

# THE USA-ZION CONTROVERSY.

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## INTRODUCTION.

Before I start on this important subject, I have something to ask. I ask that the reader consider what I say without resorting to objections to the use of grammar and word meanings. Derek Prince once wrote an article heading, "Mysteries Unfolded in Grammar". He was referring to Hebrew and Greek grammar. Now I am not an expert grammarian, but I am going to use just a little grammar, as it has been given to me to understand it. I hope some mysteries will be unfolded!

There are those in the USA who think that the USA will become a new site for Zion, and it has been written to me, "*I find it a bit disconcerting that you have to resort to finding grammatical re-constructions using the KJV only, as in my mind, such detailed word-smithing appears to obfuscate and distort the clear text*". At least the word "appears" is used showing that the writer was uncertain! In making such quotations, I am using them as illustrations and am not picking on any one particular person.

We are told by Jesus, "*Again, the kingdom of heaven is like unto treasure hid in a field*", and being hidden (=concealed) it is not found laying on the surface. The use of right grammar could never be "word-smithing" (in a bad sense). It would rather "unfold mysteries". Wrong grammar and wrong word-meanings are never "clear text"!

Just because writers such as Howard Rand, Sheldon Emry, Robert Record and E. Raymond Capt agreed on some points, the attitude in some groups often is "Everyone believes this", inferring that I should too. There was once a similar view held by the folk in Ephesus.

Acts 19:35, "*Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?*"

Then the town clerk said, "*Seeing then that these things cannot be spoken against...etc*". Those who hold to the USA-Zion doctrine often argue from such a position. After all, everyone knew that Diana fell from Jupiter, so anyone who thought differently just had to be wrong. We can admire Paul who was willing to stand against what everyone else there believed. I am making such a stand. But I do not want to do this in any spirit of strife, being conscious of Paul's advice to Timothy, "*And the servant of the Lord must not strive; but be gentle unto all men apt to teach, patient*", and I approach this paper from a teaching (and learning) point of view.

A look at the Biblical use of words like "place" and "house" will force a review of what has been read into 2 Samuel 7:10 from contemporary English. Because of the long-held tradition, I respectfully ask that all recipients of this paper take the time to read it right through. I seek to prove my points and word-meanings from Biblical usages, and not from the popular use of ancillary evidence, such as geography and history, to prove points.

## SIX IMPORTANT QUESTIONS.

To start with I have to ask six questions about 2 Samuel 7:10.

1. Does the word "place" refer to a country, or to the geographical location in which the temple was constructed?"
2. Does "place" refer to where God dwells?
3. Does the word "place" refer to a localized area within a larger area such as a country?
4. Does the context refer to a relocation to a new country, or does it refer to the context which is about the building of a place for God to dwell in?
5. Does the word "house" always refer to David's House as a dynasty, or palace, and in this passage does it refer to the temple that Solomon built?
6. Does Israel's gathering follow "Jacob's trouble", or is it the terminus of a Westward migration?

We will look at some word usages and then look at the context of 2<sup>nd</sup> Samuel 7:10 in the light of these.

## THE MEANING OF THE WORD "PLACE".

We will start with a quote from a language scholar:

"The Temple would now play in all future interpretations of the Promise to David. This shift of focus would require reinterpretation of the "place" (*maqom*) that is mentioned in 2 Samuel 7:10. At first glance, it would seem to refer to the *land* that YHWH was giving Israel. However, this runs counter to a central Deuteronomic theological issue. In Deuteronomic theology, the idea of a *place* is always associated specifically with the "place" that YHWH would choose" for his temple (e.g., Deut. 12:5; 1 Kings 8:16; 2 Kings 21:7)".

The idea that the word "place" means a country comes from the English use of the word, but this scholar declares in Old Testament theology there is a connection with this being where God's Presence is found, in the sense of God's dwelling place amongst His people.

In the passage:

*2 Samuel 7:10 Moreover I will appoint a **place** for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.*

.....it has long been held that the word "place" refers to a new country for Israelites to live in, and this has become a tradition, albeit a wrong one. We will look at this particular word for "place" which is part of Strongs H4725 *maqom*, and will find that even in Strongs it does not mean a country or countries, in the way this is claimed. Out of 402 occurrences, the word is translated as "country" only once in the KJV!

We can start to look at the Biblical use from the second book of Samuel that uses the word "place" as being a setting ; the setting here being where the "Ark of the Lord" was.

*2 Samuel. 6:17 And they brought in the ark of the LORD, and set it in his **place**, in the midst of the tabernacle that David had pitched for it:*

[NOTE: There are derivatives in the Hebrew form of the word "place" = "*maqom*", that change the meaning from a common home or household to Bethel, Bethlehem (as the House of God), or to a palace].

The word is used of a specific area within a given larger area, as in the verse above. The word is much used in the sense of being a specific place of worship, e.g., "*Take heed to thyself that thou offer not thy burnt offerings in every **place** that thou seest*" –(Deut 12:13). That is, there is this connection between "place" and worship, in Biblical usage.

The words "place" and "house" are often used in conjunction:

*Gen 28:17 And he was afraid, and said, How dreadful is this **place**! this is none other but the **house** of God, and this is the gate of heaven.*

*1 Kings 8:12 Then spake Solomon, The LORD said that he would dwell in the thick darkness. I have surely built thee an **house** to dwell in, a settled **place** for thee to abide in for ever.*

*1 Kings 8:29 That thine eyes may be open toward **this house** night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward **this place**.*

Thus the word "place" does not mean a country, but rather it is the setting where the "house" or "dwelling place" is. Let us look a little further and confirm this.

From the many usages of the word "place" = "טו, פון", [OT - Greek LXT], we can see it is used for something that is found within something else, such as a temple being found within a country. The word "dwell" is also often used in terms of a sanctuary that is within another larger area.

The use of the word "*maqom*" (H4725) in the Hebrew for "place" is used in contrast to a "land" or "country", as in Gen. 30:25, "*And it came to pass, when Rachel had born Joseph, that*

*Jacob said unto Laban, Send me away, that I may go unto mine own **place**, and to my **country**".* The words "place" and "country" have different meanings. If any care to tab through the references on a computer, they will find that the particular word for "place" in both the Hebrew and Greek versions of the Old Testament are used of a particular place within a country, such a place of worship, rather than to that country as a whole.

This is very similar to what we find in the New Testament:

*John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a **place** for you. 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.*

For the word, "place" here, Strongs G5117 says, "*Topos*", Apparently a primary word; a *spot* (generally in *space*, but limited by occupancy; whereas G5561 is a larger but particular *locality*"). Here again in the Greek of the New Testament we have a similar use of a "place" being a particular locality within a something larger, such as a country. But the "place" is not the country.

### **THE CONTEXT OF 2 SAMUEL 7:10.**

We can pick up the context in the previous chapter, where we find King David bringing the "Ark of God" to the house of Obedom the Gittite, and then of King David bringing it to the City of David. David then set it up in a tent he had made. We will see that the "Ark of God" as the place of God's presence was the "**house**" and that the "tent" or "tabernacle" (at that time) was the setting (or "place"). This is seen in the next two verses.

The next chapter starts off with:

*2 Samuel 7:1 And it came to pass, when the king sat in his **house**, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an **house** of cedar, but the ark of God dwelleth within curtains.*

Then we have:

*2 Samuel 7:5-6 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an **house** for me to dwell in? Whereas I have not dwelt in any **house** since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.*

In both we see the word "house", one referring to where David dwelt and the other to a place for God to dwell. From the Greek Septuagint, (LXX), David's house is a genitive noun whereas God's house is a dative noun. Through this chapter we do not find the genitive form again until the 19<sup>th</sup> verse where this is about David's house. So it appears that all the references in-between these verses relate to God's house, or as it was to become, Solomon's temple.

The word "house" occurs 14 times in this one chapter. It is also found 14 times in the parallel passage in 1 Chronicles chapter 17. We find this matter of the "house" (= temple = dwelling place for God) both before and after the tenth verse. Those who claim that there is absolutely no reference to, or even inference about, a temple or dwelling place for God, have not looked at this and noted the different applications of the word "house".

*2 Samuel 7:4 "And it came to pass that night, that the word of the LORD came unto Nathan, saying, Go and tell my servant David, Thus saith the LORD, Shalt thou build me an **house** for me to dwell in? Whereas I have not dwelt in any **house** since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."*

Note that it is Jehovah who dwells in this **house**.

*2 Samuel 7:13 "He shall build an **house** for my name, and I will stablish the throne of his kingdom for ever.*

The "**house**" is a settled building built upon a foundation, in contrast to a "tent" or a "tabernacle". The word "**house**" is used of the place where a Ruler lives, or of a special area or setting within another larger area. If any do not think that the word "house" refers to the temple Solomon built, they should read 1 Kings 5:5 and what follows:

*"And, behold, I purpose to build an **house** unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an **house** unto my name".*

We know that Solomon did indeed build that temple = "**house**". Solomon was not building a house as David's palace!

In the sixth chapter of 1<sup>st</sup> Samuel we saw the connection between the word "place" and the "Ark of the Lord". In the Seventh chapter, we see the connection between the "house" and a "place", as a temple, for God to dwell in amongst His people. The language usage of the word "place" and the context of the word "house" agree perfectly.

Let us now consider the context where the 2 Sam 7:10 is found. As was said, we find the matter of the temple (as "**house**") both before and after that verse. The word "**house**" (in four different word-forms) occurs 14 times in this one chapter. It is also found 14 times in the parallel passage in 1 Chronicles chapter 17, as already mentioned.

Then the passage does continue in the same context about the temple after the tenth verse, 2 Sam 7:13 *He shall build an "**house**" for my name, and I will stablish the throne of his kingdom for ever.*

These are both in the same accusative form.

It is popular to say that the "house" in verse 11 and verse 13 is about establishing the House of David, and that this would, "*absorb the promises made to Judah, and now transferred...to this House!*", but this strains the whole context. The immediate context of the chapter starts with:

*2 Samuel 7:6, "Go and tell my servant David, Thus saith the LORD, Shalt thou build me an **house** for me to dwell in?"*

This is in the form of a question, because Solomon and not David was to build the "house" = temple. It is not about God dwelling in David's house or palace.

Right in the middle of the last two verses we find we find the 10<sup>th</sup> verse. There is no change in context. It would be unreasonable to suggest that one verse in an overall context would be of a totally different context. What God is appointing is a "place" for this "house" (= the one for God to dwell in), and it is "for My people".

The 27<sup>th</sup> verse again confirms this all is about God's House, not David's house, in "*For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an **house**".* There is no change of focus in the 10<sup>th</sup> verse as is usually claimed when trying to support a view that "place" is about a relocation, or for Israel to go to a new "place".

#### **WHERE THERE IS A CHANGE IN FOCUS.**

It has been said to me, "*Then God shifts to advising him that the future of Israel would be different, that since Judges ruled Israel, that Israel would be at rest...for a time*". By this I take it to mean that the future of Israel would be a change of location. Then, to cover a traditional view, the assumption is made that the promises to Judah were transferred to the House of David. This is not valid because the end-time blessings upon Judah (Genesis 49:9-12, Deuteronomy 33:7) have never been changed as they are for "the last days".

To say that verse 10 is "a change of focus" is an assumption, and no evidence is offered here too. I believe that there is a change of focus at a different point in the chapter. My view is based upon grammar, and in this I am no expert, but I have associates who are. I have already pointed out from the Greek Septuagint, (LXT) David's house is a genitive noun-form whereas the references to God's house are all either in the dative or accusative noun-forms. We start with the genitive noun form for "house" in verse two with the house David was dwelling in. Then in verse five we find the accusative noun form with a statement about a house for God to dwell in. Right through this chapter we do not find the genitive form again until the 19<sup>th</sup> and 25<sup>th</sup> verse where again the subject is David's "house".

The 12<sup>th</sup> and 13<sup>th</sup> verses are about God's house, as are all those from the 5<sup>th</sup> verse. The 10<sup>th</sup> verse falls within these passages. There are those who think that the 10<sup>th</sup> verse is an interpolation because it appears to start with the word, "moreover". This is a translator's addition. It does not appear in the Masoretic or the Septuagint texts either. The verse just starts with a conjunction. Young's Literal Translation starts with the conjunction "and". The translators "made a mess" of this chapter in their translation. We will come to see that their added words suggest that they translated according to their doctrine, rather than what is actually written in the autographs.

### **THE CRUX OF THIS MATTER.**

Ignoring for the moment the right tense of, "I will appoint" in the 10<sup>th</sup> verse, what God is appointing is a "**place**". We have already seen that a "**place**" is about where the Ark of the Covenant was as God's abode with His people. We also read of Solomon, "*he shall build an "house" unto my name*". What God told Nathan to tell King David that he would appoint a "**place**" (for God to dwell in amongst His people) for His people Israel. He was told that Solomon was to build this temple. This particular "**place**" is where God was to dwell amongst his people. This is the "**place**"! IT IS NOT A NEW GEOGRAPHICAL LAND ON EARTH FOR ISRAELITES TO LIVE IN.

If my evaluation is right, this means that writers such as Howard Rand, Sheldon Emry, Robert Record, E. Raymond Capt and British-Israel writers and teachers had a wrong basis for their doctrine. They made a grave error of judgment because they ignored the context and word usage. More than that, they failed to produce what is necessary, i.e. the "*In the mouth of two or three witnesses shall every word be established*". The majority of their whole case is based upon one duplicated passage, and they have never presented confirmation from the Psalms, the Law and The Prophets. They have not found it in the New Testament pages. Instead ancillary evidence is used to build up their case. Thus the tradition that suggests a country for a people to live in as a "new place" (such as the USA or Canada) being a land "terminus", is not only meaningless; it is utterly wrong.

The eventual occupation of what some call, "*That grubby little land*" by the remnant of Israel will eventuate. If it does not, then the Abrahamic Covenant has become a non-covenant that will never be fulfilled!

We will see later that there never has been complete fulfillment of that covenant as is almost always claimed!

### **THE POPULAR OR TRADITIONAL VIEW.**

Having pointed this out, we can look at the popular or traditional view, which wrongly takes "place" as meaning a country for people to live in.

There is a school of people, particularly in the USA, who believe that the God of Israel has finished with the land promised to Abraham for all time, and that from now on "Zion" will be eventually be established in the United States of America, or as some claim, in Canada .

