THE TRUE ISRAEL OF GOD – By Daniel J. Musokwa

Preface

In March 2014 Tanzanian minister **Daniel J. Musokwa** posted a ten-part open letter entitled *"The True Israel of God."* He contends that the covenant designation "Israel" is no longer tethered to ethnicity but is fulfilled in **all who belong to Christ**. The articles are pastoral yet provocative, moving from Old-Testament foreshadowing to New-Testament reality. Below is a single, fully developed essay that tracks Musokwa's flow, amplifying each instalment with the Scriptures and logic he employs.

---

1 Shadows and Mirrors (Part 1)

Musokwa begins with Paul's declaration that the Law was a **"mirror"** revealing sin (Romans 7:13). Israel's national calling, like its rites, was *typological*—a "shadow" whose substance is found only in Christ (Colossians 2:17). Therefore even the label "My people" points forward to a Messiah-formed community composed of both Jews and Gentiles.everincreasinggrace.blogspot.com

> *"For the law having **a shadow of good things to come** … can never … make the comers thereunto perfect."*
> *— Hebrews 10 : 1*

Musokwa is careful: this is not "replacement theology"; it is **fulfilment**. God has extended, not revoked, His covenant family.

---

2 A Birth-Right Reclaimed (Part 2)

Why, Musokwa asks, has much of the church "surrendered her birth-right" and treated ethnic Israel as still God's exclusive people? everincreasinggrace.blogspot.com
He reheats Paul's olive-tree metaphor (Romans 11) to show that Israel's *unbelief*, not lineage, is what broke natural branches off; faith alone grafts any branch back in.

> *"And if some of the branches be broken off, … thou standest by **faith**." — Romans 11 : 17–20*

Thus the "church"—believing Jew *plus* believing Gentile—**is** "the Israel of God" (Galatians 6:16). Any doctrine that restores ethnic privilege "after the cross" ignores Paul's warning.

---

3 The Olive Tree and "So All Israel" (Part 3)

Musokwa lingers on Romans 11 : 26. The Greek *houtōs* ("so/in this way") ties Israel's future salvation to the preceding conditional clause: **"if they abide not still in unbelief."** Therefore "all Israel" will be saved **only** through repentance and faith in Christ. There is "no preferential treatment" for DNA Jews under the New Covenant.everincreasinggrace.blogspot.com

Paul's lament for his kinsmen (Romans 9 : 1-5) makes sense precisely because salvation is *not* automatic.

4 Children of the Promise, Not of the Flesh (Part 4)

Romans 9 : 6-8 is decisive: *"They are not all Israel, which are of Israel."* Lineage counts for nothing; the "children of the **promise**" are reckoned for the seed. Paul identifies the promise as the **Holy Spirit** (Galatians 3 : 14), and declares, *"as many as are led by the Spirit of God, they are the sons of God"* (Romans 8 : 14).

Consequently, unbelieving Jews—still "led by the law" rather than the Spirit—cannot claim New-Covenant sonship.everincreasinggrace.blogspot.com

---

5 Colossians 3 and the Death of Ethnic Privilege (Part 5)

Part 5 turns to Colossians 3. Here Paul greets *Gentile* believers as **"God's chosen people, holy and dearly loved."** In Christ, "there is neither Greek nor Jew … but Christ is all, and in all." Any lingering distinction elevating Jews above Gentiles is "foolish and reckless," Musokwa argues, for the New Covenant admits *both* solely on the basis of faith.everincreasinggrace.blogspot.com

---

6 The Rule of the Cross (Part 6)

Musokwa next quotes Galatians 6 : 14-16. Those who "boast only

in the cross" are called **"the Israel of God."** Ephesians 2 reminds Gentiles that they were once "*excluded from the commonwealth of Israel*" but have now been **brought near** by Christ's blood. To retreat to Law-keeping is to vanish "from the radar-screen of grace," for the Law never offered Gentiles salvation—only condemnation.everincreasinggrace.blogspot.com

---

7 "One New Man" (Part 7)

Ephesians 2 : 13-22 becomes Musokwa's centrepiece. Christ abolished the Law—the wall that divided Jew and Gentile—so as to **"create in himself one new man."** The two former peoples now share a single citizenship, household, and corner-stone. Any theology that resurrects the wall ignores the cross and leaves hearts "veiled" by Old-Testament blindness (2 Corinthians 3 : 14-15).everincreasinggrace.blogspot.com

---

8 Two Jerusalems (Part 8)

Psalm 122's call to "pray for the peace of Jerusalem," Musokwa insists, must be read through the lens of Hebrews 12: we "are come … **to the heavenly Jerusalem … the church of the firstborn**." The physical city was a shadow; the *church* is the living fulfilment. Love for modern Jerusalem is not forbidden, but it grants no eschatological shortcut: salvation remains "by grace … to everyone who believes" (Romans 10 : 4).everincreasinggrace.blogspot.com

---

9 Hagar vs. Sarah (Part 9)

Galatians 4 is Musokwa's next illustration. Hagar stands for Sinai and "the present Jerusalem," enslaved with her children; Sarah represents "the Jerusalem which is above … **our mother**." Christians therefore pray not only for one Middle-Eastern city but for persecuted believers in **every** city—the true, global Jerusalem. To privilege one geography is to miss Paul's allegory entirely.everincreasinggrace.blogspot.com

---

10 The Promise Guaranteed to All the Seed (Part 10)

The finale gathers Romans 4 : 16, Galatians 3 : 29, and Ephesians 3 : 6. Faith unites Jews and Gentiles as **co-heirs** of Abraham. God's blessing of "those who bless you" now rests on *every* believer, irrespective of ancestry. John 3 : 16—"God so loved **the world**"—shatters any claim that divine love is graduated by ethnic lines.everincreasinggrace.blogspot.com

---

Theological Implications

Implication	Scriptural Grounding
No Dual-Covenant Salvation	Acts 17 : 30-31; Romans 10 : 9-13
Unity Over Ethnicity	Ephesians 2 : 14-16; Galatians 3 : 28
Cautious Geopolitics	John 18 : 36; 1 Peter 2 : 11
Evangelistic Mandate to Jews & Gentiles	Romans 10 : 1; Matthew 28 : 19

Conclusion

Daniel J. Musokwa's series is a clarion call: **in Christ, Israel's story reaches its climax.** The Law's types give way to Spirit-wrought reality; national borders dissolve into a trans-ethnic people whose citizenship is in heaven. Far from belittling Abraham's line, this fulfilment *magnifies* the promise, extending it to "every kindred, and tongue, and people, and nation" (Revelation 5 : 9). The church, therefore, must:

1. **Lay aside ethnic triumphalism** and boast only in the cross.
2. **Proclaim one gospel to all**, including the physical descendants of Abraham.
3. **Pray for the global Jerusalem**—the persecuted body of Christ around the world.

By embracing its identity as **"the Israel of God,"** the New-Covenant church steps into its full inheritance and displays God's ever-increasing grace to the nations.