

WHERE IS THE DAUGHTER OF ZION?

By

Arnold Kennedy

Published by:

Christian Identity Ministries

PO Box 146

Cardwell QLD 4849

Australia

Email: hr_cim@bigpond.com

WHERE IS THE DAUGHTER OF ZION?

Arnold Kennedy

INTRODUCTION

This paper is countering the growing popular idea that the United States of America now represents a relocated "Jerusalem", a theory that is based upon the words, "*moreover, I will appoint a new place for my people Israel*".

Statements are made that the phrase, "daughter of Jerusalem" represents the United States of America and that the phrase "daughter of Zion" can now be seen as the capital city of the USA, just as Zion was "the City of David" within the Old Jerusalem. Convenient perhaps, but these phrases were used of the Old City of Jerusalem.

Lam 2:15 *All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?*
Zech. 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

Matthew 21:2 declares that this was fulfilled when Jesus entered Jerusalem rode on an ass into the Old City of Jerusalem. Being so fulfilled, is it likely Jesus will ride into Washington City on the back of an ass as a later fulfillment? Or do we accept, "*And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east*"? Being fulfilled, a statement such as, "*The daughter of Jerusalem is now found in North America where all of the Tribes of Israel have "GATHERED!"*" is thus a statement without Biblical foundation. Another statement is made, "*the Biblical references to both the daughter of Zion and daughter of Jerusalem refer to political/geographic regions that become predominant in the end times*" is an unproven statement used to build a doctrine upon. It is a supposition based upon two verses that we will be looking at.

Against this, we have books such as, "*The Old Jerusalem is not the New Jerusalem*" (Emry) that infer the USA is the New Jerusalem. We will start by looking at this from the New Jerusalem angle.

The idea has come into being that this "new place" and the "New Jerusalem" is a big Biblical subject, despite the fact that there are only two uses of the latter phrase in all Scripture. These are:

- (1) 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"*.
- (2) Rev. 21:2, *"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 latter verse is prefixed with these words, "*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*".

So these prefixed words give us a timing factor for the manifestation of the New Jerusalem. As these events have not yet come to pass, any discussion as to the present whereabouts of the "New Jerusalem" on earth must of necessity be total nonsense. This is the first of three major nonsense concepts currently being bandied about the USA in particular, on this subject.

A popular idea is that the United States of America must be the present location of the New Jerusalem, and some give their reason for saying so is because the central letters of "Jerusalem" are "USA"! This is a case of overworked imagination that is completely devoid of exegetical basis. These sorts of shallow people are using phrases such as, "*Pray for the peace of New Jer-USA-lem*", and when doing this sort of thing they are inventing a new line of doctrine, and thus are misleading the simple.

Another popular nonsense-idea that has arisen from this is that God has finished with Palestine for all time as a special place, despite the host of prophecy to the contrary, and passages such as:

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.*
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.

One would need a lot of imagination to be able to conclude that the Mount of Olives is in the USA or that these other geographical features are outside of the Holy Land, as they would have to be if God has now finished with Palestine. The timing factor of Zech. 14:4 is, "The Day of the Lord".

The essential fact is that the "New Jerusalem" is not manifested on earth anywhere at all at present, not even in the Holy Land. Why not? The answer simply is that the time of the "New Jerusalem" has not yet come.

Rev. 21:3 *"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".*

Since the former things are still with us, the USA could not be the New Jerusalem!

We can here see how Revelations and Zachariah merge together. Some might even view the great plain Zechariah mentions as being the "landing pad" of the "New Jerusalem".

Thus we can see that the idea God has finished with Palestine is also nonsense.

The third nonsense idea is that the phrase "daughter of Zion" refers to Washington DC (as mentioned above), and if the above idea that Jerusalem is now the USA is false, this must of necessity also be false.

A FEW NECESSARY PRELIMINARY COMMENTS.

