

“IN THEE SHALL ALL THE NATIONS OF THE EARTH BE BLESSED”.

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INTRODUCTION.

This title passage from Genesis chapter twelve is taken different ways by different people and groups. This paper is written specifically to examine the prevailing view held by British Israelites, most “Identity” believers and virtually every denomination which believes that the phrases, “*All the nations of the earth*” and “*all the families of the earth*” means every person of every race.

The first occurrence is found in Genesis 12:1-3 and is about the call of Abram and the covenant God made with him.

Gen 12:1 (KJV) “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: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 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 22:17-18 “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

A person without any Biblical knowledge might well ask why God would have to take Abram out of his country in order to bless those left behind. There were other people in that land to which Abram was to go to so what was the difference if all the nations of the earth were to be blessed? They may well ask also how those cursed could be part of those to be blessed! This of course is a simplistic question because Israelites themselves are blessed or cursed, according to their obedience and separation. Then we read:

Genesis 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the (this) earth be blessed.

This is the verse that is seldom quoted because it shows that Abraham (from this time Abram’s name) would have possession of these countries to which Abraham was told to go. The nations and peoples already there would be dispossessed or killed off, so they were not the ones who would be blessed. Abraham’s seed would be blessed in this (land) possession and this land factor features through the Bible. Later on this covenant was confirmed to Abraham’s offspring Isaac and Jacob (Israel). As it contains a defined land covenant, it cannot support the religious view that the blessing is “salvation” to all of every race. We will come to look at whether or not the land possession part of the covenant has been fulfilled, further on in this paper.

THE POPULAR VIEWS.

1. This passage is taken by Zionists and most adherents to Judaism to mean that “the Jews” are to be particularly protected by God, and that through this blessing they are designed to bless all other peoples by their control over them.
2. Judeo-Christian churches claim that this passage means that “Christians” are to be so protected, and that “The Church” now represents that great nation, because it is made up of “believers” in Jesus Christ. Thus to them this “blessing” is available to all of every race. At the same time they claim that “The Jews” have a place as “racial Israelites” whereas “the Church” means “spiritual Israelites”, and that somehow both have the same destiny. In the Churches’ view, the land promised to Abraham does not feature other than to “The Jews”, and otherwise the Promised Land is given the meaning of “salvation” for all other races.
3. Others believe that this promise to Abram concerns only the literal physical descendants of Abram, and that the phrase, “*families of the earth*” and “*nations of the earth*” refers to those families only who descend from Abram, and that this is winnowed down to the seed of Isaac.

4. Still others believe that this passage concerns God's justice that is to be returned to earth through this promise to Abram.
5. There are those who believe that "*shall all the nations of the earth be blessed*" applies only after the restoration of Israel, that is, in the time of the Kingdom.

Any suggestion of selection (election) by the Divine Potter on a genetic basis is unpopular, but it cannot easily be denied that "race" first, and then "belief" must come into the picture somewhere when we read through the Bible. Some try to get over this by saying that one race is the vehicle whereby all the races become as one through this "blessing" promise to Abram (who later became known as Abraham). But it will not take us long to see that this "melting pot" view cannot have any Biblical backing.

This is contingent upon other beliefs, such as whether or not all men descended from Adam, and whether of not there is a "chosen race". The first may be the popular belief, but the fact of a "chosen race" features right through the Bible. Being so, the issue becomes a matter of belief within the chosen race, who over time, have become many peoples and nations.

THE TWELVE GATES.

The fact of each Israelite tribe continuing as separate identities continues in the Bible right up to the time of the New Jerusalem. This is not a Judeo-Christian church acceptance.

Rev 21:10 "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel".

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Whether or not we believe this "twelve tribes" limitation determines how we interpret prophecy, what we believe about "race" and how we interpret the phrase, "*And in thee shall all families of the earth be blessed*". Note well here that there is no provision for any other "gate" for any other races!!

Jesus maintains that this tribal restriction continues into the time of the "regeneration". Luke 22:30 tells that this is the time of "My Kingdom".

Matt.19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Thus there is no provision for "The Church" in any multi-racial/belief format at all! There is no provision for the popular belief that "The Jews" are Israelites and that Judeo-Christians are tied to the Jews for their salvation. The "Jews and Gentiles" concept is in reality rather a House of Judah plus the House of Israel concept, thus adding once again to twelve tribes. The Bible does not present a "Tower of Babel" notion that Judeo-Christian churches support. The essential determinant is between seeing all races as being one as Nimrod promoted, and seeing the separation of races as God does when He separated peoples after the building of the Tower of Babel.

To continue we will have a general look at "race" and "heredity".

RACE.

Separate races are stated as a matter of fact through the Bible, and each race has a progenitor as shown in the format, Gen 36:9, "*And these are the generations of Esau the father of the Edomites*". From that point Edomites are treated biblically as a specific race having "generations". One race cannot change into another race because each has a different progenitor. Thus it cannot change by any belief factor.

Jeremiah 13:23 "Can the Ethiopian change his skin, or the leopard his spots"?

There is no room for prejudice, pre-judgments or pre-positions in this matter. Arguments such as, "*Their blood is the same color under their skin*" mean nothing. Neither does the argument, "*There is only one race and that is the human race*". Any inferences from these claims are totally extra-Biblical!

Racial preferences, racial loyalties, and racial pride are facts of life. But also are such things as medical matters, mental abilities, attitudes, and responses to adversity, facts of life. They vary between races. In these days when we have come to an understanding of racial genes and behavioral genes, we can now see racial separators that indicate that each race has essential differences. The percentage genetic difference may be very small, but it can be identified. These facts support the Biblical picture that “the seed of Abraham” could never be inclusive of other races by any means at all. “Faith” cannot change God’s Law about this. Of Abraham we read:

Gen 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment.

Abraham had the faith to obey the eternal Law of God! That part of the law that “*was added because of transgression*” (Galatians 3:19) does not come into this picture. There is no record that any other race did or would do what Abraham did.

LAWS OF HEREDITY.

The Laws of heredity are things we cannot change by environment and culture. We cannot change a donkey into a pig by involving these factors. We cannot change a Jack Russell dog into an Alsatian by putting both into the same cage. We cannot make a well-bred dog out of a mongrel by teaching him tricks. We cannot make a heavy draft horse into a racehorse by racing him on a racetrack. We cannot make a Mexican into an Anglo-Saxon by making them have the same belief. Today it is dawning that education and environment do not fundamentally alter racial values and behaviour. No amount of plausible but fallacious reasoning can offset the built-in handicap or advantage of ancestry.

There is a saying, “*What goes into the melting pot is what will come out*”, and there is evidence that there is no physical or mental advantage in race mixing. Multiculturalism does not witness to assimilation. Instead we arrive at a situation where increase in the numbers of cultures only increases the number of cultural conflicts. Racial intermarriage is condemned in Scripture, and for Israelites who are found to be in this position, divorce is commanded-(See Ezra and Nehemiah) .

The Bible has a lot to say about hereditary factors. In the New Testament the word “stock” is used.

Acts 13:26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

That Judeo-Christian churches do not accept this limitation will never change it. “Stock” is a generic/racial term.

There is no way whereby we can change bad stock into good stock. Jesus Christ put it this way:

Mat 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Though this verse is primarily in a spiritual context, one does not read far to discover how “trees” in Scripture are used as symbols of races and nations. They are symbols of “stock”. There is no way we can convert a banana tree into an oak tree, even if popular doctrine tries to say this can be done by belief. Jesus prefixed the verse above by saying, “*Do men gather grapes of thorns, or figs of thistles*”? It just cannot be done! Why try any more?

These all are things we need to keep in mind when we consider the meaning of, “all nations” in “*In thee shall all the nations of the earth be blessed*”. Then we have a “blessing” verse we can consider later in, “*In thee shall all the nations of the earth be blessed*”. It is this:

Deut7:14 Thou shalt be blessed above all people:

This then is not about any equal blessing for all other races!

ISRAEL TO DWELL ALONE.

Israel is designed to “dwell alone”! Jacob wrestled with God alone! So we do well to consider some “alone”and “separate” passages in regard to Israel. Racial separation in regard to Israel is enjoined through Scripture.

Nehemiah 9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

2 Cor 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

[Note: An exposition of the latter verse is available from the author at akennedy@xtra.co.nz].

Please note the underlined words below that demonstrate “alone-ness” and “separated-ness” of Israelites.
Numbers 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwelt alone, and shall not be reckoned among the nations.

Deut 33:28 Israel then shall dwelt in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Deut 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Exodus 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

*Isaiah 51:2 Look unto Abraham your father, and unto Sarah that bare you: **for I called him alone**, and blessed him, and increased him.*

1Kings 8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

We have already seen that this separateness on a racial and tribal basis persists unto the New Jerusalem. That Israelites did not follow the design does not change the design. The separation will be there in the City of God. Jesus tells us about Him separating the nations at the appointed time.

Matthew 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

BALAAM'S PROPHECIES.

In these prophecies, we see the blessings promised to Abram expressed again, and also we read about, “*Blessed is he that blesseth thee, and cursed is he that curseth thee*”, as is found in Gen 12:3, “*And I will bless them that bless thee, and curse him that curseth thee*”. This appears at the end of the next passage.

*Numbers 24:16 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? **Blessed is he that blesseth thee, and cursed is he that curseth thee.***

After the exodus from Egypt, those nations that did not “meddle” with the Israelites were left alone. Those that did so meddle had a rough time. In the phrase, “*His seed shall be in many waters*”, we see confirmation of how the seed of Abraham became different nations. Israelites were living “*according to their tribes*”.

We can now proceed to an examination of some of the popular views listed above.

IS THE BLESSING A MATTER OF OBTAINING JUSTICE?