The foundations of this belief come mainly from:

- A. An interpretation of 2 Samuel 7:10, where God is supposed to appoint the USA as a new location for His people Israel
- B. An interpretation that Jerusalem as a city will be broken as a Potter's vessel, "*that cannot be made whole again*"- Jer. 19:1-12.
- C. The book by the late Sheldon Emry entitled, "*The Old Jerusalem is not the New Jerusalem*".
- D. That is the gathering of Israel and Judah will be in the West, i.e. the USA, from, "But they shall fly upon the shoulders of the Philistines toward the West; -Isaiah 11:12-14.

The conclusions of these beliefs is that the USA is the terminus of Israel's Westward migration.

We will examine these items one by one, because they are in direct contradiction to many other passages in the Bible. Let us do this, and if traditions are demolished, so be it.

### A. The 2 Samuel 7:10 passage.

Here the prophet Nathan is speaking to King David about the building of a “house” for God to dwell in:

*Moreover I will appoint <07760> a place <04725> for my people <05971> Israel <03478>, and will plant <05193> them, that they may dwell <07931> in a place of their own, and move <07264> no more; neither shall the children <01121> of wickedness <05766> afflict <06031> them any more <03254>, as beforetime <07223>.*

A look at a KJV program with Strongs codes suggests that the words with a strike-through are words added by translators because they have no Strongs numbers given. The deletion of the added words together with a look at word meaning will change our appreciation of this verse.

The 1898 Young’s Literal Translation reads this way, for this verse:

*And I have appointed\* a place for My people, for Israel, and have planted it\*, and it hath tabernacled\* in its place, and it is not troubled any more, and the sons of perverseness do not add to afflict it any more, as in the beginning”.*

In these English translations, we can see two or three tense variations. The variation between the “I will” and the “I have” in the two translations above is significant. If we take the “I will” version, it sounds as if the “place” is a new place in the future, whereas if we take the “I have” version, it sounds as if the “place” is a place that already existed. The word “new” as a “new place” does not appear. Certain Identity and British-Israel luminaries made their case from the “I will” perspective, and then speak of a “new” place. Because they think in terms of a “new” place, they then talk about this as if it were a “terminus” for Israel in Israel’s Diaspora. From this, they have concluded that the United States of America is that terminus. (Some say Canada or the United Kingdom).

At first glance, from the words as translated, “I will”, this appears to be something in the future that is going to happen sometime from that point onwards. Sheldon Emry took this as his interpretation in his booklet, “*The Old Jerusalem is not the New Jerusalem*”. This also is the long-held view held by the British Israelites and fellow travelers. To determine whether this is right, we can look into the Hebrew grammar, word-meanings, and other translations.

From grammar, the “I have” is the nearer to the meaning. However, this does say when this took place, so again grammar gives us an insight. In the three places above marked with an (\*) in the Young’s version, he shows these are written in Hebrew in the Perfect Tense. This tense is defined as follows:

1. *"The Perfect serves to express actions, events or states, which a speaker wishes to represent from the point of view of completeness, whether of not they belong to a determinate past time, or extend into the present, or are pictured in their completed state.*
2. *It represents actions, events or states, although completed in the past, nevertheless extend their influence into the present.*

Applying this, the “I will” of the KJV version should have been translated as, “I have”. There are many examples where the Imperfect is translated this way. This would mean that the appointment of the “place” originated before this time, even if it was to be completed in the future. Thus it could not be an altogether new place!

Furthermore, the 10<sup>th</sup> verse we are considering finishes with, “*afflict them any more, as beforetime*”. This has been wrongly taken as being a future happening, but the next verse tells us what time is being spoken of. If we eliminate the added words, “*and as*” the end of the 10<sup>th</sup> verse and the start of the 11<sup>th</sup> verse, it reads, “*afflict them any more, since the time appointed judges to be over my people Israel*”. We will come back to this point later on. But before we do, we will have another elementary look at the grammar of the critical verse, from the Hebrew this time rather than from the Greek, as before. Keep in mind the definition of the Perfect Tense.

### THE GRAMMAR OF 2 SAMUEL 7:10, FROM HEBREW [LXT].

I had prepared a list of examples where the Perfect was used to show translation comparisons, showing how the “I will” should have been translated as “I have”, but I have deleted these because they are lengthy, and because there is another factor to consider. In this verse, there are three verbs in the Perfect. The “I will appoint” has what is called “vav consec.” added, which addition conditions the meaning to read “I appoint”, rather than “I will appoint”, and this then reads in a similar way to the Greek aorist tense –(Grammarians do not all agree on this point).

Quoting the scholars Keil and Deloitzsch, as they translate the verse:

*“I have taken thee from the pasturage (grass-plot), behind the flock, to be prince over my people Israel; and was with thee whithersoever thou wentest, and exterminated all thine enemies before thee, and so made thee, יְעֲשֶׂהְךָ (perfect with vav consec.), a great name, ... and created a place for my people Israel, and planted them, so that they dwell in their place, and do not tremble any more (before their oppressors); and the sons of wickedness do not oppress them any further, as at the beginning, and from the day when I appointed judges over my people Israel: and I create thee rest from all thine enemies”.*

They too start with, “I have taken thee” and for “will appoint” they translate “and create” -(not “I will create”). From the use of the Perfect Tense on its own, we can see this action started before the time of the Prophet Nathan’s address to King David, and that what started before a given time can be fulfilled in the future. Nathan is speaking of something that is always true (aorist).

Of God's covenant to Abram, we read: "*In the same day the LORD made <perfect> a covenant with Abram saying, Unto thy seed have I given <perfect> this land from the river of Egypt unto the great river, the river Euphrates*". "Made" and "have given" are spoken as things that are always a fact because of the Perfect Tense.

I have viewed many such passages and have not found any at all that might indicate the equivalent of a future-only tense of the Perfect such as translators inserted into 2 Samuel 7:10. Now can anyone be prepared to declare that the translation and tense of 2 Samuel 7:10 is right and thereby conclude that all the hundreds of other passages using this construction must all be wrong?

We are never told of God saying, "*I will make a covenant with Abram*", because it was already done when it was done. "*I have given*" is a permanent fact that had a future reach. This is what God was telling King David. If God told King David something different that what He covenanted to Abram, then we could not trust what was cut between God and Abram. This is the crunch point!

### **THERE WAS NO COMPLETION OF THE COVENANT IN THE TIME OF DAVID OR SOLOMON.**

This is important because of the false claim that the covenant to Abraham was completed during the reign of Solomon. The Promised Land was occupied by 10 nations (Gen 15:19) prior to the Exodus, but Israel was only able to drive out seven of the nations and the area they should have occupied is delineated in Num 34:1-12. Compare this with Ezek 47:13-20 for a description of the area Israel will occupy in the Millennium. Deut. 7:22 states that Israel should drive out the seven nations little by little so that the beasts of the field would not multiply out of control. But Israel did not drive out all the Jesubites and others, and never occupied the whole territory. God had told the Israelites they would occupy only a portion of the total land at the time they entered Canaan (because they were too few in number at that time to occupy it all).

With respect to Israel and its association with the Promised Land, God’s association with the area is, of course, much older. The Promised Land, as shown to Abram, is the area that God made for Himself in Gen 2:4. The earliest reference to the association between the area God made, the Israelites and Zion is seen in the Song of Moses,

*Ex 15:17: Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made <Perfect> for thee to dwell in, in the Sanctuary (Hebrew: miqdash – hallowed place), O Lord, which thy hands have established <Perfect> (Hebrew: kuwn –prepared).*

The difference in meaning of the verbs translated *had purchased* (Ps 78:54) <Perfect> and *have established* (Ex 15:17) <Perfect> are seen in Deut 32.

The "*mountain of thine inheritance*" here is about a particular situation for "thee to dwell" (amongst His people), and it was made by God Himself! God prepared this Sanctuary for Himself in a particular location and there is never any suggestion of changing this defined location. It is described as being, "beautiful for situation". Thus what was established so long ago in this beautiful situation could never be transferred to the USA!

Some believe that 2 Samuel 7:10 was fulfilled in its entirety during the reign of King David. But although David and Solomon ruled a larger area, Israelites never dwelt in all of what David and Solomon ruled over. They never dwelt in the whole land promised to Abraham.

*1 Kings 4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, **from Dan even to Beersheba**, all the days of Solomon.*

There was only this limited area where Israel actually "dwelt".

Yes indeed, there are statements such as, "And they came in and possessed it". Then quotes are made such as, "*And the Lord gave unto Israel all the land which He swore to give unto their forefathers; and they possessed it, and dwelt therein. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass*". God did not fail and all His part came to pass, but Israel failed to perform their part as instructed. Yes, it did come to pass, but only as far as from Dan to Beersheba! They possessed "of it". If I take a bite from a loaf of bread, I am eating the loaf, but this does not mean I have eaten the whole loaf! Another failure in understanding is that there are two words for "all", one being confined to the limitations of the context, and the other meaning all of the lot.

Arguments based upon this abound. The sort of flaws in them can be seen in Nehemiah 9:23, "*So the children also multipliedst thou as the stars of the heaven, and broughtest them into the land, concerning which thou should go in and possess it*", where this is claimed as a total fulfillment. The rebuilding of Jerusalem at the time of Nehemiah was hardly, "*from the river of Egypt unto the great river, the river Euphrates*". These are the sort of flaws we find in these claims. **What Israel possessed was only from Dan to Beersheba**, as the above record shows. Thus it is wrong to make a claim of fulfillment of a whole from just a part. Thus there is fulfillment yet to come in a fuller area of land, "*from the river of Egypt unto the great river, the river Euphrates*". King Solomon did subdue kingdoms as far as the Euphrates River, but Israelites did not drive out the inhabitants and come to "dwell" in those parts. I have been to Beersheba and I know it is a long way from the "river of Egypt".

## **THE INHERITANCE BOUNDARIES.**

The inheritance area of the tribes was much larger than what they actually took possession of. From the Book of Numbers, chapter 34 we are given a list of areas originally allocated by Moses to the tribes. The allocation does not mean that they actually took full possession of these areas, because they did not. The details given in this chapter mark the general boundary of the total inheritance of Israel. The Israelites never actually dwelt in the total of the territory comprised within these boundaries, even when it was at its most extended by the conquests of David and Solomon.

In the list in this chapter, we can see the mention of "the river of Egypt", which is well South of Beersheba. Verse 3 of the chapter above includes from the Dead Sea to the Red Sea. Then we see it includes all of Lebanon and the source of the Jordan River. It includes the conquered territories of Sihon and Og. Obadiah 1 tells us Israel will also possess "the Mount of Esau" as well. Zephaniah 2 tells us Israel will possess Moab, Ammon and Gomorrah. This is in the day of the Lord's anger. Has it happened yet? Could these same areas possibly be in the USA?

In Joshua 13:1 we read, "*Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed*". It was not all possessed in the days of Bible history. In this and the following chapters we are told more detail about tribal lots, and more confirmation that some tribes did not eliminate the inhabitants and thus did not dwell in many parts of the Promised Land.

So the area Israel will yet come to possess is well beyond from Dan to Beersheba. Some claim that part of the total inheritance was given to Ishmael, but although God did promise to make Ishmael a great nation, where do we find any covenant about a permanent territory being allocated? Two different peoples were not allocated the same part of the total land as a common inheritance.

It has been written to me, "*But as to land definition for Ishmael, the commentary related to land rights for his progeny are clearly defined in Genesis 25:12-18, but in verse 18, we find the particulars of how God defined the region in which Ishmael's progeny were to dwell: "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria".*

My comment is this: In the 18<sup>th</sup> verse, "the verb "dwelt" is in the imperfect tense and so the words "were to dwell" (as being indicative of the future) are invalid. A definition of the Imperfect Tense is as follows. "*The imperfect tense is also called the past descriptive tense and corresponds to was doing or used to do in English. The imperfect is used to describe a continued or habitual action in the past*".

It has also been written to me that:

*1 Kings 4:24 For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.*

....means that the covenant was completed in the time of David and Solomon. But it does not! The word "dominion" has been wrongly taken to mean Israelites dwelt in all this area, and the verse immediately following is in the same context and confirms the lesser area where Israel actually "dwelt".

*1 Kings 4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.*

Please see Zech .14:8 about Psalm 72.

*Psalm 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

This is stated to be available "*so long as the moon endureth*", so it is still available. This actual full occupation then is end-time or Second Advent. The "ends of the earth" means the limits of that particular earth. Each country had its own "earth" or land. That specified "earth" does not exist anywhere in the USA either! Chapters 40 to 48 of Ezekiel describe the Sanctuary in which our Lord Jesus will reside in the Kingdom Age. The figures given show that what is typified by this New Jerusalem has been estimated to cover an area 45 miles square (2,025 square miles) with present day Jerusalem in its southern suburbs.

Some go as far to say that, because the things which are unseen (i.e., spiritual) are eternal, whereas the things which are seen (i.e., physical or fleshly) are but temporary, that "*the prophesied Zion is nothing other than the kingdom of Heaven, over which Jesus Christ has been reigning for roughly two millennia - a kingdom which has no physical boundaries*". However, to be a kingdom, there must have a King, the laws of the King, a territory, and a subject people. The New Jerusalem is yet unseen – and will be eternal!

*Hebrews 11:10 For he looked for a city which hath foundations, whose builder and maker is God.*

The permanent city is the New Jerusalem that "cometh down from heaven", and it is indeed unseen as yet, and indeed is made by God. No problem!

## **AGAIN, WHERE IS THIS TO BE?**

The British Israelites and the American Identity supporters have a history of bringing in geography and history as proof of their doctrine that England or the USA are the terminus of Israel's Westward migration. They use notions such as rivers and geographical features in support. The Americans are falling for the same trap the English fell for 100 years earlier. But the New Jerusalem has never been a creation of man. In any exposition, we cannot use anything secular, such as the facts of history or geography, to prove a point, because we would probably be wrong

altogether. The Biblical way is to compare Scripture with Scripture, not Scripture with history or geography. The latter two are not “witnesses” in the Biblical sense, where, “*in the mouth of two or three witnesses shall every word be established*” refers to Bible witnesses.

There is a consistency about where Israel is gathered from and where they are going to. And please do not neglect to see the time frame.

*Jer. 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 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.***

Where the Children of Israel were driven to could not possibly be a “terminus” because they return “to their own land” from where they had been driven to, or had spread to. In its gathering, the “seed of the House of Israel” comes from the North, not “to the North”, so “their own land” is not in the USA as would be the case if the USA was the “terminus”. The “North” is one of the directions from whence Israel comes back from their captivity. God promises to bring His people back from the “North”.

*Isaiah 43:5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; **I will say to the north, Give up; and to the south, Keep not back: bring my sons FROM FAR, and my daughters FROM THE ENDS OF THE EARTH.***

Note that God had told Abram that his seed would come to be dispersed to exactly the same directions where they would be able to be a blessing to other races.