Trying to denigrate by saying something is a Judeo-Christian church view is meaningless and weak! Conclusions based upon other than Biblical exegesis do not prove anything, even if there may be an appearance that North America looks like being the terminus and conclusion to the westward movement of Israel associated with the rejoining of Israel and Judah. There is a weight of Biblical prophetic evidence that swamps out that suggestion. King George W. Bush, without a Crown or Throne, as the "one king" over both Israel and Judah is an absolute non-fit.

The bringing in of emotional arguments such as Jerusalem having become "as Sodom" and of Babylonian behaviour there to say that God has finished with the Holy Land is meaningless. Both Israel and Judah committed whoredom, but is then God also finished with His people?

If there were a Jerusalem inside Palestine and another Jerusalem outside of the Holy Land, then the United Kingdom has more going for it than the USA as that other Jerusalem. Reasons?

1. The monarchy (Always a person on David's Throne).
2. A High Priest (Always Levites as well as a monarch).
3. Canterbury (Zion?).
4. Westminster Cathedral (with the Jerusalem room and utensils from the Temple).
5. The history of Jacob's stone.
6. Tribal symbols and other identity "marks of Israel".
7. Heraldic evidence.
8. The monarch's authority over the USA.
9. History.

Indeed, the monarch on the Throne of David has to be somewhere outside of the Holy Land and London is the best representation of that place we can find.

Then there are those who claim the "New Jerusalem" is a spiritual concept, but what would they do with it being a place for cattle? Issues such as comparisons between God's disregarding Old Jerusalem in the same way He disregarded Shiloh are invalid. Matthew 23:39 tells us of the difference.

And of course, if the Holy Land was finished with, why was Jesus incarnated there at a later date? We are told Jesus will return in "like manner" on the Mount of Olives!

"JERUSALEM"

We need to distinguish between:

1. "Jerusalem". The historical place. This has never changed in location, even unto today. Ezra 7:15, "...the God of Israel, whose habitation is in Jerusalem".

2 Chron. 33:4, "...in Jerusalem shall my name be for ever".

2 Chron. 6:6 "...But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel".

2. "Heavenly Jerusalem".

Heb.12-22, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels".

This is what is potentially the possession of God's people. (1 Peter 1:4, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you").

3. "New Jerusalem".

Yet to come.

4. "Zion".

"Zion" is often found associated with the word "Mount" and as such has to do with the kingdom aspect of Jerusalem. There is little point in examining this at this stage, or the extensions, "Daughter of Zion" and "Daughter of Jerusalem", because people try to prove identification from physical circumstances. That is, they make unproven statements and then build upon them and anyone who disagrees is supposed to be skewing the subject.

The word "New" in "New Jerusalem" is "*kainos*" that indicates something recently made. It is significant that none of the usage references indicate newness of "place". Therefore, to use this particular word for "new" in the sense of a "new place" is wrong. Please do not overlook this point.

Because this "New Jerusalem" does not appear until, "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 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", any comparison between the "Old Jerusalem" and "New Jerusalem" is purely specious, in terms of current time. This too is significant.

In books such as, "*The Old Jerusalem Is Not The New Jerusalem*" (Sheldon Emry), comparison could not be being made as this writer indicates simply because the New Jerusalem is not in earthly existence to be compared with. This is a key point and shows the falsity of the comparison. Therefore, what is described, as being the "New Jerusalem" in his book is something else as a manufactured concept, and he makes a change of "place" to support this. This manufactured concept is of a "place" outside of Palestine. So there is a run-around to find a place that might fit in with the manufactured concept. As a consequence it is claimed that the USA is that (manufactured) place. This is what Pastor Emry's book supports. True, he does mention the New Jerusalem as "The Bride" and then says the "Bride" is Israel, but does not tell us how Israel comes down from Heaven at the time it does. How could he? He indicates that his view is that all the peoples of the earth will gather together against the United States of America, but this would have to happen after the second advent if the USA was in fact the New Jerusalem, because the New Jerusalem does not "arrive" until the second advent.