This is an interesting view some put forth. It is claimed that the history about the covenant God made with Abraham is told so that mankind could gain insight into his own history and learn about the true nature of justice, and that this is an example for all mankind to follow. The idea is that Israel is the nation that was to be the vehicle of the divine revelation to all other nations. In other words, Abraham's descendants are the vehicles of revelation but if they do not follow the justice revealed to them they will be subject to the same sanctions of the divine justice. Quoting from an unrecorded source, "From looking at the consequences and comparing these to the law, we are able to understand the nature of God's justice. Israel can provide a bad or a good example. And as we understand the nature of the justice revealed to the descendants of Abraham and watch how it works out in their history, we, too, can acquire a blessing. Having looked at the revelation of the divine justice in terms of its nature, we can now move into the history of Israel and watch the outworking of that justice so that we might better understand our own history and problems. In this way we can acquire a blessing according to God's intentions in Abraham".

The problem with this view is that we do not see any evidence through Scripture of any other peoples being particularly blessed in their association with Israelites. It would not be expected because it is clear that the Israelite people were designed to "dwell alone".

Numbers 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, **the people shall dwell alone, and shall not be reckoned among the nations.**

The separation of Israelites from all other peoples features widely through the Bible pages.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me **above all people:** for all the earth is mine:

There are many verses that detail the separation of Israel from all other peoples.

Exodus 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? **so shall we be separated, I and thy people, from all the people that are upon the face of the earth.**

Deut 32:8 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 number of the children of Israel.**

In other words, Israelites were separated from other races by boundaries. The Biblical separation of peoples does not sit well with modern humanistic churches, but it is clear that this remains as it can be seen that Israelites were to be a distinct people, and are seen to still be so, even into the time of the New Jerusalem with its twelve gates bearing the names of the twelve Israelite tribes.

Rev 21:12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of **the twelve tribes of the children of Israel.**

Speaking to His twelve disciples Jesus said:

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, **judging the twelve tribes of Israel.**

Luke 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging **the twelve tribes of Israel.**

The word "tribes" is the same word used in the Greek Septuagint in the original Genesis 12:1-3 covenant to Abram in regard to the word "families" and "nations of the earth"!

Then we read about the time of the end.

Zech 8:7 Thus saith the LORD of hosts; Behold, I will save **my people** from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

It is "my people" who are saved. This is the same as we read in Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save **his people** from their sins". There is no

reference to other peoples! The words, “all”, “every” and “whosoever” refer “all” of these Israelite peoples alone.

So Israelites are separated even up to this time. When we consider these stated facts about the non-association of Israel with other people, and of their separateness, it becomes easy to see that there might well be a problem with the way, “*And in thee shall all families of the earth be blessed*” is usually translated.

If we want further confirmation from the New Testament, we can study the detail in the passage below.

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

This multitude that “sprang” = *gennao* = procreated from Abraham did so in a physical way. Who then are, “*the heirs with him of the same promise*”? They are a genetic line.

THE TRANSLATION OF “AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED”.

It will help to view parallel passages, because the more verses about this “blessing” that we consider, the less we are likely to make mistakes. The underlined words below must be considered before looking deeper language-wise into the phrases.

Gen 18:18-19 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

In this verse, the subject is Abraham, his children and his household. It is not non-Abrahamic seed being blessed. Because Abraham had apparent foreigners in his camp it is popular to claim that the word “household” refers to these. But the words “after him” are ignored and we can see that this refers to his descendants. The multitude of varying translations only confuses what the Hebrew word “*bayith*” actually means but it is a common word in Aramaic, Arabic, Akadian and Ugaritic meaning one’s inward family, or descendants as a corporate group. The words “nation” and “nations” are from the same word, but in the LXX Greek (*ethnos*) it can be taken that this means that all from Abraham will be blessed.

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

If Abraham’s seed was to “possess the gate of his enemies”, how could this consequence be interpreted as being a blessing to these enemies?

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

God had promised to bless Abraham’s descendants through having faith to obey, not any others. Since each nation had its own “earth” or land, e.g. “The land of Israel”, it becomes easy to see how “*all the earth*” means “*all that singular earth belonging to Abraham’s descendants*”. Abraham’s seed did indeed become different peoples or “nations” as their “earth” enlarged, and thus were so blessed as promised.

Gen 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Here the word “countries” is the same Hebrew word as “earth” in the previous verses above. God had promised a defined area to Abraham’s descendants, and these became the “nations of the earth” that were to

be blessed. Obviously these became very numerous. But this does not mean they would always occupy that area, because Israel was cast out of that land for transgression, for a given period.

THE “BLESSING” IN THE NEW TESTAMENT.

*Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 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. So then they which be of faith are blessed with faithful Abraham.***

This says absolutely nothing about a change from the land blessing to anything other sort of blessing. The word translated as “heathen” is “*ethnos*” or nations (of Israel) so there is no change in identity. The same word is translated as “Gentiles” in the 14th verse!

When we come to look at, “*the same are the children of Abraham*”, we can read it with the eyes of tradition, or we can read it analytically. When we view this matter in the light of the Old Testament, we can see that it is only Abraham’s offspring who can have faith. The word “children” should here be translated as “sons” (*huios*). The “children” (*teknon*) become “sons” only by faith, so the phrase, “*they which are of faith*” refers to those of the “children” who become “sons” within the Israelite people as a whole.

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

The “Gentiles” (*ethnos*) are the same “nations” as in Genesis 12:1-3! These New Testament passages are used to suggest that faith in Jesus Christ obviates any need to obey what Abraham obeyed, but Jesus obeyed the same justice and judgments part of the law of God. The “faith of Abraham” was having the faith to believe and obey God. Abraham did not obey the “works” part of the Law because that which “*was added because of transgression*” (v19) had not then been added. And note that it was added only until the Mediator of the New Covenant should come. This “added” part of the Law, “*cannot disannul, that it should make the promise of none effect*”–(v17). So as the Mediator has come, the covenant to Abram still stands, but that which was “added” to the Law, ceased.

The Genesis 18 passage above continues with:

“For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him”.

As was said, the word translated as “Gentiles” in Galatians 3:14 is the word “*ethnos*” that is elsewhere given as “nations” and Strong’s 1484 suggests “*Probably from G1486; a race (as of the same habit), that is, a tribe*”.

This is the anointed seed we read of in Galatians 3:16, “*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (anointed)*”. Paul does not remove this from the context of God’s covenant to Abraham. The “*as of one*” refers to Isaac as we see in Romans 9:7 that reads, “*Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called*”. This is the winnowing down mentioned earlier.

THE TENSE OF “IN THEE SHALL ALL THE NATIONS OF THE EARTH BE BLESSED”.

There is no doubt that the “shall” as is found in most translations and versions suggest the future tense, but because some versions do not give this in the future tense, further examinations is necessary. For instance, Young’s Literal Translation reads, “*And Abraham certainly becometh a nation great and mighty, and blessed in him **have been** all nations of the earth?*” Now, “*have been*” is not “*will be*”. So we need closer examination still further to find out which is right. In the Hebrew, the phrase, “*shall be blessed*” is in the Niphal Stem. What does this mean? Well, the Niphal Stem sometimes expresses a “reflexive” action. That is, the blessing is upon the subject, so then they would “bless themselves” or “bless each other”. Strong’s 1288 confirms, “Bless themselves”. Going a step further, the perfect mood in which this is means the action was completed at that point in time.

So what is the blessing itself? The word “*barak*” has been translated a confusing number of ways such as “bless”, “kneel” “curse” and “blaspheme”, so that is not helpful. The word seems to be derived from the word “*berek*” meaning “knee”, and is used in relation to submission and obedience. The Harris-Archer-Waltke Theological Word Book Of The Old Testament says, “*It was summed up in the expression, ‘They*

shall put my name upon the Children of Israel". Then it goes on to say, "That the person addressed was evidently possessed of this power for abundant living". If we try to put this together with the reflective action, the two add up to confirm that the blessing would be upon the descendants of Abraham themselves, and not upon other races. This "knee" part is the obedience condition whereby Abraham's descendents would possess the Promised Land. We know from Bible history that Israel was cast out of the land and were appointed a "new place" until national repentance, after which their repentant remnant will return to the Promised Land. God is not a man that He should lie about this!

Num 23:19-23 God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Num 23:24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

Say "Amen" to this and pray, "Thy Kingdom come"!

The next step is to look at the phrase, "All the nations of the earth" and similar phrases.

"ALL THE NATIONS OF THE EARTH"

Various version give, "nations of the earth", "kindreds of the earth", "families of the earth" and "families of the ground". The word "families" and "kindreds" is the word "mishpachah" that means "a circle of relatives". So when we read, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 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", we find ourselves seeing Abraham being made a "nation" or "people" (goyim) made up of a "circle of relatives" (mishpachah) who are blessed. Obviously, those nations that are cursed are not so blessed! When we consider the offspring a Abraham became "many nations", and that "In Isaac shall thy seed be called"-(Gesesis 21:12 + Romans 9:7 + Hebrews 11:8), we see the "circle of relatives" and the "blessed" offspring being refined down to the Tribes of Israel. These in turn would then bless each other. To complete the equation we need to see further confirmation from the phrase, "nations of earth", or "families of the ground" to see if it refers to the whole of the globe's surface, or to that land occupied by the "circle of relatives".

"FAMILIES OF THE GROUND" AND "NATIONS OF THE EARTH".

The major source of error in many passages is what we mean by certain words. We have different words translated as "earth", "ground", "countries", "land", "nations", "families" and "kindreds". Originally Abraham was told to go from his father's house unto an " 'eretz" or land that God would show him. If the "'eretz" here is the whole Earth, then Abraham must have gone to another planet! Abraham was told, "all The 'Earth' which thou seeth, I will give thee". He was told to arise and walk through "The earth". So we need to ask, "Did he walk across the whole globe"? Or does this mean "that" earth which he could see as he walked about obeying, "Arise and walk through The earth"?

