critical and Explanatory, on the Old and New Testaments explains:

“If revelation is to recommence in the millennial kingdom, converted Israel must stand at the head of humanity. In a religious point of view, Jews and Gentiles stand on an equal footing as both alike needing mercy; but **as regards God’s instrumentalities for bringing about His kingdom on earth, Israel is His chosen people for executing His plans.**” (*The Revelation of St. John the Divine, A Commentary, Critical and Explanatory, on the Old and New Testaments* by Faussett & Brown) [emphasis mine]

Not only are Christians saints (I Corinthians 1:2; Jude 1:3 etc) but so is Israel (Exodus 19:6; Deuteronomy 14:2; 33:2-3; Psalms 118:14; II Chronicles 6:41; Is 43:21).

Final Remarks

I am hopeful that this discussion goes some way to alleviating the political correctness that has crept into the Church – a fear of nationalism, the Abrahamic promises and nationhood.

For the Church has been impacted upon by the Left-leaning educational system, media, various think-tanks, political correctness and the ongoing cultural war stemming from the 1968 uprisings against Western civilization.

To help those struggling with the concept, I recommend a read of Yoram Hazony's *The Virtue of Nationalism*. Basic Books, New York, NY, 2018.

Some quotes from the book:

“... the presence of the Bible at the heart of this [Western] civilization has ensured that the idea of the self-determining, independent nation would be revived time and again.” (p. 17)

“... strong institutions are established where the individuals involved identify the interests and the aims of the institution as their own.” (p. 63)

“Christianity had the Hebrew Bible, with its vision of the justice of a world of independent nations. This vision never ceased to cause trouble for the idea of a universal Catholic empire, even if many Christian thinkers were hesitant to embrace the Old Testament too closely...

“The Scottish national covenants ... modelled on the Jewish [ie Israel's] national covenants of the Bible, were similarly motivated. The self-image of these Protestant peoples as rightfully independent in the face of imperial opposition was often explicitly modelled on biblical Israel's effort to wrest its national and religious freedom from the dictates of Egyptian and Babylonian universal empire.” (pp. 22-23)

And

“the idea [is] that a ruler must serve as the protector of his people ...” (p. 25)

My comment: Weak institutions come from cronyism, nepotism, favouritism, filling a job for power or money and not for God and His people. When the people are not permitted to contribute or get involved, because the leader gives opportunities to sycophants, it is weak and will not grow or last.

Ethno-nationalism – where nations and peoples maintain their identities and cultures, while respecting and cooperating with other nations - is the best system possible. Globalisation is the antithesis of prosperity and peace.

Contrast to the coming Messiah: while He will have a global government, all the nations and peoples will maintain their identities, forming a multi-cultural world instead of a mono-cultural world that the globalists are attempting.

“The fact that they [patriots] are fighting for the benefit of their people is enough for them to be willing to throw their lives into the balance for the sake of a collective such as a tribe or a nation, **stirring up an ardor in their breasts that moves them to acts of bravery and self-sacrifice that no intimidation or promise of pay could elicit.**” (p. 63)

“**His loyalty to the nation and the fierce desire to maintain its integrity moves the individual to continue to fight in the wars decided upon by the national government, and to obey its laws and to pay it taxes all the while hoping that better leaders and policies will be forthcoming sooner or later.**” (p. 80)

For further information on the concept of nationhood, refer to the articles *A Defense of Ethno-Nationalism* and *The Case for Nations* listed in the Bibliography below.

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The Sanctity of Nationhood in the Bible

**Craig M. White
GPO Box 864
Sydney
Australia 2001**