What Mr. Emry presumes is that "Jerusalem" in the Book of Zechariah equates with the "New Jerusalem" whereas there is not a mention of the "New Jerusalem" in the whole book. He does the same in other passages. He coins a term, "prophetic Jerusalem" to create this illusion. The geographical detail given in this Book of Zechariah could not possibly fit the USA.

So Mr. Emry is absolutely right when he says, "*The Old Jerusalem is not the New Jerusalem*", but the New Jerusalem is not what he thinks it is! It is not even where or when he thinks it is! Neither is "The daughter of Zion"!

PROPHETIC OVERVIEW.

To obtain perspective, we must look at the big picture. The prophetic overview can be summed up very briefly.

- (1) Israel given a Promised Land.
- (2) Israel cast out of that land for disobedience.
- (3) Israel "scattered" amongst many nations (i.e. become "lost" = *apollumi*), although not without the "place" of a monarch.
- (4) Israel regathered from out from among these other peoples.
- (5) Israel to re-occupy the same land "promised to the fathers" again, on repentance.
- (6) The "New Jerusalem" to be established in the same geographical area as the "Old Jerusalem".

The idea claimed is that the USA is the “*a place of their own*” for all of Israel, and that the end point wanderings of both the House of Israel and the House of Judah have terminated within the USA. This is not the clearly defined termination point Scripture gives so many times. The conclusion of this concept is that the USA must therefore be the prophesied Zion, as the appointed “place”. The phrase, “daughter of Zion” is then made to fit in with this concept. This idea cannot be correct because it does not allow for the regathering of Israel to the land promised to the Fathers (of Israel).

This concept presumes that when Israel was cast out of the Promised Land that they would never return there and would find a new resting place in a new land. The fact of Israel being cast out (scattered) is well established.

Deut. 28:64, "And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind".

This description does not describe any single USA endpoint, and this came to pass - Israel was thus scattered amongst “these nations” (gowry) but why did this happen?

Lev.26: 34, Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Presumably, if the USA were now Zion, those there would be enjoying all the Sabbaths! This passage goes on to say,

Lev. 26:44-45 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors".

The latter phrase is important – “*the covenant of their ancestors*”. The “land of their enemies” is not the end point!

“I WILL APPOINT A PLACE FOR MY PEOPLE ISRAEL”

Let us consider the two main passages that appear to support the wrong theory. (In passing it should be noted that there is no pattern of support (two or three witnesses) in the Law and the Prophets).

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",

1 Chron. 17:9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning".

These two passages have been the basis of a standard British-Israel teaching for a very long time - that God would eject his people from the Holy Land for a period, and there is much prophecy to support this, and that God would still be with His Chosen Ones where ever they would be scattered to. What is not said is that this “place” is about being any sort of “New Jerusalem”.

Where the problem starts is in the translators’ choice of words and when we examine these more carefully we have to conclude that there is no contradiction between this “scattering” and later “regathering” doctrines.

In the translators’ words, “*and will plant them, that they may dwell in a place of their own, and move no more*”, there is wording that appears to convey the thought of “permanence”, such as “*dwell*”, “*plant*” and “*move no more*”. Indeed, it does look like that on the surface. It is from this appearance that gives rise to the thought that God has indeed finished with Palestine as a place for His people. So let us look further and see what the answer is.

The verbs “appoint”, “plant”, “dwell” are each in the Perfect Mood in Hebrew which means that they are completed actions from the standpoint of the present or completed from the point of view of another action yet future. The next two verbs are different in mood with “move” being in the imperfect and “afflict” being infinitive. So the translators are not absolutely wrong, but it is how we read their words that can be wrong.