Again we have to ask if this particular 'earth' is the whole earth or just the Promised Land. We can see it is not all the 'eretz (lands) of all the races on earth because Abraham was told to get himself out of his present "earth" and to go to "THE earth". There are many references that give confirmation of the meaning. "THE earth" (with the article) does not mean the whole globe, but rather that portion belonging to the particular area or person under consideration. We see this again in Genesis 13:12 which states that Abram again dwelt in the "earth of Canaan", and in verses 14 to 17 Jehovah said to Abram: "... lift up thine eyes Northward, Southward, Eastward and Westward For all this **The earth** that thou seest, **to thee will I give it and to thy seed till the end of the Age.** And I will make thy seed as the dust of **The earth** so that if a man can number the dust of **The earth** then so shall thy seed be numbered. Arise walk through **The earth**, the length and the breadth of it for **unto thee will I give it**".

The use of the words, "earth" and "world" conjunction is not uncommon.

Psalm 98:7-9 *Let the sea roar, and the fulness thereof; **the world**, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together Before the LORD; for he*

cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Again, the “earth” is “*‘eretz*” and “the world” is “*tebel*”. In, “*The Lord shall judge his people*” there is a limitation to “His people” (= *laos*) that few might expect. Certainly this limitation is not popular church teaching. Likewise the “earth” is that “earth” of His people.

Earlier in Psalm 98 we read, “*He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise*”. That the people concerned are isolated to, “The House of Israel” is confirmed by the context and also by the use of the Hebrew word – “*am*” = “people”, a word which is used of a tribe or kindred people. The “ends of the earth” is limited also to this context, and the phrase has to do with boundaries of land. Without proving it yet, it is being said that this refers to the boundaries of the Promised Land.

Obviously there is prophetic content because the passage is about seeing the salvation of the “*our God*”, that is, “*The God of Israel*”, in the future. As quoted, Psalm 24 has a tense problem. The “is” in the first verse is an added word as seen by the italics in the KJV, so it can be ignored. The second verse is in the future tense, “*Who shall ascend into the hill of the LORD? or who shall stand in his holy place*”. This is amongst the millennium psalms and concerns the time when, “*For the kingdom is the Lord's and he is the governor among the nations*”, that is, He is the governor of those nations of the context. The inclusion of the article here denotes the Israelite nations. At present we are taught to still pray, “*Thy kingdom come. Thy will be done in earth, as it is in heaven*”, so the time of the Lord being “governor” is yet future. This Psalm concerns a generation of the future. “*This is [added word in italics] the generation of them that seek him, that seek thy face, O God of Jacob. Selah.*[verse 6]. All the kingdoms on the globe are not spoken of as belonging to God, and the word “generation” in the Greek of the LXX is a word meaning “race-stock-family-tribe”.

There is a difference between people and land territory. Some of the territory on the planet is described being ‘holy’ or separate and as belonging to God. One part is the land promised to his “holy” = “separated” people, known as “The Promised Land”. God says He cares in particular for this piece of land.

Deuteronomy 11:11-12 *But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.*

Here we find God separating one part of the planet from other parts, and note this is ‘always’.

So we see again how this particular piece of real estate is that promised to Abraham, and confirmed to Isaac and Jacob is special.

Genesis 17:7-8 *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*

Here again we find the “everlasting” or “always” confirmed. Therefore this piece of land, known as the Promised Land, is God’s forever. It is the inheritance of Israel, even if Israel is expelled so that the Land can enjoy her Sabbaths whilst Israel is in exile. The time of this land becoming “an everlasting possession” will come – Israelites have had some temporary possession, as shown in Old Testament history, but the whole Land remains Israel’s future inheritance.

“MY LAND”, “THE LAND OF ISRAEL”, AND “MY MOUNTAINS

These are unique expressions that are all found in Ezekiel 38, a fact that might well upset some people with a traditional British Israel interpretation of this prophecy.

“My land” is a sanctified place, -2 Chron. 7:20, “*Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name*”. That being plucked up by the roots happened does not change the ‘set apart’ or sanctified nature of “My Land”. “My land”, and “Upon My mountains”, is where God says He will come to “break the Assyrian”.

Isaiah 14:25, *“That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the earth.*

“**MY LAND**” is a select place indeed. It is where God will come to plead for His people.

Joel 3:2 *“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted **my land**”.*

What is parted? It is “My land”. Here “nations” is not “‘am”, or God’s people, but is a different word. It is where God will eliminate the Idumeans (Edomites)-Ezek. 36:5. The word “heritage” is “*nachalah*” that is used in the sense of land property rather than of people.

“**MY MOUNTAINS**” is an interesting phrase - one reference is Isaiah 65:9, *“And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there”*. When? It is after the slaughter of God's people who, *“did evil before mine eyes, and did choose that wherein I delighted not”* -V12.

“My mountains” is a particular place where a despondent and afflicted Israel becomes eventually comforted.

Isaiah 49:11 *And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.*

Those who declare that God has finished with the Promised Land should note that God’s people are to be gathered from where they were scattered, to the original place where they were expelled from originally. They were expelled from the Holy Land and we will see that eventually they will return there. In the interval Israelites are “placed” outside of the Promised Land because of their iniquity.

HAVE OTHER RACES BEEN BLESSED THROUGH ABRAHAM’S SEED?

Contrary to popular presentation, we must note that in Genesis 12:3, the ‘them’ in *I will bless them* is plural, whereas the ‘him’ in, *“I will curse him”* is singular. The Hebrew allows for two possible translations of *be blessed*, namely:

1. *May be blessed in, or by, association with thee, and*
2. *May bless themselves* [as the RV footnote says].
3. Some awkward questions could be posed here if it was to be taken that “*all the nations*” had the meaning of “every race on earth”:
4. If those who curse Abraham are cursed, how could those so cursed be part of *all nations* that were to be blessed?
5. Were the Egyptians blessed or cursed through Israel’s presence during their captivity and also when Israel left Egypt? (Maybe the Egyptians did have a heap of bricks!).
6. When the Children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of “*all nations*”. Likewise Amalek was to be exterminated.
7. In Deut. 23:6, God commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 indicates similar treatment of the non-Israelites in the land. This is hardly a blessing on those nations, is it?
8. When The House of Judah was in captivity in Babylon, is there any evidence of Israel being a “blessing” to Babylon? There was a sense of this in Jer 29:7, *“And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace”*, and also when Daniel and friends had some authority. But the benefit was for the Israelites, not the Babylonians.
9. When the House of Israel was in captivity in Assyria, did this make the Assyrians blossom?
10. When Israel was told to exterminate the entire population of the Perizzites, the Hivites, the Amorites, the Hittites, the Canaanites, the Girgashites and the Jebusites, inclusive of men, women, children and cattle, were these people “blessed in Abraham”?

11. When we consider what we read in Deut. 23:6 how God had commanded the Israelites not to seek peace nor prosperity for the Ammonites or Moabites all their days, these could never be part of “all nations” Israel was supposed to bless.
12. In prophecy why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This is so right up to the end of the age.
13. The promise to Abraham was to “ALL” (Israelite) nations without any exceptions. “All” cannot include those who are cursed and those God says that He hates –(Malachi 1:1-4).

If “all the nations” had the meaning of “every race on earth” there would be no such exceptions! This conclusion that “all the nations of the earth” means “all the nations of Israel” thus cannot be escaped, and no one should read further until this has registered fully in his or her mind!

As pointed out earlier, throughout Scripture, Israel was to, “ *dwell alone and shall not be reckoned among the nations*”. [Num 23:9]. Prophecy sustains this to the end.

Daniel 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him.

Dominion of Israel over all others “under the whole heaven” is no sort of racial equality. In Jeremiah 51:20 we read of Israel, “*Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms*”;

Isaiah 60:12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The “wasted” nations are hardly blessed. Neither are those that have no rain!

Zech 14:16,17 And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

Israel and Judah were scattered among *all nations*, but are these other nations to be blessed? Jeremiah does not agree.

Jer 30:11 ... though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee ...

Jeremiah repeats this in Jer. 46:28, addressing this to Jacob. In all these Scriptures we can see the unique place of Israel among the other nations, but separated racially from them. This continues after Jesus returns and Israel reigns with God over the other nations. Finally there will be no more death. What a blessing! The blessing is either given by this seed, or by the Act of God.

IS THERE “BLESSING” FOR OTHER NATIONS AFTER THE RESTORATION OF ISRAEL?

We must also consider the timing factors in, “*In thee shall all the nations of the earth be blessed*”. To date there has been absolutely no evidence that this has happened in regard to every race on earth. We find many Bible passage contrary to the popular meaning taken from, “*In thee shall all the nations of the earth be blessed*”.

Isaiah 41:8,11,12 But thou Israel, art My servant Jacob whom I have chosen, the seed of Abraham, My friend. Behold, all that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing and as a thing of nought.

Even of towards the end of the age we read:

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the

feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

There are versions that appear to say there is a future blessing on other races, such as the Moffat Bible which reads Genesis 27:17 as, “*And all nations on earth shall seek bliss like theirs*”. This takes no notice of the reflective verbs in this passage.

There are passages such that are often taken outside of the Israelite context such as the following:

Isaiah 2:2, The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

Here there is no “all” in “all nations” and “many people” is “ ‘am” which means, “one’s own people”. The whole context is “The House of Jacob”.

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, rejoice ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

The word translated as “Gentiles” here is “*ethnos*”. The whole context is Israel. It is of “brethren” = “*adelphos*” = “of the same womb”. If Jesus is confirming the “*promises made to the fathers*” is this not the covenant God made with Abram and later confirmed this to Isaac and Jacob?

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The phrase, “*For the earth shall be full of the knowledge of the LORD, as the waters cover the sea*” is often used to suggest that this means the entire globe, but it is that “earth” occupied by God’s people. The word “Gentiles” does not mean non-Israelites – it means the Israelite nations. The context is about God’s people being gathered “*from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea*”.

Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

This is the same as, “*and curse him that curseth thee*” as is Genesis 12:1-3. This is a picture that never changes.

Yes, there is a sense in which God’s people bless others. When Joseph stored up wheat in the granaries of Egypt, the Egyptians could be fed, but not without selling their land in payment! The

Gibeonites were blessed by having protection, but they remained “hewers of wood and drawers of water”. That is, in all cases they were servants to the Israelites!

WHAT IS THE BLESSING PROMISED?

There are a multitude of passages that declare that the blessing to Abram is primarily the blessing of possession of a specified land area, together with a large posterity.

Jer 7:7, Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Jer 16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Jer 30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah.

Jer 17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

Jer 32:37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Ezek 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

Ezek 36:8-11 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD. O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the LORD our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

It is commonly thought that the land blessing to Abram is not found through the New Testament pages, and that now the “blessing” is of a spiritual nature only. But we have seen that Jesus confirmed the covenant! When we summarize the Old Testament passages, we find that the prophetic stream shows that the regathering of Israel is:

1. To be fulfilled in only one people, Israel, as all the prophets specify.
2. To involve a specific place, that is, “*the land which I gave to your fathers*”.
3. Brought about by God who does the gathering.
4. For a people, Israel, who are gathered are “**out of**” all nations, NOT “**of**” all nations. Israel was dispersed amongst many nations and will be gathered out from amongst them. (See Rev. 7:9 and how a little word changes the understanding).

5. For a nation, Israel, who remain racially separate from the other races, even after the Second Advent. [Jewry, commonly called “Jews” is not Israel].
6. For two houses, the House of Israel and the House of Judah, who remain two separate parts of Israel, until the present enmity between them is broken under the New Covenant (See Isaiah 11).
7. Not completed in this present age. The gathering is either concurrent with Jesus’ return, or post-Second Advent. [This is directly contrary to most of the current popular teachings].

THE NEW TESTAMENT PICTURE IS THE SAME AS OLD TESTAMENT PROPHECY.

Now we can go through the New Testament and see that the presentation about the regathering of Israel is exactly the same as it is in the Old Testament. The sequence of events and the time factors have a great bearing on whether or not the present Israeli state could be the fulfillment of prophecy about the regathering of Israel.

It is well to remind ourselves how the gospel writers tell us the purpose for which Jesus came. The gospels make it clear that Jesus came to save and rule His people. These are whom God selected as His People before they were saved.

*Matt 1:21 ... Thou shall call his name JESUS: for he shall save **his people** from their sins.*

*Matt 2:6 ... That shall rule **my people Israel**.*

The expression, “His people” is specific. Throughout the Old Testament, “His People” describes Israel only. John the Baptist declares that this is He that was spoken of by the prophet Isaiah and John the Baptist goes on to the first New Testament mention of a gathering of the Lord’s people. In many verses below, look for the word gather and verify for yourself who is being gathered.

*Matt 3:12 ... he will thoroughly purge his floor, and **gather** his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

That something is gathered and something is burnt shows that there are differences between people in the eyes of God. Here Jesus was addressing the Scribes and Pharisees, many of whom were of Edomite extraction. We find elsewhere that their destiny is being burned. Later Jesus takes up the theme of the wheat in the parable of the tares and the wheat. If one thing bears repeating, it is the statement that the tares are gathered and burned before the wheat is gathered. The chaff are burned after the harvest. What we are looking at in particular is the time frame, or the order of events, of these two gatherings together. Jesus gives the time as being in the time of harvest and this is given as being at the end of the age. It is at that time when the Son of Man sends forth His angels to remove from of His kingdom, all things that offend and them, “*which do iniquity*”. [Note: the resurrection occurs before Jesus sets foot on the Mount of Olives.]

Through the Old Testament, the bad are removed from out of the kingdom. It is never the good who are raptured away leaving the bad behind. The wicked are ever separated from among the just.

Matt 13:49. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.

It is this principle that our popular teachers deny.

*Matt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have **gathered** thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*

The people gathered are “your children”. They are still the descendants of the same people to whom the prophets were sent. No other peoples are ever indicated.

When it comes to the word “gather”, Matt 24:29 refers to happenings that are forecast through the Old Testament. We have the tribulation before the gathering, so the elect have not been raptured away. There is again the sun being darkened and the moon not giving her light. If these things are literal, then these things have not yet happened.

*Matt 24:29-31 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels, and they shall **gather together** his elect from the four winds, from one end of heaven to the other.*

The language is similar to that seen in the Old Testament where the prophets say Israel will be gathered out of the other nations where they had been scattered. Once again, we see that the gathering of His elect nation is about the same time that Jesus descends upon the Mount of Olives, thus confirming what all the prophets say. We can again see the consistency of the message through both Testaments that contradicts the popular teaching that says the Israeli state represents the fulfillment of prophecy. Some of the above things that have to happen before the gathering of Israel simply just have not yet happened. So much for the Israeli state!

In Matthew 25, we find the matter of the gathering and the separating of the good and from the bad. In this case it is the sheep and the goats.

Matt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

The phrase, "The foundation of the earth" does not mean the Genesis One creation but has to do with the founding of Israel. It is the King who does the separating, so the King must have returned at this time to take up the Kingdom and this separation concerns only the potential occupants of the Kingdom. [The separation of the Tares from the Wheat is before this time.] In this verse we have mention of the inheritance. Through the Old Testament, the inheritance is shown to be an area of land [on this earth] that was promised to Abraham, Isaac and Jacob and their descendants.

In the other Gospels, there is an interesting prophecy made by Caiaphas in his capacity as High Priest. It is recorded that he spoke not of himself:

*John 11:50-52 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not ... and not for that nation only, but that also he should **gather together** in one the children of God that were scattered abroad.*

Again, who are "The children of God"? The traditionalists would like to say that this gathering in one refers to Jews and Gentiles [supposedly meaning Israelites and non-Israelites] being gathered together. But Caiaphas isolated the whole nation and their position as children of God. In this passage we see that Jesus would not die for the House of Judah only, but for the children of God, inclusive of the House of Israel, who were then scattered abroad. This confirms what the prophets say about the gathering together of Israel and Judah.

In the first chapter of the Book of Acts the question about the kingdom being restored to Israel was asked. The Greek word used means, "to make it like it was before, or to heal it". Therefore it cannot refer to the Church in the popular concept.

*Acts 1:6,7 When they, [the apostles] were come together, they asked of him, saying, Lord, will thou at this time restore again the Kingdom **to Israel**? And he said unto them, It is not for you to know the times or seasons, which the Father hath put in his own power.*

Jesus did not deny the restoration; He told them it was not for them to know the timing. The key point is that the subject is the restoration of the Kingdom **to Israel**. No other peoples are included. The witness "unto Me" is to be taken to the uttermost part of the earth where Israel had been scattered among the nations. The racial universalists say the uttermost part of the earth means the inclusion of every race upon earth. But Jesus says, "You shall not have gone over 'THE CITIES OF ISRAEL' before the Son of Man be come"- [Matt 10:23]. They were to go only to the lost sheep of the House of Israel [Matt 10:6]. It can be demonstrated that the instruction to go into "all the world and preach the gospel to every creature" was to go unto all the "kosmos" of Israel and proclaim it in every "creature" = "ktizo" or town, city or place where Israelites dwelt. (The word refers to things built by man, not God).

The question was asked, "Wilt thou, at this time, restore the Kingdom **to Israel**"? In this restoration time the apostles were told that they would sit on twelve thrones judging the Twelve Tribes of Israel [Matt 19:28]. No mention is ever made of other peoples. There is no suggestion of a multi-racial church ever taking the place of Israel as a people. This message of the restoration of the Kingdom to Israel is a message that is not proclaimed any more. If there were a multi-racial "church", it would not be a case of restoration to something that was manifest previously, but something altogether new. This we do not find.

Through the New Testament, the gathering time is connected with the Second Advent of Jesus. It can be studied from this aspect. Going back to Matthew 24 we find:

*Matt 24:31 And he shall send his angels with a great sound of a trumpet, and they shall **gather together** his elect from the four winds, from one end of heaven to the other.*

At this trump of God, the dead in “christ” [an anointed people] are raised [1 Cor 15:52 and 1 Thess 4:16]. This refers to the elect as opposed to the final steps in the re-gathering of Israel, but both events occur in the era of the Second Advent. Therefore, it is a bit hard to imagine that this trumpet’s reverberation has already happened – especially if any want to continue to say that the Israeli state today represents this gathering together of Israel. Matthew says that this is immediately after the tribulation of those days [Matt 24:29], so it cannot be pre-tribulation.

*2 Thess 2:1-17 Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our **gathering together** unto him.*

The subject people are brethren (kinsmen of the womb). These are the kin of the ones who are gathered together. Again, no others are mentioned. The time is at the Second Advent of Jesus [“*the coming of our Lord Jesus Christ*”], as this verse says.

What we find today is a great falling away from this fact about the gathering together of Israel that concerns completion of the land promise made to Abram. This is the context of this chapter in which Paul speaks of the mystery of iniquity [v7]. The visible source of this iniquity is mainly Rome and the doctrines that originate from that source, but there is also the hidden hand of Masonry and Judaism .

In the context of Israel, Paul says,

Heb 9:28 ... unto them that look for him shall he appear the second time without sin unto salvation.

The present Israeli state was formed through Zionist political determination together with political alliances, military might and violence. Because this is contrary to the weight of prophecy showing repentance, trust in God alone, and a totally different manner and attitude at the time of the regathering, the Israeli state has no “Divine right” as claimed to the inheritance land. Yet, this is the common assumption of most denominational churches. Those calling themselves Jews have fooled them through their use of the name “Israel”. It is this Israeli state who call themselves Jews. These are abiding in unbelief and in hatred towards the Redeemer of Israel. Jesus says that these “wicked husbandmen” will be destroyed when He returns to take His Kingdom.