*Isaiah 49:8-13 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 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.*

*Jer 16:14-15 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.*

There is no suggestion of a different place such as the USA being the final terminus of a North-Western migration. Israel is brought back from where God had scattered them, “*Unto the land that I gave to your fathers*”.

Quoting the scholars Keil and Deloitzsch again, (Jer. 23:5)

*“When the Lord shall gather His people out of the dispersion, then will He raise up shepherds over them who will so feed them that they shall no longer need to fear or to be dismayed before enemies who might be strong enough to subjugate, slay, and them captive. The figurative expressions are founded on the idea that the sheep, when they are neglected by the shepherds, are torn and devoured by wild beasts; cf. Eze 34:8. They shall not be lacking; cf. for נִפְקְדוּ with this force, 1 Sam 25:7; in substance = not be lost. לֹא יִפְקְדוּ is chosen with*

a view to אַתֶּם פְּקֻדָּתָם לֹא (Jer 23:2): *because the shepherds did not take charge of the sheep, therefore the sheep are scattered and lost. Hereafter this shall happen no more. The question as to how this promise is to be accomplished is answered by Jer 23:5 and Jer 23:6. The substance of these verses is indeed introduced by the phrase: behold, days come, as something new and important, but not as something not to happen till after the things foretold in Jer 23:4. According to Jeremiah's usage throughout, that phrase does not indicate any progress in time as compared with what precedes, but draws attention to the weightiness of what is to be announced.*

Note that they translate about God gathering His people “out of the dispersion”. Also, they do not use “move” in the sense of relocation as the USA-Zion advocates try to wrongly make the word to mean. I have been unable to find any morphology, dictionary or commentary that supports what the USA-Zion advocates make the word “move” mean.

*Ezek 37:21, "And saith unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel FROM AMONG THE HEATHEN, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all".*

Using the word “place” as we do in English, as always the place is not found to be where they are scattered to, such as the USA being a terminus, but it is back to where they came from in the first instance. Please note the two houses of Israel return to their own land with one King over them. This is the King of Israel. This is Second Advent!

Some say, the end-time re-gathering of Israel under Jesus Christ, with Jesus as King, began two thousand years ago, and continues to this very day. This is partly true in the sense of Colossians 1:13 of which Peter tells us in 1 Peter 1:4, “*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time*”. In that last time Jesus will rule with a rod of iron; do we see Jesus with his vesture dipped in blood today?

*Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

We are not witnessing this at present.

In the Parable of the Vineyard, the “Householder” will “miserably destroy those wicked men” presently occupying the Vineyard. We can note that He returns **to the same vineyard in the identical locality**. That means that the present State of Israel will be destroyed, together with those occupying it. This could well be a nuclear destruction.

#### “PLANTED”.

Some think that the word “planted” means permanence in a “move no more” sense. God gave Israel rest from her enemies in the days of King David, in preparation for the building of the temple by Solomon. At the time when the prophecy was delivered by Nathan, the Ark of the Covenant had no permanent resting place. Some claim that not until the permanent temple “comes down out of heaven” is Israel finally “planted” for good. The word “planted” (H5193) is used of planting in a garden or vineyard, and very often refers to the “planting” of Israel. Being so “planted” does not mean the planted people cannot ever be “removed”, “plucked up”, “laid waste”, “trodden down” or “rooted out”, in the way the USA–Zion advocates read into 2 Sam. 7:10. Rather we find:

*Jeremiah. 11:17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.*

*v7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.*

The verbs in the Perfect Tense are once again not translated as future tense, as wrongly done in 2 Samuel 7:10.

*Isaiah 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: {a very...: Heb. the horn of the son of oil}*

*And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. {fenced: or, made a wall about} {made: Heb. hewed}*

*And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.*

*What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?*

*And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, **and it shall be trodden down**: {trodden...: Heb. for a treading}*

***And I will lay it waste**: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.*

After those “planted” had sinned and were removed from where they had been “planted”, what then? The following passage is one of many that tells us what we are looking for, that is, “What is the place where they are gathered to?” Is it the USA? No. It is to “This place” where Israel was driven from. They are then “planted” in the Land promised to Abraham.

*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: {for ever: Heb. all days}*

*And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. {from them: Heb. from after them}*

*Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them **all the good that I have promised them.***

*And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.*

*Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places **about Jerusalem**, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.*

The 30<sup>th</sup> verse includes the House of Israel with the House of Judah. Now it has often been said by the USA–Zion advocates, that God has permanently abandoned the land promised to Abraham, but we have just been reading something quite pointed to the contrary. And through this paper we will see a lot more.

## **GOD’S PROMISE TO ABRAHAM.**

When God says, "*Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*", this does not say, “Will I give” – it says, “Have I given”. The stated area has definite geographical boundaries, boundaries that no one can impose upon the United States of America. Thus there can be no USA-Zion reality unless all value and reference is taken from the Abrahamic Covenant. So what do we read about this?

*Heb. 6:13-15 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.*

Must I bring in grammar again? Yes I must. This is because the tense of the last verb is aorist. It will always be true in terms of ownership! So, "*Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*", will yet be fulfilled. But it cannot be in the USA because these boundaries are not there!

### **"MOVE NO MORE".**

Above it was shown that the word "move" = *ragaz* (translated in 2 Samuel 7:10 as "move" and used about 41 times in the sense of shaking or trembling), is never otherwise translated in the sense of relocation. We do not find any suggestion of relocation in commentaries, lexicons or dictionaries. The phrase is always used in the sense of trembling, shaking or similar. The words "no more" in the phrase, "move no more" is not in the Hebrew or Greek texts, (although some recent modifiers of Strong's add manufactured Strong's references to include it). In other words, they add to the Greek text. This can be seen in the E-Sword Bible computer program in their new added-to version of the Greek text.

It is so sad that proponents of the USA-Zion theory refuse to look at the consistent use of the word *ragaz* or at what learned commentators such as Keil and Delitzsch say in the, "*do not tremble any more (before their oppressors)*" that they too present as the meaning.

Writers such as E. Raymond Capt's say such about 2 Sam 7:10, "*obviously they were placed in a new land since the children of Israel were in Israel at the time of that covenant with David*". This is not so "obvious" at all when we consider the grammar and God's covenant with Abraham. Because Israel was cast out of the Promised Land, this does not make the places of exile into the Promised Land.

Those who have long held the same view like to say the use of grammar and checking on word usage is "obscurification", simply because they are unwilling to accept grammatical and other analysis. They do not compare Scripture with Scripture to check up on Bible word usage. There is no possibly way "*move no more*" can be converted to "*relocate no more*". This alone is sufficient to dismantle a doctrine that has erroneously been built upon a wrong word meaning.

### **THE BROKEN POTTER'S VESSEL**

It has been claimed that Jerusalem as a city was broken as a Potter's vessel, "*that cannot be made whole again*"- Jer. 19:1-12 – as a basis that God has finished with the Holy Land for all time. Before we go into this, it is necessary to realize that the Old Jerusalem has never yet been destroyed to the extent that it could never be rebuilt. Quite possibly, the only thing that could bring this about would be something nuclear. The common teaching is that this destruction has already happened, and that Zion is now being prepared in the USA. This can only be wrong.

The context of this passage is, "*O kings of Judah, and inhabitants of Jerusalem*". The reason for the city becoming broken was the idolatry of the people. The passage is speaking about an attack on Jerusalem. Some say it could apply to the 70-year-long captivity of Judah in Babylon and "cannot be made whole again" thus apply to this particular context time-period. On the other hand Ezra and Nehemiah did not rebuild Jerusalem in the complete form it was before it was destroyed, and thus it was not ever "made whole" in that period.

Note the "then" in the passage below.

*Jeremiah 29:10-14 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.*

*Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captives.*

This latter principle is much repeated, as will be shown to apply to both the House of Judah and the House of Israel.

The book of Daniel agrees:

*Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

In other words, Jerusalem would be totally desolate as a broken bottle for seventy years. A remnant under Ezra and Nehemiah did indeed start to mend the broken potter's vessel after this seventy-year period, but this involved only a portion of Judahites. They only laid the foundation of the temple and built the city wall with its gates. Judah was never to be an independent nation again until the link up with the House of Israel, as we see in Isaiah chapter eleven, the two sticks prophecy and that of the valley of the dry bones. The Old City could never be rebuilt with its temple. But the New Jerusalem will be there in that place. This has no temple in the man-made sense.

*Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

The place is the same as, "*Whence I caused you to be carried away captives*".... As always!

The passage about the Lord appointing "a place" is about the establishment of the Kingdom the Lord had given to His people, but this commencement received its first pledge of perpetuity from the divine assurance that the throne of David should be established for all future time, and that it would become centered upon Jerusalem again, as its setting. The King will rule from that "place". When does this happen?

*Joel 3:15-17 The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass.*

The Old Jerusalem is indeed unholy, but the New Jerusalem will be holy following the time when, "*The sun and the moon shall be darkened, and the stars shall withdraw their shining*".

When we come to Isaiah 11:4, the phrase "towards to West" has been used to suggest the end of a trek towards the USA, but Strongs H3220 indicates something different. When we read the rest of the verse:

*Isaiah 11:14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly `destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. {dryshod: Heb. in shoes}*

*And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.*

.....we see references which are all Middle Eastern. Where is this highway to? Where did Israel arrive to after the Exodus? It was to the Promised Land! So "*like as it was*" is to the same place. We will see this answer again, when we study the particular part of the planet that God says he cares for.

Isaiah chapter 11 starts with:

*Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.*

Here we see how the Father will fulfill the promise to King David fulfilled in King Jesus. With this, we see the Second Advent timing. We see an illustration about what happens under the rule of the Prince of Peace.

*Isaiah 11:6-9 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie*

*down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 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.*

Each animal is coupled with that one which is its natural prey or enemy. A fit state of things under the "Prince of Peace", will be as Isaiah again tells us:

*Isaiah 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

Whether we take these verses and the animals literally or symbolically, we can see the real meaning of "move no more" in 2 Samuel 7:10. God's people will literally "tremble no more", not even with wild animals. That is, they will "move no more" with trembling when the adoption is completed.

Paul knew what our present position is when he said, "*For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body*". –Romans 8:22-23.

So, when the Son of David enters upon the full possession of His royal inheritance, the peace of paradise will be renewed, and all that is true in the popular legends of the golden age be realized and confirmed.

#### **GOD SAYS HE CARES FOR ONE PARTICULAR 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'. Thus it never could include the USA because it follows the Exodus as a place of captivity. Israel is in captivity again at present, and the same pattern will follow. This particular piece of real estate is that promised to Abraham, and confirmed to Isaac and Jacob.

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 possession" or "always" confirmed. Therefore this piece of land, known as the Promised Land, is God's forever, even if "*The boar out of the wood doth waste it, and the wild beast of the field doth devour it*"- (Psalm 80:13) and "strangers" are occupying it in the interim whilst Israel is in exile. We have seen how the Tribes of Israel have never ever yet taken possession of their whole inheritance.

All the Land of Canaan is the inheritance of Israel, even God expelled Israel so that the Land can "enjoy her Sabbaths", whilst Israel is in exile. The time of this land being fully possessed as "an everlasting possession" will come – Israelites have had some temporary possession of part of it, as shown in Old Testament history, but the whole Land remains Israel's future inheritance. We will see that it is emptied of people first. This is the land the small remnant of Israel will return to. If God loves this area of land "forever", how could He come to be finished with it for all time now?

#### **AN EXAMINATION OF THE BOOK BY THE LATE SHELDON EMMY ENTITLED, "THE OLD JERUSALEM IN NOT THE NEW JERUSALEM".**

The title of this book is absolutely true in one respect! But it is not true in every respect. If a person had a house on a piece of land and the house burned down, any new house built on the same piece of land would not be the same "old" house either. We could equally and rightly say, "*The old house is not the new house*". There is nothing in this title that would determine that a new house could not be built on the same land. Mr. Emmy's book completely ignores this factor. We can now go on to look at his statements, making reference to page numbers in his well-known booklet.

**Page 1. “Ministers who are unable to separate historic Biblical cities from prophetic cities in the Bible”.**

This indicates that he believed that all references to a rebuilt Jerusalem are applied only in a spiritual sense, a prophetic sense or in a non-earthly place. He is inconsistent about this, as we will see, because he also uses it as an earthly place. The term, “New Jerusalem” is only found in the Book of Revelation, and we can read:

*Rev 21:1 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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

The other reference in Rev. 3:12 tells the same story, that is that the Holy City descends from heaven to where God’s people will live, so it is not in “heaven”; heaven is where it comes from! The word “new” (2357 *kainos*) as in “New Jerusalem” is about a replacement for something that existed previously.

Mr. Emry makes the claim that when Jesus said, “Behold your house is left unto you desolate” in Matthew 23:37-39, that Jesus could not be speaking of the Old Jerusalem, but he does not see fit to comment upon Jesus saying, “Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord”. It is hard to believe that the “ye” does not refer to the same location, but at a time determined by the “till”. Mr. Emry then claims that Jesus, “could not have been speaking of prophetic Jerusalem” which he divorces in every way possible from the city where Jesus was speaking”. This is because he thought each is in a different location. And too, the reference to Jerusalem being left desolate is in the Present /Passive tense. It thus is not desolated for all time.

**Page 2. “I will quote some Scripture verses used by those who insist that the old city of Jerusalem will be “chosen” and “blessed” by God” .**

He then quotes:

*Zech. 1:14-17 Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; **I am returned to Jerusalem** with mercies: **my house shall be built in it**, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.*

....to claim that the place is not in the same place as where the Old Jerusalem was. When the Lord says, “I am jealous for Jerusalem” and of the time when “I am returned to Jerusalem”, one does not “return” to a different place!! But the new city there is not the one that was destroyed. And too, note the “am returned” translation of the Imperfect Tense. He then says, “It could mean places (plural) other than old Palestine”. Really –“could mean” is no basis as an argument!

He uses the phrase “spread abroad” in the 17<sup>th</sup> verse to claim that, “Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem”, to say that, “Israel would be great in number and cover much territory”. In his mind, this meant that this could not be the Old Jerusalem because the territory would have to be much greater than that of the Old Jerusalem to be able to accommodate the huge population. Unfortunately for Mr. Emry he had not noted that the word translated as “spread abroad” is Strongs 6327 (TWOT 1745) which means, “dispersed and scattered”, or “dashed in pieces”. This is just the opposite of what Mr. Emry claims!