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".*

Where the Children of Israel went to is shown here not to be an endpoint! Where they went to is the same place where they are "gathered" from after this. Israel comes out from amongst "the heathen". Israel and Judah do NOT become one nation outside of "their own land". Any supposed oneness within the USA is thus not valid. The timing of the "one King" is Second Advent!!

The Diaspora of Israelites are not presently confined just to the USA, because Israelite are scattered amongst plural nations. Israelites are to be gathered from whence they were scattered, that is out from amongst ("ek") every kindred, tongue people and nation". e.g. "*Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth*". (Note, it is common for churches to wrongly use "ek" as being "of" rather than "out of", or "out from amongst").

To establish the fact of the regathering of the remnant of Israel to the land promised to the Fathers of Israel, we can examine this book by book through both Testaments. This determines that the present gathering of Edom to Palestine as indicated from Evangelical, Zionist and Messianic Jewish sources (that turns Edomites into Israelites) is something that happens in the interim. There is no need to complicate this paper about this matter.

What we need to review carefully is the huge lot of prophecy about the latter prophetic steps. Let us go through the Law and The Prophets and see there is absolutely no possibility that God has finished with the Holy Land. If he had, His covenants would be worthless!! As you read through, consider where any USA-Zion concept might fit in.

THE REGATHERING AS FOUND IN THE LAW

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 they seed ...*

This is the original promise made to Israel; this has not changed, and there are things that must be noted:

- The PEOPLE in this passage (and all others) 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 places.
- 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.... or in the USA.
- The PLACE is given as the *land which your fathers possessed* ... [Note all the New Testament references to "The Fathers"]. It is a specific geographical place on Earth. It is the land where *the fathers* [of Israel] 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" are Abraham, Isaac and Jacob.

This 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*.

From here we go on to find the very same message that the Apostle Paul teaches in Romans 10:5-13 that is so often quoted in religious gospel preaching. Paul is addressing 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.

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 ...*

This is an early use of the word "gather", but it shows one objective or purpose of such a gathering. This purpose is often enough expressed in the final re-gathering to the land promised to the Fathers. In all these verses, kindly take note of the separation or identification that is made by the pronouns. See just who 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 final regathering 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 commanded 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.*

Any suggestion of "gather them from thence" flies in the face of any suggestion of the USA being Zion. Where is the place where "I have chosen to place my name there"? We are not lacking verses such as, 2 Chron. 22:7, "*In Jerusalem shall my name be for ever*".

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 from "nations" in the plural. 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 is the "*land which your fathers possessed*".

THE REGATHERING 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 refers 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. It is always to a place. It 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*? 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! Where they are gathered "from" is likewise important as is where they are gathered "to".

THE REGATHERING IN THE PROPHETS

Please note the emphasized words>

*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.*

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]. It matters not whether these animals and actions are figures of speech.

Isaiah is telling us a basic fact about the House of Israel that is at enmity against the House of Judah until the time of the regathering 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, 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 manifest 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]. And too, where would the USA come into this?

Reading on 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 organised the watering of desert areas does not prove anything in itself. Do the same in the interior of Australia and that desert will also blossom as the rose. 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. It is a rather rare event in the USA too! In fact, the bulk of USA immigrants do not come into the country this way.

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? Could it now apply to the USA? All flesh has not yet seen the glory of the Lord, but when He returns, *every eye shall behold Him*. The glory of the Lord is revealed to all the flesh of Israel, and then 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 approaching the close of this age.

THE REGATHERING IN JEREMIAH

There is so much in this book on this subject, that it is difficult to select the best quotations. In chapter three there is the same separation of Israel and Judah, with the same time feature 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 mis-fit in terms of the timing given. And so is the USA.

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**.*

Once again we find the gathering is to the same specific land area and 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.*

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.

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**.

It must be noted that this is after Israel had been driven out of Palestine, and 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, AS WELL AS FROM "ALL COUNTRIES".