HAS THE ABRAHAMIC (LAND) COVENANT BEEN FULFILLED?

There are those who teach that the Abrahamic Covenant has been fulfilled, declaring: “*The promise to Abraham concerning territory was fulfilled when David established his dominion from the Euphrates to the Nile* [1 Chron 18:3, 2 Sam 8:3] *and confirmed with Solomon* [1 Kings 8:65, 2 Chronicles 7:8].

Then they make statements such as, “*the seed of Abraham was fulfilled in Jesus, the true seed of Abraham and the covenant’s objective reality*”. Both statements completely ignore what God said concerning the amount of land Israel would inhabit during that period [Ex 23:20-33] and the statement to David concerning the fact that Israel was not going to remain in the Promised Land (2 Sam 7:10). Israel would be removed from the Promised Land so that Land could “enjoy her Sabbaths”. This “appointed” place would be one where there would be no strong nations on her borders that could make them tremble (“move”) any more. They would remain there until the Second Advent, when Jesus as King takes Israelites back to fulfill the Abrahamic Covenant. Let us look further into this.

A PLACE FOR GOD’S PEOPLE DURING THE DIASPORA.

When God dispossessed His people from “My Land”, He appointed a place for His people so that “His land” might “*enjoy her Sabbaths*”-(Levit.26:34+43). The theory that the USA is Zion has arisen because of the failure to separate:

- (a) The placement of Israel outside of Palestine for a punishment period, and
- (b) The re-gathering of Israel after this.

Saying these things, and what follows, does conflict with those who subscribe to the “USA-Zion” theory, but those who do so subscribe must consider well how the land area promised to Abraham could possibly be other than that Abraham could see as he walked through it. The land is so well defined!

Before we continue, it would be well to establish that there is this same difference as below.

Quoting Rev. 12:14, “*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the*

serpent". This sums up an area of prophecy which shows that Israel was cast out to, "where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days". The point is, the time in the "wilderness" is for a fixed limited and stated time. Something else happens after that.

The *diaspora* (or scattering of Israel among other nations) comes to an end when Israel is delivered or "gathered" from among the other nations. The *diaspora* is not confined to Judah, as some want to claim to support a view that "Zion" now equates with the USA. This gathering principle starts to be expressed early in the piece, such as in:

1 Chron. 16:35, "And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen".

Can we all not agree and say, "Amen" to this? This is not the only passage expressing this with an "Amen" at the end!

The time of the gathering is when, "Behold the Lord God will come", e.g.:

Isaiah 40:9, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young".

Can we not see that the timing of the two events is different? Can we not see that different time periods are involved, with one temporary and one ongoing?

Isaiah 5:7, "For a small moment have I forsaken thee; but with great mercies will **I gather thee**. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer".

Or as Jeremiah puts it:

Jer 35,1-12, "At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him**, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he".

How else can we read, "Behold, I will bring them from the north country, and **gather them from the coasts of the earth**, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither", and "**He that scattered Israel will gather him**, and keep him, as a shepherd doth his flock".

Jer. 32:37, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them **again unto this place**".

To what place? So we can see here both the *diaspora* and the "gathering" in this verse. So we have a definition of "thither" in "a great company shall return thither".

All this has nothing to do with, Roman Catholic, “Judeo-Christian” or Jewish doctrine as both of these give wrong identification of who is concerned, even if they may have the “this place” right.

These two passages say the *diaspora* is not for all time, and the verse above, and a host of others, declares Israel is to be “gathered”. There are too many verses like Ezekiel 11:17, “*Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and **I will give you the land of Israel***”, that confirm this.

Those who say the covenant has been fulfilled also ignore what is said by the post-Solomon prophets, together with what is said in the New Testament, about the re-gathering to the land that was given to the fathers of Israel. Neither David nor Solomon possessed the land “forever” as provided for in the original covenant statement. The House of Israel and the House of Judah will re-unite and return to the Promised Land under Jesus as King, when He returns to take up His Kingdom.

The second statement generally ignores the fact that Jeremiah observes that the disobedience of the people [verse 23] was the fulfillment of Deut 4:25-27, Deut 28:64 and others. If their statement was true, then the present separate identities of Israel and Judah could not also be true. This argument about the seed of Abraham has raged for centuries, but the conclusion above is the straightforward answer to what has been made into a complex matter. The parable of the vineyard clears this up.

The King will return and He will take His Kingdom with its territory [the Covenant Land] and Jesus will fulfill the “forever” of the Abrahamic Covenant. Those elect “overcomers”, the Sons of God, resurrected at the Second Advent, will reign with Him on Earth.

Rev 11:15 ... The Kingdoms [singular in the original] of this world [kosmos: order] are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

Then the covenant made with Abram will be fulfilled in the Kingdom of Heaven (on earth).

THE LAND THAT IS GOD’S IS A FIXED PLACE

The land that is God’s is a fixed place, and is not described as that land in the possession of His holy people when outside of the Promised Land. God cares for wherever Israelites dispersed to in care for His people, and He responds to their repentance both individually and nationally.

We read about of setting land boundaries (“bounds”) for His people where His people should live “alone”, or be separate from other races.

Deuteronomy 32:8-9 *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 number of the children of Israel. For the LORD’S portion is his people; Jacob is the lot of his inheritance.*

Numbers 23:9-10 *The people shall dwell alone, and shall not be reckoned among the nations.*

The word “lot” has to do with land, and it appears that this relates to the land promised to Jacob. To “dwell alone” indicates an area or areas with boundaries around them, with only the one race within these boundaries. No other people than “Jacob” are ever spoken of as being “the lot of His inheritance”.

The first part of 2 Chronicles 7:14 is very well known. “*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal **their land**. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually*”.

Note the significant words, “My Land”! But how often do we hear the latter part “*That My name may be there for ever*” quoted? Ask yourself where is this.

GOD DOES SET LAND BOUNDARIES.

We see God setting land boundaries in several places, e.g.,

Genesis 10:32 *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.*

Acts 17:26 *And hath determined the times before appointed, and the bounds of their habitation;*

Genesis 17:7-8 *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*

The exact area of this land promised to the lineal seed of Abraham is clearly defined in Scripture. God bound Himself with an oath about this. Within this area He defined land as an inheritance for each tribe of Israel. The land was to be held in trust for descendants of each tribe and was not to be sold to foreigners, or outside of each family. The Tribes sinned in not doing this.

Although Israelites were dispersed for disobedience, the prophets declare that those of His people who are in a non-mixed state will eventually be re-gathered to this piece of defined land that they will occupy during the millennial reign of the Lord Jesus. Ezekiel defined the millennial borders in Ezekiel 47:21 and this includes much of present-day Syria, Jordan and Lebanon.

We have seen that there is a land about which God says He cares for -[See also Isaiah 5:1 on about this vineyard]. It is described as "His vineyard" to which He will come again.

Mark 12:1-9 *And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.*

Luke 19:26 says, "A certain nobleman went into a far country to receive for himself a kingdom, and to return".

Ask yourself, "would this be about returning to the same place or to a different place"?

Matt 21:39 *"And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"*

So the whereabouts of the "vineyard" is given. Most churches do not accept that Jesus will destroy those occupying the "vineyard" at His return. They think that the present State of Israel is part of the prophesied re-gathering of Israel. That land where the "vineyard" is will be flattened and "judged by fire" when the Husbandman returns. It will not be Jerusalem in that city's old form.

The vineyard planted by God is the Promised Land. Emperor Hadrian rebuilt the present city of Jerusalem in the third century after every stone had been thrown down -[Matt 24:2 *There shall not be left here one stone upon another, that shall not be thrown down*]. [Tourist beware- you will not have been told this! You will not be walking "where Jesus walked"!].

If the husbandman is going to return to the same place, this is the site of the New Jerusalem which John saw descending from above. Some claim that this is the centre of the landmass of the earth, as if this has some bearing. Jesus confined His ministry to the area of the Promised Land, saying in Matt. 15:24, "*I am not sent but unto the lost sheep of the house of Israel.*" This confirms, "*He came unto His own*" -("own" with both meanings). It is those of His own people who are "lost" = "set aside for punishment" whom He

came to redeem. It includes no other race at all. No other race can become “lost” = *apollumi*.. Jesus sought only “lost sheep” or Israelites.

JESUS CAME TO ONE PEOPLE AND TO ONE LAND.

On this the Bible is clear; Jesus came to that part of the globe that belonged to Him.

John 1:11,12 *He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, ...*

The word “own” appears twice in the verse – but in the first clause it is neuter gender while in the second it is masculine gender. Therefore John is referring to two **different** things. The first clause states that Jesus came to His own possessions [neuter gender] – His land, His Kingdom, His city, His temple. In the second clause the term “His Own” is the Greek term “*oi idios*” [masculine gender] that means, literally, the members of one’s own household. In this case it refers only to those who had authority over His Kingdom, city and Temple. (The vast majority of Israel were scattered abroad in the Dispersion and, at that time, were still classed as “**not my people**”.)

Hosea 1:10-11 *“In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God”. Then shall the children of Judah and the children of Israel be gathered together.*

This is in the same place!! Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head.

The place where Hosea spoke this was in the Promised Land. Israel will “come up out of the land” where they were with both Houses having “one head” and return to the Promised Land. See below who this “one head” is.

Jer 23:3 *And I will **gather** the remnant of my flock out of all countries whither I have driven them, and will bring them again unto their folds; and they shall be fruitful and increase.*

v5 *Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth.*

V6-8 *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land”.*

So how could the place Israel was driven to be their final destination if they are to be gathered from there to go back to their “own land”?

Some like to say that this applies to Jesus’ time, but Jesus did not reign and prosper as a King at the First Advent. Paul confirms, “*And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God*”-(Rom. 9:26). Jezreel was a place of much historic judgment, and at the Second Advent, “*the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ*” – (2 Thess. 1:8). God’s people need to be much aware of, “*Great shall be the day of Jezreel*” instead of hiding behind smooth doctrines.