Zechariah goes on to confirm the” scattering” meaning of the passage when he goes on to say:

*Zech 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the LORD shewed me four carpenters. Then said I, What come these to do? And he spake, saying,*

*These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.*

We can note that the measuring of Jerusalem comes after this in Chapter Two, and can note that the same phrase “spread abroad” again occurs in:

*Zech 2:6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.*

Israel is dwelling with “the daughter of Babylon” after she was scattered. If this was the United States of America, Israel would have to flee from these lands of the North, and not be gathered there as the end of a Westward trek!

Here is another reference to the “North” as a direction area Israelites return from. God’s people had first been scattered from their land and the remnant are to come back as “the apple of his eye” after having been scattered.

Mr. Emry continues with the same wrong argument that the cities of Israel would become great in number on page three. He is wrong simply because he placed a wrong meaning on a word.

**Page 4. “Now if we take these prophecies, and attempt to put them in little old Palestine, we are in trouble! It is just not big enough”.**

Chapters 40 to 48 of Ezekiel describe the Sanctuary of the New Jerusalem in which our Lord Jesus will reside in the Kingdom Age. The figures given show that this New Jerusalem has been estimated to cover an area 45 miles square (2,025 square miles) with present day Jerusalem in its southern suburbs. This is much greater than “from Dan to Beersheba! Mr. Emry (and others) claim the area of the Old Jerusalem and environs is much too small for the all the Israelites, and not appreciating what Ezekiel is saying.

Mr. Emry’s claim is made without considering which of many words translated as “multitude” is used. He presumes that it means a huge number such the Old Palestine could not contain, and then bases his argument upon it. He had already used a translators’ addition without noting that the phrase “towns without walls” does not contain the plural word “towns”. In due course we will look into “The re-gathering of Israel” and note that the “remnant of Israel” is very very small, and “few there be that find it”. There is no statement that declares the New Jerusalem has to be the same size as the Old Jerusalem, as Mr. Emry infers. He has not considered the magnitude of the “four-square” city we are shown:

*Rev 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

**Then Mr. Emry claims that the “Temple at Old Jerusalem to be like Shiloh”**

He uses that as a foundation and he quotes Jeremiah 7 which is addressed to “all ye of Judah” and then applies it to the whole twelve tribes. Another problem with his argument is that God did not make any promise to Shiloh such as he made when He said to Israel, “*dwelt in this place, in the land that I gave your fathers, for ever and ever*”. God’s protection of His people is conditional always and thus Shiloh and Jerusalem are judged in a similar manner. That Israel was cast out for a period because of their wickedness, this does not mean that God’s purpose will not be fulfilled with a repentant remnant occupying the Land, with the New Jerusalem.

There is no such prophecy about Shiloh. God did not say he would rebuild Shiloh, but Isaiah tells us about when the Redeemer comes to Zion:

*Isaiah 60:10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.*

*Psalm 102:16 When the LORD shall build up Zion, he shall appear in his glory.*

The word for “build” here is H1129 = *banah* which is used in the sense of rebuilding.

Mr. Emry is right when he says on Page 7 that “the Old city of Jerusalem is forsaken and deserted forever”, but he presumes from this that the New Jerusalem could not be placed in the same place. The old city is still a curse and still will be until it is destroyed at the Second Advent when:

*Zech 14:4 “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south”.*

There would be nothing left of the Old Jerusalem after such a catastrophic event! Has this happened yet? Is the Mount of Olives in the USA? And has what follows happened?

*Zech 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*

This does not describe an area in the USA! The Rocky Mountains are in the way, and the “hinder sea” and the “former sea” would have to be the Pacific and Atlantic oceans!

Possibly this “from Geba to Rimmon” area of the plain matches the measurements of the New Jerusalem, a sort of landing pad for:

*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.*

Now consider if the following could be true:

- Being “safely inhabited” is the Second Advent time when the remnant of Israel will “move no more”, or “tremble no more”!
- Rev. 21:10 shows the “place” where God says, “*Moreover I have appointed a place for my people Israel.*”
- None of these geographical descriptions are found within the United States of America!

## **Page 9 “The immense numbers of his descendants who would be in that ‘regathering’”.**

This presumes that all the immense numbers of the chosen seed would be re-gathered. Where ever do we find any mention of the re-gathering of immense numbers? What we find is about a “remnant”. How big is the remnant? It is very small; it is not “immense”: Jeremiah says they will return as “*one of a city and two of a family of cities*”.-(Jer 3:14-18)

*Isaiah 24:3-6 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, **and few men left.***

*Isaiah 17:4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.*

This very small gleaning is described as “the remnant”; look at the “remnant” passages below.

*Isaiah 10:20 “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that*

*smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even THE REMNANT OF JACOB, unto the mighty God”.*

The word “return” = *shoob* means to go back to a previous state or place.

*Isaiah 11:11 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 word “recover” = *qanah* has a meaning of recovering, possessing again and redeeming back.

*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 to their folds**; and they shall be fruitful and increase.*

*Joel 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in THE REMNANT whom the LORD shall call.*

*Amos 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto THE REMNANT of Joseph.*

So Mr. Emry’s great multitude is not so great after all! It certainly is not all the “seed”! What is important is that the remnant does not stay in any place they were scattered to, and if the USA is one of those places, then they will not be staying there to establish Zion.

#### **Page 11. “To then carry it to the heathen”.**

This is an strange comment considering Mr. Emry’s beliefs. The disciples were commanded: *Matthew 10:6 But go rather to the lost sheep of the house of Israel.*

Israel was scattered amongst many peoples as a punishment, and the disciples were commanded to go only to the Israelites who were amongst the “heathen”. This is what “they obeyed”.

#### **Page 12 “America, the land of true Israel”.**

Quite possibly there are a high number of Israelites within the borders of the USA, but this does not make it their land. It is just where they are in the diaspora. It could not be their land because the re-gathering time has not arrived, nor have the factors found in Isaiah chapter eleven been considered in his arguments.

#### **Page 13. “Worship to cease at Jerusalem”.**

Mr. Emry says, “*This testimony by Christ Himself that worship of God was to cease in old Jerusalem and old Palestine*”. This is simply not true, as Jesus said, “*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*”. The word “till” = “*hoes*” is used of different time periods. This means that the Jerusalem site will again see worship at that stated time.

At the time of speaking, Jesus made it clear that worship in the letter of the Law, as practiced by the Pharisees, was not acceptable. The time was now at hand in which the spiritual worship of God was about to be established amongst God’s people, and all the ceremonial rites and ceremonies would soon be entirely abolished. Worship was not to be centered in Jerusalem until the Second Advent. Paul said to Timothy, “*I will therefore that men pray every where, lifting up holy hands, without wrath and doubting*”, showing that the Second Advent had not arrived.

What did Ezekiel see?

*Ezek 47:6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and*

*go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.*

Healing is restoring something to health. Again, where do we find these geographic places within the USA?

Mr. Emry then made statements about the present State of Israel in Page 14, as if that had any bearing. In Matthew 21 we read the Parable of the Vineyard where the householder went away "to a far country". God has not finished with what some charmingly call, "*That shi\*\*y little country*", or "*peculiar, dirty, grubby land in the Middle east*", or "*That nasty little brat state*", because the Householder indeed will come to return to the very same vineyard, sometime after the husbandmen have killed the Heir. It is still His vineyard. It remains in the very same place! It is those presently occupying that "brat state" who will be destroyed.

*Matt 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.*

*Matt 21:40-41 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let ou his vineyard unto other husbandmen, which shall render him the fruits in their seasons.*

There is never any mention of relocating the tower and the winepress. The householder returns to the same place! Luke says:

*Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

There is never any mention of going to a different place. One "returns" to the same place!

#### **Page 15. "The unscriptural teaching that the Jews are going back to Jerusalem".**

Whilst he is right enough about whom the Jews are today as non-Israelites, and right about the wrong identity about who is occupying Judea today, Mr. Emry finished this section saying, "*All Scripture testifies that God is not going back to old Jerusalem and start over again*". Then what about such as:

*Zech 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.*

This is part of "all Scripture"! The New Jerusalem is not the Old Jerusalem, and the "place" where the householder returns to is the same location but not the same city. One cannot "return" to a different place where he has never been!

#### **Page 17. "Prophetic Jerusalem"... Zechariah 12.**

**This is a common means of trying to skirt around all Zechariah's references to "the land" = *eretz*. "All the peoples of the earth" who will be gathered against Jerusalem would also have to be prophetic.**

If "Jerusalem" is purely prophetic, how could there be a siege against Judah and Jerusalem, as a people and a place. In Daniel 2:34, we read, "*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces*". This is all in the context of earthly kingdoms.

If God was going to build Zion in the USA, then it would not be a spiritual prophetic kingdom, as claimed, would it? Yet it is claimed at the same time that "*all the world is being gathered together to destroy the United States of America*". Now, could it be both prophetic and literal at the same time? There are two differing words translated as "people" in the third verse, but that is beyond the scope of this paper. If Jerusalem is prophetic or is spiritualized, it could not fit in with their interpretation of, "*Moreover I will appoint a place for my people Israel*" - 2 Sam 7:10, either. Note this well!

**Page 18. “The ultimate purpose of Christ’s finished work on the cross was to provide man with the means to enter the Kingdom”.**

By “man” he seems to mean all peoples, contrary to what he presents elsewhere. He does not understand the words “born again”.

In most translations, the words “born-again” have been carried on in a traditional manner, suggesting that a second birth is necessary to enter the Kingdom of God. Many Bibles, in their margins however, will have the words, “from above”, showing this is what the original manuscripts depicted. A review of the words of Nicodemus shows that it was he who mentioned entering a second time into his mother’s womb. This was his interpretation of Jesus’ words, but Jesus did not say anything about a second time even if the translators made it appear that He did. Jesus did not use the word, “Again.” The Greek word “*deuteros*” that Nicodemus spoke appears in the NT 44 times, and always it means ‘twice’ or “again,” etc.

Jesus did not use the Greek word “*deuteros*”; Jesus used the word, “*anōthen*”, No. 509 in Strong’s Greek concordance, which translates, “from above”, or “from the first.” Knowing that there this difference in translations, helps us to understand exactly what Jesus had said, and it becomes clear that He was referring to being born of water and of the Spirit. Jesus did not use the future tense as had Nicodemus, rather, He was speaking of something that existed at the time of speaking. The Christian Church has picked up in the words of Nicodemus, rather than the words of Jesus. And so has Mr. Emry.

**‘The City of the Great King’.**

Mr. Emry quotes:

*Matt. 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.*

And from:

*Rev. 3:12 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 then he makes the astounding claim, “God’s new name is Jesus Christ”. But is the new name really written upon Jesus or upon the subject (and context) which is, “*Him that overcometh*”? It is written upon the overcomers! Jesus had just said that the New Jerusalem comes “from my God”! Therefore Jesus and “my God” are being treated as being separate entities, the Father being in eternity and Jesus being in time.

The “City of the Great King” is from Psalm 48:2-3 where it is described as, “the joy of the whole earth”.

- Where would those Jesus was addressing believe that Jerusalem was? On earth!
- Where does the New Jerusalem come from? It comes from “heaven”.
- Where does the New Jerusalem come down to? It comes to earth.
- Do not both, “The City of the Great King” and “The City of my God” have something very vital in common? Might not this be the location?

Psalm 48:2 says, “*Beautiful for situation, the joy of the whole earth, is mount Zion*”.

We have already looked at the “setting” or situation, something that does not change. Why does it not change? The first chapter of Nehemiah tells us it is a set place, “*I will bring them unto the place that I have chosen to set my name there*”.

Rev. 21:2 says, “*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*”.

The phrase, “as a bride” is describing similar beauty, but “*as a bride*” does not mean “*is the bride*” as Mr. Emry claims. When the angel says to John, “*Come hither, I will shew thee the bride, the Lamb’s wife*”, John indeed did see the city descending, but he saw something else as well. He saw it as the abode for the bride! It is again said to be beautiful. What he also saw was the Bride, and their names were written on the twelve gates.

*Rev 21:11 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:*

Malachi tells us about the jewels too. The remnant of the twelve tribes are the bride! When Jesus said, “*He that hath the bride is the bridegroom*”, and “*I am not sent but to the lost sheep of the House of Israel*”, He made no change to what is found in the Old Testament:

*Jer 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:*

The remnant of Israel, small as it is, is brought back to Zion. It is brought back to a fixed place, even if that place has been desolated previously, and even if it had been deserted by God for a time so that it could enjoy its Sabbaths in the interval!

This is how Isaiah and Jeremiah describe the position. The once “desolated” land becomes “married”.

*Isaiah 62:3 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. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

Isaiah finishes the chapter by saying: “*And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken*”. There is nothing unusual about calling a people a city, even today. The subject is a people! But then Mr. Emry said that Jerusalem had been forsaken for ever, and here we read, “*A city not forsaken*”. Jerusalem is not forsaken for ever!

*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 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. {Hephzibah: that is, My delight is in her} {Beulah: that is, Married}*

*Jeremiah 33:10-11 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.*

The words, “*without man, and without inhabitant, and without beast*” indicate how empty the Promised Land will become. Here again, the place that was desolate (as a broken bottle) is again occupied. But it is not the same bottle, is it? We cannot accept what Mr. Emry says, “*New Jerusalem – The Bride*”. Then he changes tack on page 19 and says, “*Israel – The Bride*”, and that we can accept. Only the Bride is on the inside of the City. The other peoples (= *ethnos*) are on the outside.

### **Pages 20-21. “There will be a new Temple in New Jerusalem”**

We have already seen, “*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it*”. So which is true?

Yes, the “Old Jerusalem was forsaken 1900 years ago”. But Mr. Emry did not believe what Isaiah and Jeremiah said as we saw just above about the “cities of Judah” and “streets of Jerusalem” as having anything in common as a place. Mr. Emry rightly said, “*We are not in the old city of Jerusalem*”. But he could not see what Jeremiah said above that the place that was desolate is the same place that will yet hear, “*The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride*”. It is the same place!

Jerusalem will be replaced by a new city, with new names, *The Lord* (Jehovah is) *Our Righteousness* (Jer 33:16), *Hephzibah* (Isa 62:4) and *The Lord* (Jehovah) *is there* (Eze 48:35).

What he said about Israelites being driven North and West into Europe is true too, but this is about the diaspora. The jump to identify the United States of America as Zion as the eventual terminus ignores the multitude of passages that support, “*For I will cause to return the captivity of the land, as at the first*”.

Mr. Emry described historical factors during the period of Jerusalem’s desolation and then tries to say that these are permanent. He then says on Page 22, “*Is it that old city at any future time?*”, and then goes back to what we have looked at about Shiloh to wrongly try to back up his claims.