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 are equally profane in not believing what God says about the gathering of His people Israel. This is the context in which Jeremiah is speaking. Should we feel as bad about it as Jeremiah did? These Pastors and Teachers with the universalist all-races doctrines are the pastors who are said to be destroying the sheep of God's pasture [verse 1]. These are hard words and 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! It is time to check up where Israel is gathered from.

- Those regathered 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].
- Israel as a whole is gathered from out 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 time. Their present enmity has been stated clearly [Isaiah 11:11-13]. Do we believe this?

It is *in his days* that the two entities re-unite. The *middle wall of partition* between Israel and Judah that the Apostle Paul talks of is then broken down under the New Testament that is made with Israel and Judah alone [Heb 8:8]. And then, Paul says, *All Israel shall be saved*. 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 House 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 or at church?
- Will we yet continue not to accept what God is saying through His prophets about the gathering of Israel?
- Will we continue to ignore the present separation of Israel and Judah?
- Will we continue to ignore the time when Israel is gathered and confess that this is NOT what is happening in the Israeli state? If we do not yet do so, we still have the rest of the prophetic books to contend with and be convinced, for all tell the same story.

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. ...*

We find a place that they come from, [this is another subject, as is the *North country*]. Women 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 Himself who leads them back; 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 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, and therefore only Israel needs redeeming from 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 *of old* [v3], *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 Testament 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!

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*

What land? Who, and who only, are planted in "*this land*"? Israel can never be spiritualised 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], and so this part of Israel must contain a monarch today. [Note again the separation of Israel and Judah in this chapter and that King Bush does not fit... he is not on the Throne of 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, ...

Would they be asking the way to Zion if they were already in the USA as Zion? What does "and at that time" refer to. Have a good look!

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. There are a lot of other races in the USA! Again then, where is "their land"?

THE REGATHERING 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 that immediately put this subject in the right perspective. Ezekiel was told, *Behold I send you TO THE*

CHILDREN OF ISRAEL [Eze 2:3 and 3:1]. To extend this limitation beyond the Children of Israel is to deceive! The Apostle James who wrote to THE TWELVE TRIBES, tells us 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. [see my paper entitled *Adoption*].

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.*

Is the USA the “land of Israel”? 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 is the start of the fulfilment. Some think the USA is the fulfilment. But, there will be no peace in Jerusalem until Edom is destroyed 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 His 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 6:60 *Nevertheless, I will remember my covenant with thee [Israel]: ... and I will establish unto thee an everlasting covenant.*

But, the gathering of Israel, from among the countries “*wherein you were scattered*”, is with fury, purging and judgement [Ezek 20:34-38]. 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 judgement! 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!

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. 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. You will look in vain for the *new heart* to be put in anyone else but Israel ... [Ezek 36:21-38].

What is the timing? We must look at this timing and see if this is what we have been taught. 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 – and some about the USA! These are the false prophets. These are the ones with the dangerous doctrines, every one of them.

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 regathering as well as exactly who 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! And so may be that about the USA!

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 context.

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 anymore at all.

Note this well, Israel is to be brought back from "whence they be gone". "Whence they be gone" thus cannot be the final end point. It cannot be the USA that is the end point!

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 be *all the races on the Earth*.

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 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.

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. Where do we read about the USA being given to Jacob?

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. Note that they come back out of captivity. "Their own land" as defined is not the USA. The mercy upon Israel is *in the sight of many nations*, so Israel and these many nations coexist, but are separate. 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 taught that *all flesh* is not limited to Israel's sons and daughters, even if Israel are the people being addressed. But *all flesh* is almost always 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.

THE REGATHERING IN DANIEL

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 REGATHERING IN HOSEA

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

Hos 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, ...*

This is not a name they are named in the USA! Here again we find that the separation of the two Houses that must still be existing today. Peter, in the New Testament quotes Hosea, and does not say anything about anyone other than a [singular] *nation*. He is writing to Israel.

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

When reading this paper please do not let the emphasised word “gather” escape you. Here 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 before this.