“TO THEM WHO DID RECEIVE HIM”.

Going back to John 1:11, before we can complete the translation of verse 11, we have to look at the beginning of verse 12. The Greek text of verse 12 begins “*but to those who did receive Him*”. In this clause and the last clause of verse 11, we have another instance of the AV translating two different Greek words as one English word – in this case, “received”. The last clause of verse 11 states, in effect, those who were ruling over His possessions neither **received nor accepted Him** [as the owner]. It points to outright rejection, not through ignorance [which is covered by the phrase does not recognize Him in verse 10], but by willful refusal to accept Him as the rightful owner. However, in the first sentence of verse 12 the word

“received” has the meaning of to welcome or to accept willingly. Hence, while the **Judean** Nation rejected Him at a national level, there were individuals in that Nation who did both recognize and receive Him gladly.

Verses 11 and 12 read in the Greek text:

v11 *He comes unto his own [possessions] but The people [ruling over His possessions] refuse to accept Him [as the rightful owner].*

v12 *But to those who welcome Him, to The ones believing in His name, to them He gives authority to [make themselves] become [because of their beliefs] children of God [again].*

They were not everyone on earth who were born of bloods [plural in Greek] or by the will of the flesh [John 1:10-13]. Jesus came to His household who were born by the will of God.

Thayer’s Lexicon says, “*Household is used as stock, race, descendants of one*”.

The phrase translated the sons of God in verse 12 of the AV is quite wrong. The Greek phrase is “*tekna theou*” which means “children of God”. Immature children, no doubt, but it does **not** mean sonship; for sonship points to growth and ultimate maturity. It is only “children” = *teknon* (of Israel) who have the potential to become “sons” = *huios* of God.

Nor does it have anything to do with the false doctrine of “adoption”. On the contrary, the phrase forcefully asserts:

- a. The natural genetic relationship of a child with its true father and, hence,
- b. Those children of God are the biological descendants of God Himself.

Note that John 1:13 states:

“Which were born, not of blood [plural], nor of the will of the flesh, nor of the will of man, but of God”.

Verse 13 states that those who were given the right to become children of God [again] were those [begotten]:

- a. **not** out of bloods - which is of ordinary human descent,
- b. **nor** out of [the] will of the flesh - which was Sarah’s demand to have children by Hagar and Keturah,
- c. **nor** out of [the] will of a man - which was Abraham’s desire for an heir,
- d. **but out of God are begotten.**

The Greek verb “begotten” is plural in this verse and so cannot be limited to the birth of Jesus. Isaac was not born of Abraham’s will. Abraham was past that. Isaac was begotten by God’s will when He regenerated Abraham and Sarah’s ability to have a child and to give that child an **individually incorruptible spirit**. Isaac was thus begotten *from above*, as are Isaac’s descendants from the time of their conception. In this portion of John 1 we find the origin of those who can believe in Jesus. Also we find where they did not [and do not] come from! Jesus came only [alone] to those begotten from above by God. He is shown to be the Redeemer of only His Kinsmen.

SPECIFIC PLACES ARE IMPORTANT TO GOD.

In the book of Deuteronomy alone there are some thirty or more references to the importance of a ‘place’. Israel was not free to choose their place of worship or service. Note the emphasized words in the following Scriptures.

Deuteronomy 12:5-6 *But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:*

Deuteronomy 12:11-20 *Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:*

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the LORD shall choose.

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose

Deuteronomy 14:23 *And thou shalt eat before the LORD thy God, in **the place** which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.*

Matthew 12:6 *But I say unto you, That in **this place** is one greater than the temple.*

Matthew 24:15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in **the holy place**, (whoso readeth, let him understand:)*

Luke 10:1 *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city **and place**, whither he himself would come.*

John 14:3 *And if I go and prepare **a place** for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Isaiah 62:1-4 *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.
And the Gentiles [i.e. nations] shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.
Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.
Thou shalt no more be termed Forsaken; neither shall **thy land** any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and **thy land** shall be married.*

When is, “Thou shalt be called by a new name”? Some people with bad imaginations say this new name is “Christians”, but they have the timing wrong! What is “Thy Land” which will become a “fruitful field”?

ZION, A SPECIAL PLACE TO GOD.

Let us consider a special place, namely the City of David, known in Scripture as “Zion”. This city is always used in the context of Israel alone. We quickly see that it is a place that is special to God, and to Israel. We will look at a selection of passages containing the word “Zion” and then consider whether or not “Zion” refers to Jerusalem.

Psalm 2:6 *Yet have I set my king upon **my holy hill of Zion**.*

Psalm 9:11 *Sing praises to the LORD, which dwelleth **in Zion**: declare among the people his doings.*

Psalm 14:7 *Oh that the salvation of Israel were come out **of Zion!** when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. [Note the limitation to the people of Israel].*

Psalm 48:1-7 *Great is the LORD, and greatly to be praised in **the city of our God**, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, **is mount Zion, on the sides of the north, the city of the great King**. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind.*

Psalm 53:6 *Oh that the salvation of Israel were come **out of Zion!** When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. [Note the Israel limitation again].*

Psalm 69:35-36 For **God will save Zion**, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Psalm 76:1-2 In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, **and his dwelling place in Zion**.

Psalm 78:68 But chose the tribe of Judah, **the mount Zion** which he loved.

Psalm 87:2-3 The LORD loveth **the gates of Zion** more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. [Psalm 13:1-6; 123:1-4].

Psalm 132:13 For **the LORD hath chosen Zion**; he hath desired it for his habitation.

Isaiah 2:1-4 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up **to the mountain of the LORD, to the house of the God of Jacob**; and he will teach us of his ways, and we will walk in his paths: for **out of Zion** shall go forth the law, and the word of the LORD **from Jerusalem**. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, **The city of the LORD, The Zion of the Holy One of Israel**.

God will indeed “Bring back the captivity of His people”! There are many passages that mention both Jerusalem and Zion, and some say this is a form of parallelism that indicates that both words have the same application. So we must examine this claim.

“JERUSALEM” IS NOT “ZION”.

Jesus was born in Bethlehem that is described as “The City of David” about which we read, “For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:11). So Bethlehem is where the “City of David” is.

Luke 2:4, “And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)”

Jerusalem is about 10-15 minutes drive by car away from Bethlehem, and is in the inheritance of Benjamin, whereas Bethlehem is in the inheritance of Judah. The fact that the two are intimately connected in history and prophecy does not mean they are the same identities. So there is this distinct difference between Jerusalem and the City of David.

The City of David has to do with the King whereas Jerusalem has to do with the Temple. This is a pattern found through the Old Testament where the High Priest was found in the Temple whereas the Monarch had his Palace. The two offices are different in function, but both Church and State are to have the same faith. This gives meaning to, “For **out of Zion** shall go forth the law, and the word of the LORD **from Jerusalem**”. A casual reading may suggest that both “Zion” and “Jerusalem” are exactly the same place, but it is not so. Parallelism suggests rather the ongoing relationship that should exist between Church and State.

This is shown in passages such as:

1 Kings 2:11, And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

That is, King David reigned from the “City of David” (Zion) before moving to Jerusalem. King David had major problems when ruling from Jerusalem.

1 Kings 3:1 *And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.*

Again, King David had stayed in the "City of David" (Zion) until he finished building work at Jerusalem, thus showing there is a difference between the two places.

1 Kings 8:1 *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*

Here again the Ark of the Covenant was brought from The City of David (Zion) to Jerusalem, this again showing there is a difference between the two places.

King Solomon and those kings who followed immediately after him were all buried in the City of David rather than at Jerusalem. Note again that the "City of David" is "Zion", not Jerusalem.

[As an aside, when visiting Jerusalem today, tourists are shown what is now known as, "The Tower of David" giving the impression that Zion is within the walls of Old Jerusalem. However, with a little digging it is found that this should be called, "The Tower of Herod the Great"].

THE MILLENNIAL KINGDOM.

What are important are the prophecies that tell us where the center of the millennial kingdom will be? These also tell us about who racially will rule with the King there. Other races will bring their offerings, but they will not be within the City of God. Preconceptions suggest that the "City of God" is Jerusalem, but it is Zion.

Psalms 87:1 *"The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah".*

The "City of God" is also described as "The New Jerusalem"

Rev. 3:12 *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of ("my" is added) God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God".*

Isaiah 65:17. *"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands".*

Some people claim that the oceans remain and that "no more sea" refers to the "sea of ungodly men", but the word "*thalassa*" is about the oceans where ships sail-(Rev. 17:18). The references about people and children, planting vineyards and trees do not suggest a spiritual interpretation of "Jerusalem" even at the time of the "New Jerusalem". Neither do the verses below that mention boys and girls playing in the streets or about old men and old women being in Jerusalem. The earth will indeed be a "new earth" when it is "*a new earth wherein dwelleth righteousness*". This vision of the New Jerusalem is what the Old Jerusalem becomes as the Lamb's bride and is the "New Jerusalem".

Hosea 2:16 “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD”.

“Betrothal” is about marriage!

The following verses present to us a picture that is not often painted. They all confirm the multitude of Scriptures about the re-gathering of the House of Israel and the House of Jacob, that is, “all Israel”. As Paul puts it, “*And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob*” –(Romans 11:26”. From whom? Who are cleansed? The passages all confirm that a particular “earth” is the Lord’s and that the people that dwell therein alone are described as being “The Lord’s”. These verses confirm that the “Bride of Christ” is not “The Church” [in the popular concept].

So what is yet to happen? What better than to make some quotes that are worth reading carefully to see just who is involved!

Isaiah 2:2-6 And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

Here again is the Law of the King from Zion and the Word of the Lord from Jerusalem.

Isaiah 4:3-6 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah 33:20-22 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Zephaniah 3:14-20 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any

more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Zechariah 8:1-8 Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; **I am returned unto Zion, and will dwell in the midst of Jerusalem:** and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and **they shall dwell in the midst of Jerusalem: and they shall be my people,** and I will be their God, in truth and in righteousness.