Still on Page 22, Mr. Emry wrote about the USA being surrounded by nations under the control of World Communism, but today the USA leads a form of World Communism in practice. His quote from Micah does not describe what the USA in particular is going through as he claims; it describes what Jacob is going through, where ever they are in their Diaspora. He admits, “*and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies*”. This cannot mean all of God’s people will stay in the USA, as he claims. Even in a passage such as this, we have to look carefully as to the timing. Micah’s vision was concerning Samaria and Jerusalem who connects this with the sin of Jacob.

In Micah 4:9 where we read, “*Is there no King in thee?*”, the USA-Zion folk say this must mean the USA because the USA has no king. There are different possible interpretations of this. One is that they had rejected Jehovah as their King. Likewise, in the phrase, “*Is thy counsellor perished?*”; they had rejected the words and advices of the prophets.

In the first chapter of Micah, we find we find a picture of judgment pictured in words such as, “*And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place*”, and the consequence is:

*Micah 3:12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.*

There are many passages that speak about the final destruction of the Old Jerusalem, and it is wrongly claimed that this is a permanent situation that will never be reversed, even with the New Jerusalem that “*cometh down from heaven*”.

Thus, in the fourth chapter we find:

*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.*

...with mention of “Zion” and “Jerusalem”. This is a sequence but does the “place” of the New Jerusalem change?

#### **“DAUGHTER OF JERUSALEM” and “DAUGHTERS OF JERUSALEM”**

Then we come to the phrase, “Daughter of Jerusalem” of which much has been made in Mr. Emry’s book. But what has been made of it seems to be deficient. One of the meanings given by the Theological Wordbook of the Old Testament is that of “adoption”. It says, “*Certain statements which God directed both to people and to individuals are best appreciated in a figurative context associated with adoption or legitimation based upon covenant promises*”. The point being made is that the phrase concerns people rather than a place, and the “Emry crowd” take it the other way around.

The two phrases may be found within one verse:

2 Kings 19:21: *This is the word that the Lord hath spoken concerning him; The virgin daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.*

This could mean either two identities or two aspects of the same thing, but the essence of identity is about God's people despising their God, as the verse above indicates. Probably the best way to get an understanding is to look through all the references. This is not a simple subject because "daughter" and "daughters" have different meanings. Without the complex explanation necessary, I summarize the meanings.

- When the name of a land or a city is used with verbs denoting human activity (such as to listen, to praise) the name stands for all the people associated with that land or city.
- The plural use of *daughters* refers only to the female descendants of the people identified directly or indirectly by the whole expression.
- The expression *virgin daughter of* a city/people/country refers to the **unconquered** status of the entity. It refers to the current physical incarnation of that entity that is still ruled and occupied by the people who rebuilt it.
- The expression *daughter of* a city/people/country refers to the conquered/fallen status of the entity.

We have already looked into the wrong word meanings and grammar in 2 Samuel 7:10 and the parallel passage in 1 Chron.17:9. What is important is to look at is whether or not there is a change of location between the different cities, the Old Jerusalem and the New Jerusalem.

We can make a good start by looking through "The re-gathering of Israel" in both Testaments.

## **THE GATHERING OF ISRAEL.**

This is often cited as "The regathering" but there is only one "gathering" of the remnant of Israel after the diaspora. Part of this doctrine may well be summarized by the following verse.

Ezekiel 37:21, *Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them **into their own land**: And I will make them one nation in the land **upon the mountains of Israel**; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all*".

Both the Houses of Israel were removed from the Promised Land because of their iniquity, but the time will come when this prophecy will be fulfilled. Both Houses were scattered "among the heathen", but they will come together as "one nation" upon "*the mountains of Israel*". The "one king" indicates that the time of this is at the Second Advent.

Many churches teach that the establishment of the modern Israeli state is the fulfillment of end-of-age prophecy concerning the gathering of Israel. This is a false insistence because the bulk of the peoples being gathered to the Israeli state could not possibly be Israelites, as a race of people. Even the Encyclopedia Judaica says that, on the one hand Judaism is multi-racial, and that on the other hand, the majority are descendants of Esau (and thus not those of the child of the promise Isaac). Therefore they could never be Israelites! Thus Judaism is a race only in the sense of religious belief. On both counts the Israeli state could not be Israelite in the Biblical sense. Since the *seed* of Abraham is genetic, and since those going to Palestine are multi-racial, the only common "Jewish" connection can be by religion, sympathy, upbringing or some false pseudo-racial association. Prophecy declares Esau's descendants will be brought together for destruction centered on Jerusalem. Many of the prophecies concerning the eternal fate of Esau [also known as Edom, Idumea, Mt. Seir, Teman, etc.] are presented through the Bible.

Furthermore, the timing of the Israeli build-up is incorrect if it is to be portrayed as the re-gathering of Israel. When we consider other events associated with the return of the nation of Israel to "The Land", we find the sequence does not fit the Israeli state. When writings from Evangelical, Christian-Zionist and Messianic Jewish sources are examined, a limited number of

Scriptures quoted by these groups are repeated over and over again to support their views claiming that the Israeli state is a fulfillment of prophecy. So we will go on to see if these are valid, examining the timing factors involved, and just whom the Bible says is gathered and where they are gathered to.

### **WHO ARE “GATHERED?”**

The very references that we find in the margins and footnotes of our popular Bibles, such as “*Gathering*” and “*Jews Return*”, suggest correctly that this all pertains to Israel only. However, the churches have mixed-up ideas about identities:

- All converted people of any race are “*true Jews*”.
- All converted people belong to “The Church”,
- All Jews are Israelites,
- “Jews” and “Israel”, “The Church” and “Christians” are effectively the same since “all are now one” according to popular teaching.

This is a consideration that we can disprove easily on the basis that the Bible is a book about Israel and is addressed to Israel only (that is, the so-called “Gentiles” are the dispersed Houses of Israel). We will see that the prophets were very precise in identifying who are gathered to “*the land promised to the fathers*”, and that this is on an Israelite-only racial basis.

### **WHAT SAITH THE LAW, THE PSALMS AND THE PROPHETS?**

In considering this subject, we cannot ever move away from the foundation given by Scripture. This is, that New Testament fulfils the Old Testament prophecy, as given in the Law, the Psalms and the Prophets. All through the Old Testament we find references to this promise of national gathering being made to the people of Israel only.

This selective aspect of the gathering is a fact of Scripture, even though this may be difficult to accept because of the sentimental objections that arise from our pre-conditioning and religious upbringing or education that suggest that Israel is now represented by “The Church”. There are Scriptures used to suggest that “*all the families of the earth*” are to be blessed in Abraham, to try to incorporate “believers” from other races. It might be well to ask how Israel could have been a blessing to all those nations God told Israel to destroy! These could not be included. How all races could fit into the Twelve Tribes of Israel that are to be inside of the New Jerusalem is never explained.

### **THE GATHERING AS FOUND IN THE LAW.**

One of the difficulties in examining a subject such as this is the difference between the work of the Elohim and God being with His people. In a passage such as:

*Gen 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

*Gen 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

.... it is sometimes thought that the second verse refers to Jacob returning from his sojourn with Laban. But in the 15<sup>th</sup> verse it is Jehovah making the pronouncement, not the Elohim speaking on His behalf. That is why Jacob consecrated the stone and made his vow a versus later. He drew the distinction between the work of the Elohim in looking after him (verse 20) and Jehovah being with him in spirit (verse 21). The first “thee” in verse 15 is feminine and all the rest are masculine. So language-wise there is this difference between the two “thee”s. The difference between “The Elohim” and the personal (to Israel) “Jehovah” is significant, and that the second verse does indeed relate to the future gathering of Jacob to the land promised to Abraham.

Addressed specifically to Israel as a people [and not to any other race], we read:

*Deut. 30:1-6... and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, ... That then will the Lord thy God turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God has scattered thee. If any of thine be driven out unto the*

*outmost parts of heaven, from thence will the Lord thy God gather thee ... And the Lord thy God will bring thee into the land which thy fathers possessed ... and the Lord thy God will circumcise thine heart, and the heart of thy seed ...*

**This is addressed to all Israel.** The timing is after Israel's captivity. It has not yet happened because we are still to pray, "Thy Kingdom come". The phrase, "*the land which thy fathers possessed*" effectively eliminates the United States of America from the equation! This passage is the original promise made to Israel; this has not changed, and there are things that must be noted:

- The PEOPLE in this passage are Israelites – not any others.
- GOD is repeatedly presented as the Lord God of Israel – not of others.
- GOD does the gathering – they do not come back unconverted under their own steam.
- It is FROM THENCE not OF all nations. "*Whither*" also speaks of a place.
- The TIME is given as "*when thou [Israel] shalt call to mind*" all the things presented at Mt. Sinai and set their mind to return to the Lord and to obey His voice. There is no evidence of this in the Israeli state. Those who have been influenced to believe that the United States of America is Jerusalem or Zion, should note that the above verse indicates the gathering is from places outside of the Promised land and then back to the Promised Land. The place outside of the Promised Land is thus not the final destination of Israel, as the USA-Zion proponents want to say! This prophecy is to all of Israel, not just to Judah.

The situation is given as the "*land which your fathers possessed*". [Note all the New Testament references to "The Fathers"]. It is to a specific geographical place on Earth. It is the land where *the fathers* [of Israel] had once lived.

The FULFILMENT is isolated to the children of "The Fathers". It is not the mythical, spiritual children of Abraham in the sense that Galatians 3:7 is commonly taught, because "The Fathers" includes Isaac and Jacob as well as Abraham.

The above passage in Deut. 30:1-6 gives us the time of this event and goes on to tell us that Israel's enemies will be cursed and not be blessed. This racial separation is always present. Provision is also made for those of Israel who deny the Lord, to be cursed instead of being blessed. Being born an Israelite is no guarantee of eternal life. Each must come through The Door. Jesus says, "*I am The Door of the sheep*" -[John 10:7]. Jesus does not say that He is the door for races other than "*the sheep*". Jesus gave His Life for the sheep! But, it is NOT recorded that He gave His Life for goats or anyone else. Israel is often spoken of as being the "*sheep of His pasture*", or "*His Sheep*".

From here we can go on to consider that this is the very same message that the Apostle Paul teaches in Romans 10:5-13, "*For whosoever shall call upon the name of the Lord shall be saved*", that is so often quoted in religious gospel preaching. The "whosoever" is limited to those Paul is addressing. They are Israelites only who are stated to be "brethren" (*kinsmen of the womb*). These were of the same kin and of the House of Israel who Paul said also knew the Law [Rom 3:19 and 7:1-4]. The Law was given to Israel only, as a covenant. So this "whosoever" refers to "*whosoever of Israel*" in the context.

Going back to the Old Testament, we read:

*1 Chron 16:35-36 And say ye, Save us, O God of our [Israel's] salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name ... Blessed be the Lord God of Israel for ever and ever ...*

In all these verses, kindly take note of the separation or identification that is made by the pronouns. See just whom the "*gather us*" refers to and understand how this cannot ever be extended to include others. Note God is always stated to be "*The Lord God of Israel*".

In this song of David, we find the prayer for Israel's gathering together, prayed by David on behalf of Israel. This gathering has not yet happened. In the New Testament, Jesus taught Israelites to pray, "*Thy Kingdom come*". This is the hope of Israel, under both covenants. It is never presented as being the hope of all races, even in the New Testament.

*Neh 1:8-10 Remember, I beseech you, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn*

*unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.*

Some might like to argue that this refers only to those of the House of Judah who returned to Jerusalem from Babylon. But, the original promise was made to the whole nation, and in this verse, the gathering is of “nations” in the plural, that is, it is inclusive of both Houses. Again, the action relates to the redemption of Israel. It is through the Redeemer OF ISRAEL, Jesus, who came “to save His people from their sins”. The PLACE is always a specified place; it is not a “condition” as many New Testament teachers suggest, but a physical place that God has chosen on Earth. It involves the “*land which your fathers possessed*”.

### **THE GATHERING IN THE PSALMS**

*Ps 102:21,22 To declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms [of Israel] to serve the Lord.*

*Ps 106:47 Save us, O Lord our God, and gather us, from among the heathen, to give thanks unto thy holy name, ...*

*Ps 105:42,43 For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and His chosen with gladness.*

This psalm is addressed to “*O ye seed of Abraham his servant, ye children of Jacob, his chosen*”-[verse 6]. It speaks of the everlasting covenant made to Abraham, Isaac and Jacob [Verses 8,9 - 19] and includes reference to the land of Canaan.

*Ps 107:2,3 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north and the south.*

In verse 7 of this Psalm, it is God who leads Israel unto a “*city of habitation*”. This Psalm is about the gathering of the redeemed of the Lord from the East, West, North and South. These give the same descriptions of the same places that Israel went to when they were expelled from the Promised Land, and this is where they are gathered from. Thus it could not be a gathering “to” the United States of America, but rather it would be “from” the USA as one of the areas Israel was scattered to.

It is always about being gathered to a place. That place is centred upon Jerusalem. This Psalm ends with:

*Ps 107:43 Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.*

What are “*these things*” that are to be taken note of? Are they not to do with Israel and her gathering? Would it be improper to suggest that if we do not *observe these things* we must therefore be lacking in understanding? Jesus pointed out the same thing in John 3:12, “*If I have told you earthly things and you believe not, how shall you believe if I tell you heavenly things*”? Jesus was talking to Nicodemus, a *Master in Israel* about knowing these things. It is absolutely necessary to understand the earthly things about Israel as a racial entity before we can ever understand heavenly things. The facts concerning the gathering of Israel are most important!

### **THE GATHERING IN ISAIAH.**

Chapter ten of this Book, we are told about a day of completion (translated as “consummation”).

*Isaiah 10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land”.*

Here we find that a “remnant” of Jacob will return “in that day” of completion. . It is just a remnant that returns to the Land of Israel. What is a remnant? From the LXX, the word “*kataleipo*” is made up of two words. The prefix “*kata*” refers to something being broken down and

the word "*leipo*" means "the remainder". The "*remnant*" as in, "*a remnant shall be saved*" as found in Romans 9:27 is derived from the same word. The "*remnant*" is used as being in the future, through the New Testament and this in no way this has any approach such as the present as used in the USA-Zion conception. The timing of this gathering of the remnant of Israel is "end of age" or Millennial. It occurs after the period of punishment of both the House of Judah and the House of Judah. The day is when what is in the next verse takes place.