THE REGATHERING 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 says He *will be jealous for His land and pity His people*. God's people, expressed as being Israel, are still that entity. The land is still the same area. 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 are *My people*. It is not *The Church* in the common concept. “My land” is still parted today. Israelites are still “scattered among the nations”.

The remnant left of God's people are NOT raptured away from this time of trouble. They are very much present. 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 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 REGATHERING IN AMOS

This prophet speaks about the grievous judgements 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.*

What then is “the captivity of my people Israel”? Where are these “waste cities”? Could it refer to the USA? Here we have reference to the time when Israel will never again be rooted out of their Land. This is a precise time when the Tabernacle of David is raised up.

Amos did not prophesy about any rapture! The planting is still, “upon their own land”. Our modern teachers like to take an expression like *rebuild the waste cities* and then say this is what is happening in the Israeli state today. Cities are being rebuilt, but the tabernacle of David is not raised up; neither has *the sun gone*

down at noon-day. 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]. This 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”. Nor has it happened in the USA! 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. And so must be that which is built in the USA!

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:

Obad 1:17 ... *and the house of Jacob shall possess their possessions.*

This is the time when Israel displaces Edom The “House of Jacob” never means all races. Neither was Obadiah a believer in a multi-racial church!

THE REGATHERING IN MICAH

By now the consistency of the message about the gathering together 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 a universalist! 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 ...*

Micah agrees with all the other prophets that the gathering only involves Israelites.

When 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 duration 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.

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, ...*

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 judgement 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.*

What was sworn “unto our fathers” about the Land? Despite what all the prophets have to say about this subject, it is ignored, or spiritualised, by almost all of today’s teachers.

THE REGATHERING IN NAHUM

This prophet’s message on this subject is often missed because the word for “gather” is translated 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 REGATHERING 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 *God’s anointed* is never taught today. It could not possibly be taught together with popular concepts. When we consider the time 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 REGATHERING IN ZEPHANIAH

This prophet speaks about the terrible judgements 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, ...*

In this passage the word *gather* is found twice. Although Zephaniah was a prophet to Judah, the last chapter speaks of the remnant of Israel [v13] and of a fulfilment 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 gathered together from among the other nations!

THE REGATHERING 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 the ones 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 speaks of the time surrounding the end of this age.

THE REGATHERING 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 *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 marvellous 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.

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 ...*

The following chapters of this book tell of the continuing separation of all Israel from other races and also the separation within Israel. 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 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 must be opposed. Jesus says, *beware of the leaven of the Pharisees and of the Sadducees*.

THE REGATHERING 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.

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.

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.*

Those who are serving the Lord, as sons, *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]

Let us not be too proud to admit what the Lord of Hosts says about the regathering of the remnant of the exclusive SONS OF JACOB. This subject of the regathering 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.

THE REGATHERING OF ISRAEL - NEW TESTAMENT

In the last section, the consistent prophetic stream was presented to show that the regathering of Israel is:

- To be fulfilled in only one people, Israel, as all the prophets specify.
- To involve a specific place, that is, 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" are 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 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].

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

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

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

That 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. 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 these two gatherings together. Jesus gives the time as being *in the time of harvest* and this is given as being *at the end of the age*. It is at that time when the Son of Man sends forth His angels to remove from of His kingdom, all things that offend and them which do iniquity. [Note: the resurrection occurs before Jesus sets foot on the Mount of Olives.]

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 who are raptured away leaving the bad behind. The wicked are ever separated from among the just.

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

It is this principle that our popular teachers deny.

Matt 23:37 *O Jerusalem, Jerusalem, thou that killest the wprophets, 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 we saw 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.*

Without one word further, we are given a time when the re-gathering from the “four winds” takes place. Thus it cannot refer to a USA-Zion.

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. Israel was scattered to the “four winds” and are re-gathered from the same place. 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 of the USA represents the fulfilment 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! And so much for the USA!