Hebrews 12:22-29 But ye are come unto mount Sion, and unto the city of the living God, **the heavenly Jerusalem,** and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and

thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

At the end of the last verse above, the word “whole” as in “whole earth” is not in the Masoretic Text. The word is simply “*erets*” and the Septuagint supplies “*Israel*” (genitive). Thus, this refers to the earth (land) of Israel.

Psalm 24:1 *“The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein”.*

We see “the world” = “*tebel*” as being a localized land area and “the fullness” has reference to what Joseph’s son Ephraim would become – (Genesis 48:19 where it is translated as “multitude”). This passage goes on to say:

V3-6 *“Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, **O Jacob.** Selah.*

“The hill of the Lord” is found only here and agrees with Psalm 2:6, “*Yet have I set my king upon my holy hill of Zion*”. The references to this being God’s dwelling place cannot be missed, such as Psalm 76:2, “*...and his dwelling place in Zion*”.

“Generation” here is “*dowr*” and is a word approximating “the circle of life” as it applies to the one particular posterity. This posterity is described in this passage (as always) as being that of “Jacob”.

The land promised to Jacob is the “earth” that is “The Lord’s”. For ever!! Selah!

Having pointed all the above out, we can now tie up what might be seen as being loose ends to some people.

A QUOTATION FROM “FAMILIES OF THE GROUND” BY R.N. PHILLIPS

It is unlikely that the Millennium prize for handing out blessings would be won by Israel. That award would rightly belong to Jesus - not to the seed of Abraham. And do not make the error of believing that Jesus IS the Seed of Abraham, for that is not true. The popular translation of Gal 3:16 is wrong. Jesus is made to be OF the seed of Abraham, through Mary, but He is **not** and cannot be, the *sperma* (the seed) of Abraham otherwise He would be the seed of fallen man and **unable** to redeem anyone.

Thus the blessing of these families and nations of the earth is something that concerns the seed or *sperma* of **Abraham**, and **only** that seed. Either **they** must perform the blessing, or the blessing will be done **to them**, either by themselves, or by the act of God.

Therefore, since there is no apparent evidence of all the families of the whole World having received blessings from Abraham’s seed for the past three or four thousand years and there does not appear to be any blessings for all of them forthcoming in the next thousand years, it is time to go back and see just what it was God **did** say in Genesis 12. But before we can do that properly, we need to understand the meaning and usage of the Hebrew words for *ground*, *earth*, *made* and *create*.

The word ‘earth’

In Gen 1:1, the Hebrew text reads *The heavens and The earth*. The Definite Article has been printed with a ‘T’ to emphasise that it is present in the Hebrew text. In English we are quite casual about the use of the Definite Article, but Hebrew is much more careful. In Hebrew the Definite Article is used **only** when a noun has to be designated as definite because:

- a. it has been previously mentioned,
- b. it is well known,
- c. it is the only one of its class **or**

d. it is the only one of its class to which some particular prominence is given.

This gives a rule we can use in our study:

Rule 1: when *The heavens and The earth* is used in Genesis, it refers to the sky and the planet - the well known skies and luminaries above and the planet beneath.

The Creators of Genesis 1, who are subordinate to God Himself, did not create the place where God is!

The usage of the Definite Article is made crystal clear in Gen 1:15: “*And let them be for luminaries in the expanse of **The heavens** to give light on **The earth**.*”

In Gen 1:10, the dry land is named *earth*, without the Definite Article (the Definite Article is not used when something is named because the act of naming makes it definite). This gives us a rule for helping to understand the meaning of *earth* (*eretz*) when used with the Definite Article:

Rule 2: when *The earth* occurs by itself, it is referring to a finite region that has been previously defined.

In Genesis 1, *The earth* refers to the dry land Elohim created (Gen 1:1) but after Gen 2:4, it refers to other places, as we shall see.

In the second half of Gen 2:4 the Hebrew text contains the phrase *earth and heavens*. It stands in stark contrast to *The heavens and The earth* which occurs earlier in the verse. The contrast is due firstly, to the **lack** of the Definite Article and secondly, to the order of the words. The correct English translation is *an earth and an heavens*.¹ From the second half of Gen 2:4 we can see that the phrase *an earth and an heavens* refers to a region of the earth that God Himself **made**.

Back to ‘earth’

Let us look at Gen 12:1 in the Hebrew text where Jehovah said to Abram: “*Get thyself out of thy **earth**, and from thy kindred, and from thy father’s house, unto **The earth** that I will show thee*”.

In the Hebrew text of this verse we have *earth* occurring with and without the Definite Article. This brings in another rule:

Rule 3: when *earth* occurs without the Definite Article and the context relates to where people live, it is used in a regional way to define a specific geographical location or country. It can be singular or plural, as required by the context.

For example, the first few occurrences of *earth* without the Definite Article are:

- a. Gen 2:11 - All that **earth** of Havilah where the gold is good.
- b. Gen 2:13 - the river Gihon which compasseth the whole **earth** of Cush.
- c. Gen 4:14-16 - where Cain was driven out from The face of The ground and went and dwelt in an **earth** of Nod.

Hence, in Gen 12:1, God is saying to Abram *Get out of your earth where you are now living and move to The earth which I will show you*. God uses the Definite Article to show that *The earth* He is speaking about is the region that He made. It should be obvious that God is referring to two separate regions on the same planet. In this instance one region is called *your earth* and the other is called *The earth*.

‘Earth’ versus ‘Ground’

In Gen 12:3, the AV states that Jehovah says *and blest in thee are all the families of the earth* but the Hebrew text says *all The families of The **ground*** (*adamah*). The meaning of the Hebrew word, *adamah*, is defined on the basis of its use in Gen 1:25, 4:2 and 47:18:

Rule 4: *adamah* means the *ground* or *soil* underfoot.

When *adamah* is used with the Hebrew preposition *upon*, especially when referring to the land a person owns, it has a **local** rather than a **global** meaning. Hence, in Gen 47, *adamah* is used when speaking about the arable land in Egypt but *eretz* is used when speaking about the whole country or region - including the rivers, streams, hills, dales, mountains and valleys.

In Gen 2:7 we are told that Jehovah-Elohim formed The Adam out of the dust of **The ground**. This is Adam’s identification card - he was the first man of a race that was:

- a. **formed of dust,**
- b. from **The ground,**
- c. of **an earth,**
- d. which **Jehovah-Elohim Himself had made,**
- e. somewhere on the planet the **Elohim had created** in Chapter 1.

We remember our origin at the funeral service - *earth to earth, ashes to ashes, dust to dust* - a clear reminder of Gen 3:19 *for dust art thou and unto dust thou shalt return*.

Rule 5: when *The ground* is used in association with people (and especially with regard to their origin) it refers to the soil of the region that belongs to God - the region He made.

For example, in Gen 9:20, Noah is formally identified as a *man of The ground*. The translators have altered God's word to read 'husbandman' because they do not accept the origin of Adam from the dust of The ground.

All but eight people of this race were subsequently drowned in the Flood (God destroyed everybody else that descended from the man He had **formed**). The eight survivors and their descendants continued to live in this region. Ex 15:17 tells us this region is the Sanctuary He **made with His hands** and it is the region to which He brought Israel. Therefore, this is the same region that Jehovah said He would show Abram after he left that earth in which he was living. After Abram settled in *The earth*, God made His covenant with him and declared he would be the father of many nations.

The expression *all The families of The ground* potentially embraces all those who are descended from Adam through Noah. We are not told whether the mankind of Genesis 1 were created from dust or anything else, therefore, **they** cannot be included among the families which God specifically declares are of those formed from the dust of **The ground**, *har adamah*. However, when God said *blessed in thee are all The families of The ground*, it does not include those from Adam to Noah - they were destroyed in the flood. But what about Noah's descendants down to Abraham - are they not also descendants of Adam and *of The ground*? The answer lies in the Hebrew text.

The phrase *in you*, in the Hebrew text, consists of a Hebrew preposition (the letter, *beth*) with a personal pronoun attached to it. This serves to concentrate our attention on the connection between the person and what is spoken. As a preposition, *beth* has a number of meanings, but the ones most relevant to us deal with its use in association with place, instrument (the means of doing something) and accompaniment.

Beth properly and originally denotes tarryance in a place and later was applied to neighbourhood and association.

Beth used in the sense of accompaniment includes the meaning *with* as in *with much people* and *with many they came against me*. The Bible gives no account of Abraham providing benefit to *all The families of The ground* during his lifetime. The rescue of Lot is the only time Abraham formed a confederacy with other nations (Gen 14) but even then, the vanquished enemy received no blessings. In fact, the enemy lost everything they owned. So *beth* does not mean *with* in this verse.

Beth used to indicate the instrument means *with* or *by* in the sense of *with the sword*, *by the hand of*. This would mean Abraham was to personally provide the means of blessing. As we have seen, this is not recorded anywhere in the Bible.

When *beth* is used in association with place, the relevant possibilities are:

- a. in (a place) - in the city; in the house.
- b. the limits by which a thing is bounded - within thy gates, within my walls.
- c. of the fountain, origin and material from whence anything is sourced - to drink in the cup
(to drink what is in the cup).

Of these three, (a) and (b) restrict the blessing to Abraham's own lifetime, but (c) makes Abraham the source and origin of *all The families of The ground* under discussion. In other words, at this point it would seem that the expression *all The families of The ground* refers to all of Abraham's descendants - Isaac, Ishmael and his other six sons.

Thus in Genesis 12:1-3 God was, in fact, proposing to re-establish His sovereignty on the planet by forming a new race, in a new way, starting with Abram who was a descendant of Shem, the son of Noah, who was a descendant of one of the families of The ground that sprang from Adam and Eve.

“THE NATIONS OF THE EARTH”.