*Isaiah 11:9-13 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 be for an ensign of the people; to it shall the Gentiles [nations] seek and his rest shall be glorious. And it shall come to pass, in that day, 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 envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

The word "*outcasts*" is important, and it implies the temporary status of Northern Kingdom. The "*banished ones*" are the members of the Southern Kingdom, and overall through language it can be determined that this passage is about uniting the two kingdoms into one under King David. "King David" is a figure for "King Jesus". The political and spiritual aspects become united again. The separation of these two aspects was the cause of the vexation between the two houses, because Judah contained the line of kings from David, and also the temple. This vexation thus becomes ended.

Twice in this section there is the phrase, "*in that day*". So it does not apply to other than the time specified. This is the day when the wolf will dwell with the lamb and the leopard will lie down with the kid, etc, and when "*the earth will be full of the knowledge of the Lord, as the waters cover the sea*" -[v9]. Some may say that the passage about the wolf and the lamb are all figures of speech, but they give no explanation as to how the "*knowledge of the Lord*" might be figurative.

Isaiah is telling us a basic fact about the House of Israel who is at enmity against the House of Judah until the time of the gathering of all Israel [Isaiah 11]. These two Houses [or parts of Israel] must exist today as specific entities. The gathering is clearly spoken of as being of two parts that come from among [not of] all nations in '*the four corners of the earth*'. If Israel has now been "taken over" by the Church (in its popular concept), how ever could this prophecy be fulfilled? We will see a lot more about this separation between Israel and Judah as we go along. What do the end-of-age teachers say about this matter? Nothing! If we take this literally, we see the route Israel is to take back to the Promised Land, as well as the timing. So far men do not go dry-shod over the Egyptian sea [verse 15]. A highway expressed in verse 16, as being from Assyria is not presently manifested either. The time of "*in that day*" is the time of the latter days when Jesus comes to smite the earth with "*the rod of his mouth*" -[Isaiah 11:4].

Reading on in this passage we find that the time is when "*the desert shall rejoice and blossom as the rose*" -[Is 35:1]. The fact that the Israeli state has organized the watering of desert areas does not prove anything in itself. If the same was done in the interior of Australia that desert would also blossom as the rose. We must note here that those who promote the "USA-Zion" idea use this sort of "proof" of their theory. Some of the things they use as evidence could equally apply in say New Zealand or Australia. This is inadequate.

This chapter ends with, *and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.* Those going to Palestine today are not returning this way! They do not make any claim of being ransomed. Likewise those arriving in the USA are not arriving this way.

But then, the translators have given us another meaning to “desert” and that is a “plain” (they are the same word in Hebrew).

*Zechariah 14:10 tells us, “All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited”.*

When is the Land of Israel safely inhabited? It is after the land is turned into a plain! How does this area become “*turned as a plain*”? Zechariah goes on to give us a description that describes nuclear war or some other weapons as being the agency that causes, “*Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth*”. This passage is not free standing, either! This has not happened to the USA that some claim is now Zion, but it will happen in the Land promised to Abraham before the remnant of both Houses return to that land, after it has been cleansed by fire. This fire probably that which destroys the tares. The cleansed land then is that which comes to “blossom as a rose”. (The Septuagint gives the word as “lily”).

*Isaiah 40:5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.*

*Isaiah 40:11 He shall feed his flock [Israel] like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and gently lead those with young.*

Could this possibly refer to the first advent? All flesh has not yet seen the glory of the Lord, but when He returns, “*every eye shall behold Him*”. In context, this is every Israelite eye. In the Word of the Lord we do not see a multi-racial mix going back to Palestine at the gathering time. The glory of the Lord is revealed to all the flesh of Israel, when He gathers His lambs. Although there is no “*in that day*” in these passages, the times are the same. The expression, “*in those days*” or “*in that day*” refers to the time of the close of this age.

*Isaiah 65:9-10 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. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.*

We will see that matter of “inheritance” later. The word “*achor*” means trouble. The Land where Israel formerly had their troubles shall be a location of peace.

The same applies to “Sharon”, “Bashan” and “Lebanon”.

*Isaiah 33:9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*

Then:

*Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*

*Isaiah 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.*

Yes, names do have meanings, but if the same Sharon, Bashan, Lebanon and Carmel are literal land areas as they are often said to be, then they are not found within the USA!

We are told that the City of David is Zion. Jesus tells us Jerusalem is the “City of the Great King”.

*Isaiah 40:9-11 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.*

Ah yes, there is much in the Book of Isaiah about the gathering of Israel.

*Isaiah 54:7-14 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. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.*

But this comes after Jacob's "trouble". It is not about the terminus of a migration!

### **THE GATHERING IN JEREMIAH.**

Let us consider this matter of Jacob's trouble, as just mentioned. It concerns both Houses. *Jer 30:2-11: Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. 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.*

*For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:*

*But they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.*

The pattern about the gathering of Israel should be obvious by now. It is nothing like the "terminus" of, "The westward migrations of Israel".

There is so much in the book of Jeremiah on this subject, that it is difficult to select quotations. In chapter three there is the same separation of Israel and Judah, with the same time features as given by Isaiah. These two factors are so important, yet they are what the popular ministers have to omit to support their traditional teachings. The present Israeli state is a total misfit in terms of the timing given.

*Jer 3:18 And in those days [the timing], the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.*

Please note the word "inheritance". This area is defined in Numbers chapter 34. Here, as always, we find the gathering is to the same specific defined place, a place could not be the USA since the USA was not in the Covenant. Here again is a repeat statement about the time of the gathering of Israel as being "*in those days*". This is a time when Israel will no longer be walking after the imagination of their evil hearts. In this verse and in this chapter of Jeremiah we again find the same reference to the differentiation between Israel and Judah. They are separate parts of Israel, (for example see Jer. 3:11, 3:18, 5:11, 11:17, 30:3,31, 31:31, 33:14, 36:2, 50:4).

Again, it has to be pointed out very clearly that something is very wrong with the popular doctrines that do not allow for this. There are many Scriptures in this book of Jeremiah alone about this matter. Let us look further into Jeremiah for the gathering of these two Houses.

*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.*

That the timing is Second Advent is clear from the reference to “The Branch”. Again, Israel is gathered from where they were scattered outside of the Promised 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.

*v6 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.*

Note the usual Israel and Judah separation, and again that it is in the day when Jesus reigns- (Second Advent).

*v7-8 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 Israel out of the north country, and from all countries whither I had driven them; and there they shall dwell in their own land.*

Their own land is that promised to Abraham, Isaac and Jacob. It must be noted that the gathering is only of the seed of Israel, that is, the Children [descendants] of Israel. Also, the return is from “the North Country” [singular] where Israel is to be found at present. (In some passages this has been translated as, “The land of the North”). The phrase, “North Country” is interesting as it carries the meaning of, “concealing something for a definite purpose”-(Theological Word Book of the Old Testament). God has a purpose in hiding His people outside of the Promised Land, before bringing them home again.

## **DO OUR MODERN PROPHETS AGREE WITH JEREMIAH?**

Jeremiah goes on to say something sad and searching, yet most significant.

*Jer 23:9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.*

*v11 For both prophet and priest are profane, yea, in my house have I found wickedness, saith the Lord.*

We can now examine the full passage above to see if today’s prophets and teachers are equally profane in not believing what God says about the gathering of His people Israel. This gathering is the context in which Jeremiah is speaking. Should we feel as bad about it as Jeremiah did? These Pastors and Teachers with the universalistic-all-races doctrines are the pastors who are said to be destroying the sheep of God’s pasture [verse 1]. It is not only these who will be judged harshly, but it is also those who try to change the place where the gathering is to be to be the USA instead. It includes the “Christian Zionists” and a lot of organized Christianity.

These are hard words; God pronounces woe on all, and every one of these pastors who will not teach what Jeremiah is saying about the gathering of Israel and Judah. It is time for a personal check up on what we believe about this, to avoid this woe!

Those gathered are a very small remnant of the two Houses [all Israel] only. [Zeph 2:9; Micah 2:2; Ezek 14:22; Jer 6:9, 23:3, 31:7; Is 1:9, 4:3, 11:16, 37:4; Rom 11:5, 9:27]

- They are only from God’s flock [Israel].
- The Remnant of Israel is gathered from both Houses from amongst of all countries where God had driven them. But Israel is not of the racial content of the races of those countries.
- The timing is in the days of the Righteous Branch. This is not the First Advent time, because Jesus does not yet sit on David’s present throne on earth. He is yet to return to David’s throne [over Israel].

- Judah and Israel are separate entities until this gathering time. Their present enmity has been stated in [Isaiah 11:11-13]. Do we believe this?

It is “*in his days*” that the two entities re-unite. The “*middle wall of partition*” that the Apostle Paul talks of is then totally broken down under the New Testament that is made with Israel and Judah alone [Heb 8:8]. And then, Paul concluded, “*All Israel shall be saved*”. (“All” here means Israelites who believe from both Houses. It does not mean every individual Israelite). In prophecy, the two parties are never other than Israel and Judah - they are never “Jews and Gentiles” in the way that is commonly presented. There is no line of Old Testament prophecy that the popular teachings could be shown to fulfil.

The people concerned are always the “*seed*” [genetic] of the Children of Israel [v8].

The “Land” is that which was given to their Fathers [genetic]. There are not two promised lands, nor is this promised land a place to which “saints” are raptured to before the Millennium. Israel is to “ *dwell*” in their own land; the same one that was given unto their fathers. They are gathered from out of nations on Earth, and not from some place outside of earth from where they supposedly might have been raptured.

Let us look at this passage from Jeremiah again, and examine our hearts:

- Are we those upon whom God says He will bring evil [v12]?
- Are we those who cause *my people Israel* to err [v13]?
- Do we  *speak a vision out of our own heart* and not out of the mouth of the Lord? -[v16].
- Do we say to our people, or think, “*no evil shall come upon you*” [v17]?
- Have we yet “*marked his word and heard it*” [v18]? Indeed, look at the rest of this chapter of Jeremiah about teachers and pastors who carry on stealing “*my words every one from his neighbour*”.
- Is what we teach or believe just what we learned at Bible College, a church or from what we read in a book?
- Will we yet continue not to accept, or to ignore, what God is saying through His prophets about the time and place of the gathering of Israel?
- Will we continue to ignore the present separation of Israel and Judah as prophetic identities, even if both may be found cohabiting?
- Will we continue to ignore the time when Israel is gathered and confess that this is NOT what is happening in the Israeli state?
- 

Let us probe this subject further in Jeremiah.

*Jeremiah 31:8-11* 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 they shall come with weeping, and with supplications I will lead them: ...

*He that scattered Israel will gather him, and keep him, as a shepherd does his flock. For the Lord has redeemed Jacob. ...*

Who”? Yes, “Jacob”. We find again the place that Jacob returns from, is the “*North country*”. Woman still are getting pregnant at that time and life on Earth continues. They were not raptured away anywhere, nor do they come from a place where they “*neither marry or are given in marriage*”. It is the returned Lord Jesus who leads them back to the Land; this Scripture again shows the timing of this gathering! The flock is made up of two parts; remember how Jesus said He had other sheep than the Judean fold? One is the House of Judah and the other is the House of Israel. The two add together to make up the *Jacob* we see in the verse above.

It is only Jacob-Israel [both Israel and Judah] that is spoken of in Scripture as being redeemed. It is never a multi-racial church. [Note again, only Israel was given the Law as a covenant, and therefore only Israel needs redeeming from the curse of that broken Law]. In Jer 31:2, it is Israel who finds grace in the wilderness; it does not include anyone else. Could all the factors in this chapter be spiritualised away?

*Jer 31:1* At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

God is never spoken of as the God of all races, and Israel is “*my people*”. As God says in verse 3 “*of old I have loved thee [Israel] with an everlasting love*”. Jeremiah 31:31 is the very chapter Paul repeats in the Book of Hebrews [Heb 8:8] telling of the New Covenant that is made with the House of Israel and the House of Judah. The New Testament is made with none others, even in the New Testament pages! The next verse is a specific limiting statement

*Heb. 8:8- Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

*Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: {put: Gr. give} {in: or, upon}.*

*Jer. 32:41 Yea, I will rejoice over them to do them good, I will plant them in this land assuredly with my whole heart and with my whole soul.*

“This land” is the land typified by “Jerusalem”. The 32<sup>nd</sup> verse says it is, “*Because of all the evil of the children of Israel and of the children of Judah*”. Who, and who only, are planted in “*this land*”? Now do we see what the, “*And I will plant them*” of 2 Samuel 7:10 is about and we see where Israel will be “planted”. It is “*in this land*”. “This land” is not the USA!

“Israel” can never be spiritualized away as a “*church*” in the modern concept. Jeremiah 31:35-37 and 33:17 tells us that Israel will always be A PEOPLE in the same way Peter does in the New Testament. This is to be so as long as the stars are shining and the moon can be seen. So Israel is still an individual two-part racial entity today, consisting of the House of Israel and the House of Judah! Jeremiah also tells us about the House of Israel always having a monarch over them [Jer 33:17], although not necessarily ruling as an autocrat, and so part of Israel of where Israel is must contain a monarchy today. The British College of Heralds have concluded that Queen Elizabeth is the 144<sup>th</sup> descendant of King David!

NB There are no separate prophecies concerning any non-Israelite church.

*Jer 50:4,5,19 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: and they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, ... And I will bring Israel again to his habitation, ...*

It is always Israel and Judah only! Again they are mentioned separately as seeking God together. There is not one drop of a stream of prophecy to the contrary! This verse is certainly not being fulfilled in the Israeli state today, or in the USA! Some would say that “Zion” is a figure of speech, or that the prophecy concerns the return of Judah to the Land under Ezra and Nehemiah. But here it is both houses, not just Judah, who are mentioned as separate entities making up “*all Israel*” as being brought to his habitation. Israel will be sanctified in the eyes of all the other races when God gathers His people ... *then shall they dwell in THEIR LAND that I have given unto My servant JACOB* ... [Jer 28:24-26]. The word “Jacob” can never include other races, and of course, that place is pin-pointed precisely. This then could not refer to the USA!

## **THE GATHERING IN EZEKIEL**

This book tells the same story. In chapters 37 and 38 in particular we find some verses are commonly extracted to support popular views. But these chapters also give a repeat of the timing factors, which immediately puts this subject in the right perspective. Ezekiel was told, “*Behold I send you TO THE CHILDREN OF ISRAEL*”- [Ezek 2:3 and 3:1]. To extend this limitation beyond the Children of Israel is to deceive! We are told by the Apostle James, who wrote to THE TWELVE TRIBES, that many deceivers are entered into the world. Our modern deceivers extend these twelve tribes to include every race on earth. They claim other races are joined to Israel by *adoption*. If this were so then other races and churches would have to come to belong to one of the Twelve Tribes! They would have to be in either one or the other of the Houses of Israel or Judah.