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] that was promised to Abraham, Isaac and Jacob and their descendants.

THE REGATHERING 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”.

THE REGATHERING 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 used means, *to make it like it was before, or to heal it*. Therefore it cannot refer to the Church in the popular concept. Nor can it refer 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 say the uttermost part of the earth means the inclusion of every race upon earth. But Jesus says, *You shall not have gone over 'THE CITIES OF ISRAEL' before the Son of Man be come* [Matt 10:23]. They were to go only to the *lost sheep of the House of Israel* [Matt 10:6]. It may be demonstrated that the instruction to *go into all the world and preach the gospel to every creature* was to go unto all the *kosmos* of Israel and proclaim it in every *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", 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 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.*

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

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

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

What we find today is a great falling away from this fact about the gathering together of Israel. This is the context of this chapter in which Paul speaks of *the mystery of iniquity* [v7]. The source of this iniquity anything and anyone outside of the Word.

In the context of Israel, Paul says,

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

The present Israeli state was formed through Zionist political determination together with political alliances, military might and violence. Because this is contrary to the weight of prophecy showing repentance, trust in God alone, and a totally different manner and attitude at the time of the regathering, the Israeli state has no "Divine right" as claimed to the inheritance land. Yet, this is the common assumption of most denominational churches. Those calling themselves Jews have fooled them, but who are not Jews through their use of the name "Israel". It is this Israeli state who *call themselves Jews*. These are abiding in unbelief and in hatred towards the Redeemer of Israel. Jesus says that these wicked husbandmen will be destroyed when He returns to take His Kingdom. This has not yet happened in the USA or the State of Israel.

HAS THE ABRAHAMIC COVENANT BEEN FULFILLED?

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

Popular teachings completely ignore what God said concerning the amount of land Israel would inhabit during that period [Ex 23:20-33] and the statement to David concerning the fact that Israel was not going to remain in the promised land (1 Sam 7:10). They also ignore what is said by the post-Solomon prophets together with what is said in the New Testament about the regathering to the land that was given to the

fathers of Israel. Neither David nor Solomon possessed the land *forever* as provided for in the original covenant statement. The House of Israel and the House of Judah will re-unite and return to the land under Jesus as King, when He returns to take up His Kingdom. Remember that a kingdom is not a kingdom unless it has a defined territory.

Jeremiah observes that the disobedience of the people [verse 23] was the fulfilment of Deut 4:25-27, Deut 28:64 and other passages.

If any statement about the Seed of Abraham being the “seed of Jesus” was true, then the present separate identities of Israel and Judah could not also be true. This argument about the *seed of Abraham* has raged for centuries, but the conclusion presented is the straight forward answer to what has been made into a complex matter. Israel remains exclusive; what *all the nations being blessed in Abraham* means is far from how it is interpreted. 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. Those elect overcomers, and the Sons of God, resurrected at the Second Advent, will reign with Him on Earth.

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

There is sufficient in all these passages to convince anyone that there are three phases:

- Israel cast out of the promised land.
- Israel sojourning outside of that land
- Israel regathered to the land promised to the fathers.

Thus it is wrong to claim that God has finished with Israel's Promised Land, for all time.

OTHER ASSOCIATED MATTERS.

In emails that have been “raging” about on the USA-ZION topic, other issues have been raised to support the theory. One of these is the use of phrases such as “Daughter of Jerusalem” and “Daughter of Zion”. These of course only have any relevance to the argument if the USA were in fact the end-point and because this is an invalid proposition; it is rather pointless bringing this in as a side issue here.

One of the subjects that impinge on the USA-ZION theory concerns the land promises that were made to Abraham. If God was finished with Palestine as the Promised Land, then the promise below could no longer hold any force at any time. The idea is then floated by some that Palestine now belongs totally to Israel, and by some that it belongs totally to the Arabs. So it is worth looking into this.