This leaves only one more term to understand - *The nations of The earth*. Our first introduction to the nations that occupied “The earth” is in Gen 10:32 which concludes the listing of Noah's descendants by saying that these families of the sons of Noah formed the nations that divided The earth after the flood. In Gen 11:1 we find that all the people in The earth spoke the one language - which is consistent with them all being descendants of Noah's line. This establishes that Noah's descendants occupied The earth - the region that God made and is in accordance with the directive that the Elohim gave Noah in Gen 9:1 - to fill “The earth”

It would be well to look further into this phrase. It has been pointed out that long after the Flood, God tells Abram to leave his present *earth* and go to *The earth* which Jehovah would show him. Now look at the following

Gen 12:5-7, we find:

- a. Abram and Lot coming to an *earth* of Canaan (verse 5).
- b. Abram passing through *The earth* (which God was going to give to Abram) and finding that the Canaanite was already in *The earth* (verse 6).
- c. Jehovah appearing to Abram and saying *Unto thy seed will I give all this The earth*.

However, verse 10 states that there was a famine in *The earth* at that time and because the famine was very severe, Abram went to sojourn in Egypt. **Hence *The earth did not include Egypt***. Thus “The earth” must be viewed as belonging to Abraham. God told Abraham that he would become a mighty nation and the father of a full hand of nations. Therefore, *all The nations of The earth* are those nations that descended from Abraham. Consequently, in Gen 25:6, we see that Ishmael, Midian and his five brothers are given their blessings and sent away Eastwards. Only Isaac and his seed remain of all *The families of The ground* and of all *The nations of The earth*.

We are told in Gen 26:1 that another famine had come in *The earth* and in verses 3 and 4 Jehovah appeared to Isaac and said, “*Sojourn in this The earth and I will be with thee and I will bless thee; for unto thee and unto thy seed will I give all these The earths* (plural - the countries of the peoples who were living in *The earth*). *I will multiply thy seed as the stars of The heavens and I will give unto thy seed all these The earths and in thy seed shall all The nations of The earth* (singular) *bless themselves because Abraham listened to My voice*”

Here we see the Covenant that God made with Abraham confirmed to Isaac and his seed. *The earth*, the region that God had made had now become the property of Isaac. Furthermore, we see by verse 4, that it is all the nations of Isaac’s seed who come from *The earth*, that are going to bless themselves.

Then in Genesis 28:13-15, Jehovah spoke to Jacob saying:

13 ... *The earth on which thou liest, to thee will I give it and to thy seed.*

14 *And thy seed shall be as The dust of The earth and thou shalt spread abroad to west and east and north and south and shall bless themselves in thee all The families of The ground and in thy seed.*

15 *And behold, I will be with thee and will guard thee in every place in which thou mayest go and will return thee to this The ground; for I will not forsake thee until I have done that which I have spoken to thee.*

Thus the covenant is finally confirmed to Jacob and his seed. Esau sold his birthright and eliminated himself from the covenant. This means that Jacob and his twelve sons constitute the only family of *The ground* and (subsequently) the only nation of *The earth* that Jehovah brought out of Egypt and to whom He made Himself known. (The Hebrew of Verse 14 could be translated, ... *all The families of The ground (that are) in thee and in thy seed shall bless themselves* which would make more sense of what Jehovah has been saying in Chapter after Chapter in this Book of Beginnings).

The special place held by Israel is established conclusively in Ex 20:24 when God agrees to go with Israel so that His act of going with them will separate them from all the other nations on *The faces of The ground*.

If God meant to say that all nations of the whole wide world were going to be blessed in Abraham’s seed, why didn’t he say, “All nations of the earths (**plural**) will bless themselves”?

The same theme we have found in the Old Covenant Scriptures is present in the New Covenant also. Acts 3:25 states that God said to Abraham, *In thy seed shall The families of The earth be blessed*. The Greek word for families is *patria* which is listed in all the Lexicons as meaning families, tribes or kindreds **descended from the one ancestor** - in this case, Abraham. The term *The earth*, when used on its own, is the New Covenant equivalent of the Old Covenant term. Its use is clearly defined in Acts 1:8 and Acts 17:26 where it refers to Palestine and the people of the Dispersion”. END QUOTE.

HOW WERE ABRAM’S SEED TO BLESS THEMSELVES?

We have clear statements about this, but there were conditions.

Deut 28:1-14:2 *And all these blessings shall come on you and overtake you, if you will listen to the voice of Jehovah your God. You shall be blessed in the city and you shall be blessed in the field ... Jehovah shall open to you His good treasure, The heavens to give rain to your earth in its season and to bless all work of your hand ...*

Contained in the blessing was the Promised Land. We know from the teachings of Jesus that obedience to Him guarantees our resurrection. Thus in both Covenants, it is through acts of obedience that blessing becomes operable. Obedience itself is but the fruit of belief and the trust that springs from belief. Acts 3:26 explains that it is Jesus whom God raised up and sent to be a blessing **without exception**, to all the

Israel families and nations, past present and future. For it was Jesus alone who was able to lift the bondage of Death from **all** the People He came to redeem: to remove that curse of death from a Law that was given to the People of only one race, one nation, one family - Israel. This is the initial fulfillment of the promises of the blessing to the Israel families and nations of *The earth*. Did not Jesus say *I was not sent if not to the lost sheep of the House of Israel*? He came to restore to cast-off Israel the hope and potential to regain that everlasting life once enjoyed by Adam, the first family of *The ground*. Hence both the Old and the New Covenants confirm that:

- a. The blessing of all *The families of The ground* and of *The nations of The earth* refers only to the seed of Jacob.
- b. The blessing is brought about as a result of obedience.
- c. It is Jesus who brings the blessing.
- d. Israel will bring the blessing upon themselves by believing what Jesus said and, consequently as a nation, bringing forth the fruits thereof.
- e. There is no change, no deviation, from God's plan and purpose, from Genesis to Revelation and from the Old Covenant to the New.

“ALL THE KINGDOMS OF THE WORLD”

In Rev 11:15, some of our popular editions of the Bible have, “*all the Kingdoms of the world becoming the Kingdoms of our Lord and of His Christ*”, but the Greek word for “*kingdom*” in that verse is **singular**, not plural; it means **a kingdom**, not a sovereignty as some Bibles translate it. While all nations are sovereignties, including kingdoms, a republic is not and never can be a kingdom.

The Greek word for “*world*” is “*kosmos*” which means an order or system; in this context it relates to a system or order of Government based in Law. It does not refer to the World as a created entity. The word “*Lord*” is “*kurio*” and it refers to Jesus because God is addressed as “*tou theou*” in verse 16.

“OUT OF EVERY NATION”.

In Rev 7:4 we have the sealing of the 144,000 and in Rev 7:9 we see, “*a great multitude which no one could number, out of every nation and kindred-tribes and peoples and tongues*”. But this verse simply confirms the identity of those redeemed by Jesus in the song of Rev 5:9. Note very carefully that this multitude does not consist of people made up out of every tribe, nation, etc.. Israel was scattered among every tribe, nation and tongue and consequently has to be redeemed and raised out from amongst those tribes, nations and tongues whence they had been scattered.

The identification of Israel is repeated time and time again; in Rev 7:9 the *great crowd* refers to a multitude of the same class or kind as the 144,000 who were sealed. That is, an Israelite multitude. The 144,000 and the “*crowd*” are described together to ensure that there can be no doubt as to their identity. In verse 13, one of the Elders in Heaven specifically asks John if he can identify this *crowd* of people and where they come from, to which John replies *You know!*. And the Elder explains *these are they who have come out of The Tribulation, The Great (One)*. Since there can only be one Tribulation which is The Great One, this has to be the Great Tribulation prophesied in Jer. 30:5-7 and Daniel 12:1.

The Great Tribulation is thus the time of Jacob's Trouble: therefore the numberless crowd of verse 9 are identified as being Israelites, otherwise it would not be Jacob's Trouble that they came out of. In verse 10, the crowd refer to God as our God and throughout Scripture, God only claims Israelites as being His children and His people. This is confirmed once again in Rev 18:20. At that point the 1st Resurrection of the Dead has come and gone, Babylon has been destroyed and that entire numberless crowd in Heaven is called upon to look down and rejoice over Babylon's destruction. The only ones mentioned in that verse as being in Heaven are:

- a. The Saints (who are Israel)
- b. The Apostles of Israel
- c. The Prophets of Israel

Thus right through the Bible, there is just one theme and it concerns Israel. Even here in Revelation there is no evidence of Israel being required by God or Jesus to do any "blessing" of any other peoples. In fact all the evidence points the other way. It is Jesus who brings a blessing to all the Families of Israel without exception. And God says:

a. *They that will not serve thee (Israel) shall perish.*

b. *I will make a full end of those nations whither I have scattered thee (Israel) but I will not make a full end of thee.*

And here in Revelation, amongst the references to those who rise to Heavenly spheres, there is no mention of any others than Israel.

Therefore if *God so loves that “kosmos” that He sent* (gave) *His only-begotten son Jesus*; and Jesus declared that He was **not sent** if not to the Lost Sheep of the House of Israel, then it should be obvious that *“The kosmos”* of John 3:16 must be *The House, Order, or Kosmos of Israel.*

Remember also that Paul said in Rom 5:13 *That while death entered into The order through one man’s sin nevertheless sin was not imputed unless the Law was given.* But since the Flood the Law was given only to Israel. Other races commit sinful acts, just as Israel did, but no sin is imputed to them because they were not given the Law. Therefore, the Israel *“kosmos”* is the only *“kosmos”* that Jesus could legally redeem.

CONCLUSION

In the introduction to this paper it was said, *“This paper is written specifically to examine the prevailing view held by British Israelites, most “Identity” believers and virtually every denomination which believes that the phrases, “All the nations of the earth” and “all the families of the earth” means every person of every race”.* A much stronger opposing view has been presented.