*Ezek 11:17 ... Thus saith the Lord God, I will even gather you [Israel] from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.*

The “and I will give you the land of Israel” is a very blunt statement! Ezekiel tells the same story as Jeremiah! He makes the same complaint about the pastors and prophets who ignore the national message of the Bible and who have not “*made up the hedge for the House of Israel*”. He says that their teaching is “*prophecy out of their own hearts*”-[Ezek 13:1-16]. The rest of this chapter tells how their teaching seduces Israel. Today the modern teachers “*see visions of peace*” for Jerusalem [v16] and they think that the Israeli state, or the USA, is the start of the fulfillment. But, there will be no peace in Jerusalem until Edom is destroyed there and the Prince of Peace brings the righteous remnant back to enjoy the abundance of peace they alone are promised. This gathering is after Esau’s descendants have been destroyed in ‘The Land’ by a complete and utter destruction.

God says that these false prophets will have God’s hand against them, “*and they shall bear their iniquity*”-[Ezek 14:9-11]. They will be taken out from among Israel! It is God who is saying these things, like it or not! We can see the severity of God in this and just how seriously we must take heed to this message.

Although Israel is punished much for their abominations, God says:

*Ezek. 16:60 Nevertheless, I will remember my covenant with thee [Israel]: ... and I will establish unto thee an everlasting covenant.*

The next passage tells the same story about Israel being gathered, “*out of the countries wherein ye are scattered*”, and “*bring you into the land of Israel*”. There is never a conclusion that where Israel was scattered to might be a permanent destination, as the USA-Zion people say.

*Ezek.20-34, And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

*And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.*

*For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 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.*

If the Israelite rebels cannot enter the land of Israel, this shows that the non-rebels can.

Like all the prophets, what Ezekiel says could never “fit” the USA. The gathering of Israel, from among the countries “*wherein you are scattered*”, is with fury, purging and judgment. All flesh shall know that “*I the Lord have drawn my sword*”-[Ezek 21:5]. Can we perceive the sword sharpened as Ezekiel did [Ezek 21:8-17]? Or do we prophesy lies saying God’s people shall be raptured away out of it? God’s principle is always, “*the unrighteous shall be severed from among the just*”-[Matt 13:49]. How dare our teachers reverse what Jesus says! They teach that the righteous are raptured away from wicked. These teachers must face their judgment! In the parable of the Tares and the Wheat, is it not the Tares who are FIRST burned? We must have a good think about this! Likewise, what happens to those who prophesy of another place, such as the USA?

Ezekiel 34 is too long to quote, but it is a mine of treasure on the subject of the gathering of Israel. It ends by saying:

*Ezek 34:30,31,33 Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel are My people, saith the Lord God. And you my flock, the flock of my pasture, are men and I am your God ...*

“Sheep” and “flock” are the people who personally belong to God. They are described as “The House of Israel! Israel is bought back for a price and “found”. The “*bring* [v13] and “*seeketh out*” [v12] parallel the “*bought*” and “*found*” through the New Testament parables. The “*new heart*” is a promise made to the House of Israel. We will look in vain for the “*new heart*” to be put in anyone else but Israel ... [Ezek 36:21-38].

*Ezek.36:24, For I will take you from among the heathen, and gather you out of all countries, and will bring you **into your own land.***

What is the timing? We must look at this timing and see if what is commonly taught is right. And with this, note the desolation that is yet to come upon the land before Israel returns. Other prophets write about this too, but you will not find our modern teachers ever mentioning it. They are too busy prophesying smooth things about the Israeli state or the USA being Zion! These are the false prophets. These are the ones with the dangerous doctrines, every one of them. Of them Isaiah 8:20 says, “*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them*”. To seize upon a passage such as 2 Samuel 7:10 and ignore the story that all the prophets tell, is wrong! The weight of evidence shows that something must be wrong with the way 2 Samuel 7:10 is used by the USA-Zion advocates. What this is is described in the writer’s paper, “The Earth is the Lords”.

## **THE PROPHECIES OF THE DRY BONES AND THE TWO STICKS**

Our end-time teachers and book writers use extracts from these chapters, but again they ignore the timing factors of the gathering, as well as exactly whom this prophet is addressing.

### THE DRY BONES

In the parable of the dry bones, we find:

*Ezek 37:11 Then he said unto me, Son of man, these bones are the whole House OF ISRAEL.*

They are expressly stated to be Israelites, so how could they be anyone else?

*Ezek 37:14 ... and I shall place you in your own land ...*

Just who, and who only are to be placed in their own land? It is Israel as a people who alone are being addressed. So we must again ask if this gives support for the present Israeli state. To support the Israeli state is to say, in effect, that the resurrection is past. The current teaching about the Israeli state is pure deception! Also, the same applies to those who say that “your own land” is the USA. Please note this – if the USA was already Jerusalem or Zion, then Israel would have to be taken away from there to go back to “your own land”. This does not add up!

### THE TWO STICKS.

Even the Jehovah Witnesses have a play on this one. However, the Bible states the one stick represents Judah and the other represents Israel. They are *companions* ... [v16] ... or *fellows* ... [v19]. The sticks become joined together. This is a picture of the gathering together of all Israel. It includes no one else! It is not “Jews and Gentiles” in the popular conception.

The prophet goes on to say:

*Ezek 37:21-23 ... Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king unto them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.*

Anyone who denies that Israel is made up of just these two peoples has a serious problem. If they are not prepared to believe this *earthly* thing, Jesus says they cannot ever believe *heavenly* things [John 3:12]. At present Israel could not possibly be a singular “church” as some teach. The two parties could not possibly be “Jews and Gentiles” as is commonly taught. All the *kosmos* [or

order] of Israel that Jesus is talking about is changed by our teachers to mean all the races on the Earth. This is not truth.

*Ezek 37:24 And David my servant shall be king over them; and they all shall have one Shepherd ...*

Religious denominations teach that Jesus is the King of Christians of all races, but they fail to observe that Jesus says He is gone away to a far country, AND WILL RETURN to the same place, to take His kingdom and be one Shepherd to Israel. Those falsely occupying the vineyard part, at present, will be destroyed “*with the brightness of His coming*”. The vineyard is not the whole earth; it is a specific area of the earth. The one shepherd will return them to the same place they left from, a place that could not possibly be the USA!

*Ezek 37:25 And they shall dwell in the land that I have given unto Jacob my servant ... and my servant David shall be their Prince, for ever.*

This “land” is a defined area on earth, being that given to Jacob. There is both racial separation and place separation.

*Ezek 37:28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

In these verses we see two groups, *the heathen* and *Israel*; they are two completely separated identities.

*Ezek 39:21 And I will set my glory among the heathen, and all the heathen shall see my judgement that I have executed, and my hand that I have laid upon them.*

*v22,23 So the house of Israel shall know that I am the Lord their God from that day and forward ... and the heathen shall know that the house of Israel went into captivity for their iniquity ...*

*v25 Thus saith the Lord God; Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.*

*v27 ... and am sanctified in them in the sight of many nations;*

*v28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen, but I have gathered them\_[Israel] unto their own land ...*

*v29 Neither will I hide my face any more from them: for I have poured out my spirit unto the house of Israel.*

Note here the segregation of Israel from the other nations. The mercy upon Israel is “*in the sight of many nations*”, so Israel and these many nations coexist, but are separate in God’s sight. On whom do the prophets say the Spirit is poured out? Do the prophets say it is poured out upon all races? From Joel 2:28 [and from the New Testament] we have been wrongly taught that “*all flesh*” is not limited to Israel’s sons and daughters, even if Israel are the people being addressed. But “*all flesh*” almost always means the “*all flesh*” of Israel.

The important thing to note in connection with the gathering of Israel, is that Israel is still a separate racial entity from the other nations, not only at this late stage of this present age, but into the next age. It is impossible that Israel has become a multi-racial “church”. There is no prophecy at all about any portion for anyone of any race other than the Twelve Tribes. God’s sanctuary is stated to be “*in the midst of Israel*” and NOT in the midst of the heathen nations or races.

At the end of Ezekiel, we find listed the apportioning of the land that is divided “*according to the Tribes of Israel*”. All those who want to continue to call the Tribes of Israel “The Church” will continue to blur what is on the pages of the Bible in black and white. The more this subject is examined, the more impossible the popular evangelical teachings become. And the more impossible becomes the teaching that the USA is Zion or the “Daughter of Zion” or even “the Virgin Daughter of Zion”!

## **THE GATHERING IN DANIEL**

The “stone” kingdom of Daniel 3 is touched upon in the writer’s booklet, “*Why Not Proclaim the Kingdom of Heaven?*” and a summary of the position is given in Daniel 7.

*Daniel 7:13,14 ... one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him*

*dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: ...and his kingdom that which shall not be destroyed.*

Yet again, this kingdom is separate from other peoples and nations. The other peoples are servants to Israel. The Lord of Hosts, the Lord of the armies of Israel, has the whole Earth and all the other peoples in subjection. At the end of this book of Daniel, the archangel Michael "*standeth for the children of thy [Daniel's] people*"-[Dan 12:1]. Daniel's people were Israel. The limitation is specific! Again, there is no suggestion of a "church" in the way it is presented today.

### **THE GATHERING IN HOSEA**

Hosea says the Children of Israel will be known as "*The sons of the living God*".

*Hosea 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that 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, and appoint themselves one head, ...*

The "One Head" is Jesus Christ, the King of Israel. This shows the time is Second Advent.

Here again we find that the separation of the two Houses must still exist today. Peter, in the New Testament quotes Hosea who does not say anything about both Houses of Israel being other than "a [singular] *nation*". He is writing to all Israel.

*Hosea 8:10 Yea, though they [Israel] have hired among the nations, now I will gather them ...*

God says He will then be as the dew to Israel [Hos 14:5]. But note, none of these things are said to anyone of any other race. Israel is scattered "among" the other nations, and is to be gathered from among them. They will be gathered from where they are now.

### **THE GATHERING IN JOEL**

In "*those days*" of the pouring out, the blood and fire, the pillars of smoke and the sun being turned into darkness with the moon into blood, Mount Zion and Jerusalem shall be delivered. This is the time when God say's He "*will be jealous for His land and pity His people*". God's people, expressed as being Israel, are still that same entity. The land is still the same area. The land is always, "*His Land*". The other races are still separate.

*Joel 3:1-2 In those days ... 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.*

God says that His heritage is still the unchanged nation of Israel who is "*My people*". It is not "*The Church*" in the common concept. "My land" is still parted today. It is parted by those "who say they are Jews but are not".

The remnant left of God's people are NOT ruptured away from this time of trouble. They are very much present, are on earth! Joel points out that at that time, the Lord will be the hope "*of His people*" and the strength of "*The Children of Israel*"-[Joel 3:16,17]. "*The Children of Israel*" are not multi-racial non-Israelites. No strangers (*zuwr*) will pass through Jerusalem any more [v17]. Note this well. This means that such must be "*passing through Jerusalem*" up to this time! We can see that this passing through of strangers is not God's intention and the effect of the mixed multitude within Israel is always to Israel's detriment.

### **THE GATHERING IN AMOS**

This prophet speaks about the grievous judgments upon Israel. He reminds us of the terror of these days and of the sun going down at noon and of the destruction in "The Land". But of those of Israel who are left, he says:

*Amos 9:11-15 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom ... And I will bring again the captivity of my people of Israel, and they shall rebuild the waste cities ... **And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.***

Amos did not prophesy about any rapture! The territory of Edom was part of that land promised to Abraham. The “waste cities” are those desolated by nuclear fire, or something worse. “*Their own land*” means just that, and from this point in time, Israel will not be taken into captivity again – they will “move no more”.

Our modern teachers like to take an expression like “*rebuild the waste cities*” and misapply this to say this is what is happening in the Israeli state today. Cities are being rebuilt, but the tabernacle of David is not raised up. There are some who say this tabernacle was raised up in the 11<sup>th</sup> century and that it has to do with worship, but when we examine the use of the word we see it refers to where something happens and not what happens in it. Isaiah 16:5 connects the establishment of the Throne with the tabernacle of David, and Jesus has not returned to sit upon that throne. To date, neither has “*the sun gone down at noon-day*”, and so the “*plant them upon their own land*” could not apply to the Israeli state or the USA. The cities of the Land have never been devastated so much that there is not a person, a blade of grass or even a fish [Zeph 1:2,3]. What else than atomic fire, or something worse, would be likely to destroy every fish? This makes the idea that the USA is Zion and that the phrase, “daughter of Zion” means Washington City, not only foolish imagination, but impossible.

This destruction must come to pass before the notable day of the Lord, and before Israel returns to the Land. This level of destruction has never happened yet to what is commonly called the “Holy Land”. The wasted cities will then be rebuilt by Israel, but not before this time. That which is being built now in Palestine, must be something other than what the prophets are talking about concerning Israel. It is Edom that is presently doing the building, not Israel.

We will see that the reference to the remnant of Edom in verse 12 is confirmed when we quote from Obadiah. These peoples falsely calling themselves “Jews” will be exterminated and:

*Obadiah 1:17“... and the house of Jacob shall possess their possessions”.*

This is the time when Israel displaces Edom [see the writer’s booklet, entitled, “*Could the Modern Jews by Israel*”. The “House of Jacob” never means all races. Neither did Obadiah prophesy of a multi-racial church!

## **THE GATHERING IN MICAH**

By now the consistency of the message about the gathering together of Israel to that land promised to the fathers of Israel has to be apparent to anyone with half a mind to evaluate the evidence objectively. Not one of the prophets of Israel is an universalist! Not one! Not one suggests that the USA is that Land promised “to the fathers”.

This continues through the minor prophets.

*Micah 2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold...*

Micah agrees with all the other prophets that the gathering only involves Israelites. As the other prophets say, the time is Second Advent, “*and their king shall pass before them, and the LORD on the head of them*”-(V 13).

This phrase, “their King shall pass before them” needs a little explanation. “The breaker” is Jehovah-Messiah, who breaks through every obstacle in the way of their restoration: not as formerly breaking forth to destroy them for transgression (Exo 19:22; Jdg 21:15), but breaking a way for the returning Israelites, who had been captives, through the gate of their enemies.

The words, “pass before them” is the same in meaning as when Israel went up out of Egypt (Exo 13:21; Deu 1:30, Deu 1:33).

What the words, “the Lord on the head of them” means can be seen in Exodus 23:20; Exodus 33:14; and Isaiah 63:9).

Then Israel is gathered, Micah tells the position of the other nations.

*Micah 4:2 And many nations shall come, and say, Come, 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.*

This is the time when Jesus rules, with Israel, over the nations with a “*rod of iron*”. The “*nations shall see and be confounded at thy might*”-[Micah 7:16]. Metaphorically, the other nations are, “*to lick the dust*”- [Micah 7:17].

For the rest of the millennium, there is no more war among the nations, all of whom are still separate from Israel. Israel is described as a “nation”, as are the others. Other nations and Israel are always separate peoples in Scripture. All the prophets agree without exception.

*Micah 5:7,8 And the remnant of Jacob shall be in the midst of many people as a dew from the Lord ... And the remnant of Jacob shall be among the Gentiles [nations] in the midst of many peoples as a lion among the beasts of the forest.*

In comparative smallness it stands in antithesis to the "many people."

Micah goes on to remind us of the Doctrine of Balaam and that to walk humbly with her God, Israel must avoid the idolatry that comes through racial intermarriage. Idolatry always is a reason, through Scripture, for judgment upon Israel. Balaam prophesied blessing upon Israel when Israel dwelt as a separate people. Moabite intermarriage with Israel destroyed this separation leading to idol worship. As with the other prophets, Micah concludes with the usual message:

*Micah 7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*

Ask yourself what, “from the days of old” means. Despite what all the prophets have to say about this subject, it is ignored, or spiritualised, by almost all of today’s teachers. What they fail to study is the original covenant that involved a particular covenant land as well as a covenant people!

### **THE GATHERING IN NAHUM**

This prophet’s message on this subject is easily missed because the word for “gather” is translated here as “turned away” [KJV] or “restore” [NIV].

*Nahum 2:2 For the Lord hath turned away [gathered] the excellency of Jacob, as the excellency of Israel:*

But Nahum is just as exclusive about Israel as are all the other prophets. This prophet mentions other peoples only as they relate to Israel.

### **THE GATHERING IN HABAKKUK**

Habakkuk is the prophet who declares that the vision is for an appointed time and that it will surely come [Hab 2:3 and Hab 3:13 – *You went forth for the salvation of Thy people, the salvation of Thy anointed.*]

To call Israel as a people “*God’s anointed*” is almost never taught today. It could not possibly be taught together with popular concepts. When we consider the timing factor of chapter three when the Lord goes forth for the salvation of His people, this is at the time of the Second Advent [Hab 3:3-6]. It is at a time of judgement [v9-12].

*Hab 3:18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.*

This is the message Habakkuk gave to the Chief Singer about the salvation of the anointed people Israel. It must be a very important message!

### **THE GATHERING IN ZEPHANIAH**

This prophet speaks about the terrible judgments upon Israel and then he speaks of the remnant of Israel with the Lord in the midst of them.

*Zeph 3:17,18,20 The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; ... I will gather them that are sorrowful ... At that time I will gather you again ... 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, ...*

As usual, the word “gather” is associated with the ending of Israel’s “captivity”. In this passage the word “gather” is found twice, but they are different words. The first is “receive” and the second is “collect together”. Although Zephaniah was a prophet to Judah, the last chapter speaks of the remnant of Israel [v13] and of a fulfillment beyond the return of Judah from Babylon.

Israel is still found to be separate among “*all the peoples of the earth*”- [v20]. We do not find reference to such captivity of any other nation but Israel. Israel is the only people exclusively to be gathered together from among the other nations! When prophecy is about Israel being taken into captivity, it is made clear that this involves being taken out of their land. Thus nationally, Israel is in captivity today. So now we can understand a little more about Jesus “setting the captives free” in “the acceptable day of the Lord”.

### **THE GATHERING IN HAGGAI**

Haggai also speaks about the anointed people, the Children of Israel.

*Hag 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: ...*

This latter phrase definitely is not taught in our churches. Israel is the people of the covenant that are mentioned above. They are children of those God brought out of Egypt. This identifies them as Israelites. These are whom God’s Spirit remains upon, so the prophet says. Haggai goes on to speak of the heaven and the earth shaking and then of the glory of the new temple. This temple is in the place Israel is gathered to. This refers to the New Jerusalem, and speaks of the time surrounding the end of this age. Haggai is addressing the people about, “*The word that I covenanted with you when ye came out of Egypt*”. That covenant was to give Israel the Promised Land, not just from Dan to Beersheba as in the time of King David, but “*Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be*”.

### **THE GATHERING IN ZECHARIAH**

This prophet tells of the scattering of both Israel and Judah, but he goes on to say:

*Zech 2:5 For I, saith the Lord, I will be unto her a wall of fire round about [Jerusalem], and will be the glory in the midst of her.*

Israel is then, “*the apple of Mine eye*” and the other nations are a “*spoil*”. No one can say these are the same things. The Lord will “*yet choose Jerusalem again*”-[Zech 2:12]. This will be marvelous in the eyes of the remnant of Israel -[Zech 8:6].

*Zech 8:7,8 ... Behold I will save my people ... and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people ...*

Never do we find any other race than Israel being termed “God’s People”. These alone are brought [gathered] to Jerusalem. The people at that time would only have thought of what they then knew of where Jerusalem was.

Once again, it is the House of Israel together with the House of Judah that are gathered ... [Zech 8:13 and 9:1], as is also shown in the verse below. The word “Joseph” indicates the leadership of the House of Israel.

*Zech 10:6 And I will strengthen the house of Judah and will save the house of Joseph, and will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off...*

Ask yourself where was Israel before they were cast off? Were they in the USA? The following chapters of this book tell of the continuing separation of all Israel from other races. Jerusalem and the Mount of Olives feature in a geographical way. Once again, the non-Israel nations come up to Jerusalem, from year to year to worship the King, the Lord of Hosts. This is optional because there is punishment for those nations who will not come-[Zech 14:12-21]. And again, the non-Israel nations cannot reside inside the New Jerusalem.

The very last verse of this book says, “*and there shall be no more the Canaanite in the House of the Lord of Hosts*”. This means that the Canaanite must presently be in the House of the Lord. It is the doctrine of those with Canaanite blood that this paper is opposing. Jesus says, “*beware of the leaven of the Pharisees and of the Sadducees*”. These people always are among God’s people during Israel’s captivity!

### **THE GATHERING IN MALACHI**

Malachi’s burden of the Word of the Lord was to Israel [not to others]. Here we find the expression, “*Yet I loved Jacob, and I hated Esau*”. This our universalists cannot accept with their interpretation of “*go into all the world*”, making this phrase mean the inhabited earth [*oikoumene*]

whereas it is *kosmos* which means the *kosmos* of Israel, in that context. Yet no change to, “Jacob have I loved, but Esau have I hated”-Romans 9:13 – is maintained in the New Testament. Thus Esau’s descendants cannot be part of that world “God so loved”!

Racial admixture is expressed as “*hath married the daughter of a strange god*” and we see that, “*The Lord will cut off the man that does this ... both the master and the scholar out of the tabernacles of Jacob*”. It seems that most of our masters and scholars will be cut off because of what they are teaching. We have seen how other prophets say the same thing about the false teachers. “*Who will be able to abide the day of His coming?*” [Mal 3:2]. The “*great and dreadful day of the Lord*” is at hand.

There will be a message before that day that few will accept today.

*Mal 4:4-6 Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgements. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And He shall turn the heart of the fathers unto the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

This last book of the Old Testament tells of the gathering and who will be entered in the Book of Remembrance. Again it is a remnant of the sons of Jacob [Mal 3:6].

*Mal 3:17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*

This is specifying a particular day, one that is yet to come.

Those who are serving the Lord, as sons, of them we read “*shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth not* [Mal 3:18]. This day, “*will burn like an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings*” – [Mal 4:1,2]. The word “return” = *shoob* has a consistent usage meaning, “to go back to where one originally was”.

Let us not be too proud to admit what the Lord of Hosts says about the gathering of the remnant of the exclusive SONS OF JACOB. This subject of the gathering of Israel and the “*Gospel of the Kingdom*” have much in common. The people involved have the same racial identity. It is essential that we believe the right gospel, applying it to the same people that Scripture does.

We will now go to the New Testament where we find no change from what we find in the Old Testament about the “gathering” of Israel.

## **THE GATHERING OF ISRAEL - NEW TESTAMENT**

We have seen a consistent prophetic stream was presented to show that the gathering of Israel is:

- To be fulfilled in only one people, Israel, as all the prophets specify.
- To involve a specific place, that is, to the “*land which I gave to your fathers*”.
- Brought about by God who does the gathering.
- For a people, Israel, who are gathered are “*out of*” all nations, NOT “*of*” all nations. [Not one of the prophets is a racial universalist].
- For a nation, Israel, who remain racially separate from the other races, even after the Second Advent. [Jewry, commonly called “Jews” is not Israel].
- 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, at the given time, under the New Covenant.
- 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].
- Israel is always shown as being gathered from where they were dispersed. Yes, they are gathered back to the Promised Land!

At the end of this paper we will briefly look at the common conception that Jesus is the epitome of the Seed of Abraham and if the Abrahamic Covenant has thus been fulfilled.

Now we will go through the New Testament and show that the presentation about the gathering 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, or the USA, could be the fulfilment of prophecy about the gathering of Israel. We will see that neither could possibly be.

### **THE GATHERING IN MATTHEW**

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*” and “*My people*” are specific. Throughout the Old Testament, the expression, “*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, and where they are gathered from and the place where they are taken to.

*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 some thing is gathered and something is burnt shows that there are differences between people in the eyes of God. All men are not created equal, each being conceived and born the way they are. Wheat seed cannot grow into tares, and sheep born as sheep cannot turn into goats. Election takes place before people have done good or evil-(Rom.9:11).

John 5:29, “*And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation*”.

.....applies to the elect. So what are gathered is “His wheat”. Wheat is gathered into the “garner”, a word that signifies to a place.

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 is burned after the harvest. What we are looking at in particular is the time frame, or the order of events, of the gatherings. 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*”. This might be termed, “The Rapture of the wicked”. [Note: the resurrection occurs before Jesus sets foot on the Mount of Olives.]

As was seen to be the case through the Old Testament, the bad are removed from out of the kingdom. It is never the good that are raptured away leaving the bad behind. The wicked are ever to be separated from among the just. The parables Jesus gave give this same sequence.

*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. They teach that the just are raptured away from the wicked.

*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.

### **MATTHEW 24**

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. This is from “the four winds”. Once again, we see that the gathering of *His elect* nation is before 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! So much for the USA as the place!

## **MATTHEW 25**

Here again 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.*

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], which was promised to Abraham, Isaac and Jacob and their descendants. This is no, “pie in the sky” stuff!

## **THE GATHERING IN THE OTHER GOSPELS**

In John’s gospel 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.*

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.

## **THE GATHERING IN THE BOOK OF ACTS**

In the first chapter of Acts the question about the kingdom being restored to Israel was asked. The Greek word for “restore” means, “*to make it like it was before, or to heal it*”. Therefore it cannot refer to the Church in the popular concept. Nor could it refer even vaguely to the USA!

*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 try to say that 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 is demonstrated in the author's booklet entitled, *"Stumbling Blocks To An Exclusive Israel"*, 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 *ktizo* or place where Israelites dwelt.

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" possible, it would not be a case of restoration to something that was manifest previously, but something altogether new. This we do not find.

### **WHAT IS THE NEW TESTAMENT'S GATHERING TIME?**

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" [in an anointed people] are raised (1 Cor 15:52 and 1 Thess 4:16)]. This refers to the elect 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. It is too hard to imagine that the last trump has already occurred about those migrating into the USA!

Matthew says that this is *"immediately after the tribulation of those days"* -[Matt 24:29], and 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 doctrine about the gathering together of Israel. This is the context of this chapter in which Paul speaks of *"the mystery of iniquity"* -[v7]. The source of this iniquity is Rome (Mason-Jew-Jesuit controlled) and the doctrines that originate from that source.

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, violence and United States money. Here we see the USA-State of Israel connection and affinity.

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 gathering, the Israeli state has no "Divine right" as claimed to the inheritance land. Yet, this is the common assumption of most denominational churches. They have been fooled by those calling themselves "Jews", but who are not Jews, through their misappropriation of the name "Israel". The Israeli state who *"call themselves Jews"* –(See Rev.2:9) but "are not". These are abiding in hatred towards the Redeemer of Israel. Jesus says that these wicked husbandmen will be destroyed when He returns to the same "vineyard" to take His Kingdom. (The USA never was that "vineyard")!

## HAS THE ABRAHAMIC COVENANT BEEN FULFILLED?

There are those who teach that the Abrahamic Covenant has been completely fulfilled, declaring:

- That 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 that this was confirmed with Solomon [1 Kings 8:65, 2 Chronicles 7:8]. But David and Solomon only ruled from “Dan to Beersheba”.
- That statements like, “*and hast given them this land which thou didst swear to their fathers to give them*” [Jer 32:21-23], show that the seed of Abraham was fulfilled in Jesus, who is “*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]. They also ignore what is said by the post-Solomon prophets together with what is said in the New Testament about the gathering to the land that was given to the fathers of Israel. Neither David nor Solomon possessed all 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 land under Jesus as King, when He returns to take up His Kingdom. This is the “*forever*” time.

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 other passages. The argument about the “*seed of Abraham*” has raged for centuries, but the conclusion presented here is the straight-forward answer to what has been made into a complex matter. Israel remains exclusive; and what “*all the nations being blessed in Abraham*” means is far removed from what is commonly taught. The King will return and He will take His Kingdom with its territory [the covenant land] and the “*forever*” of the Abrahamic Covenant will be fulfilled by Jesus in the Promised Land. Those elect “*overcomers*”, the Sons of God, resurrected at the Second Advent, will reign with Him on Earth, together with those who are “*alive and remain until the coming of the Lord*”.

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

And who is gathered to reign with Him?

*Isaiah 11:12 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.*

There is no possible way that those gathered could include other than the House of Israel and the House of Judah. Through this paper, we have seen exactly to where Israel is gathered. The place is always given as being from where the people of Israel were scattered. The remnant is brought back to “*again*” to their folds”.

*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 to their folds; and they shall be fruitful and increase”.*

*Jer.23:8, “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”.*

## CONCLUSION.

**And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;**

**That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.**

**If *any* of thine be driven out unto the outmost *parts* of heaven, {under the sky} from thence will the LORD thy God gather thee, and from thence will he fetch thee:**

**And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. Deut 30:1-5.**