Gen 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Note these four geographical directions, because they come up again many times. The word “seest” here is Qal stem in Hebrew that is used in some tenses in the sense of perception. If had the meaning of “to be visible by eyesight”, as is claimed, it would be Nilpal or Hiphel stem. The participle active mood is used of present, and future, so any idea that the passage is limited to what Abram could see when standing just on one spot could not be valid. It refers that what Abram would see when he came to walk through the total length and breadth of that particular land (*‘eretz*) of this context, from boundary to boundary. If Abraham were told to “*walk through the land in the length of it and in the breadth of it*”, it would have been out of character for him not to do it, because we are told about his obedience.

The place where Abram was then standing was between Bethel and Hai. And then, when God directed Abram to relocate to Hebron, Abram could not physically “see” one place from the other, even if both were within the total land-promise area. But first, from the logic point of view, compare, “*the land which thou seest*” and “*the land on which thou liest*”. If the first were only seventy miles long, then the latter Promised Land would be only an area of about only seven feet by two feet!!! (The grammar and the forms are the same).

Moses too was shown a lesser area than that shown to Abraham:

Deut 34:1 *And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,*

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

Now it might well read as if that land promised to Abraham is the same as that promised to Isaac and Jacob, but when we look at the boundary definitions, we can see that what was shown to Moses is less than that promised to Abraham. This area is different from the land area promised to Abraham. That is, what is promised to Jacob is within that promised to Abraham. This is important, as we will see!

In the phrase, “to see it with thine eyes” is in Hiphil stem here, not Qual stem, and thus is about what Moses could physically see from the top of Mt. Nebo. One can certainly see a very long way from up there. But Moses could not see the total that was promised to Abraham’s seed, that is, “*Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*”-(Gen. 15:18).

So therefore reference to “immediate territory” seems to be wrong on these two counts. What Moses saw was given to the seed of Jacob alone as an inheritance, and not to all the other seed of Abraham.

In Ezekiel 47:13, there is yet another description of the inheritance land given (and to be given) to the twelve tribes of Israel that again differs from that given in total to Abraham and his seed.

Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you...”

We have even more confirmation than that. There are all the references, “*Even from Dan to Beersheba*”, such as 1 Sam. 3:30, “*And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD*”. This even continued into the time of King Solomon –yes it did!! And Solomon “sat upon the Throne of the Lord over Israel”.

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*”.

We cannot view “*from Dan to Beersheba*” as being “*from Egypt to the Euphrates*”, can we?

Now we can go back to Abraham and look again at land areas. We do have record of Abram walking in Bethel and in Hebron, etc, but that does not determine that this is at all about, “*Arise, walk through the land in the length of it and in the breadth of it*”. Abram literally could not “see” the all the description as given by Moses and others from where he was, or even a 70-mile distance. If these other authorities are right, Abraham must have put his feet upon an extended area. But the land region that was promised to Abraham is much greater than that given as an inheritance to the seed of Jacob.

Because of the two different covenant land promises, (a) To Abram’s seed and (b) Jacob’s seed, there is room for Ishmael’s seed in the big difference between the two areas, mainly in the South and East. The two areas add up to the total land promised to Abraham and his seed. Thus what is said about Ishmael and the promises made to him can fit in here, and thus Ishmael could have title deeds to his land part, but that is not within the boundaries of those title deeds given as a covenant to Jacob’s seed. So yes, Ishmael was “within the camp” - he was within the total area promised to the seed of Abraham. Ishmael never had title deeds for the area allocated to Jacob.

Abraham was given, “all the Land of Canaan” indeed but there is no specific area detail given under that title, but it appears to refer to the total area promised to Abram’s total seed. We may not be able to trust Bible dictionaries about this.

The word “wilderness” where Ishmael went to is a word sometimes translated as the “South”, and it is not indicative of the cities within the confines of Jacob’s inheritance area. Ishmael does possess territory and this involves Paran.

All this then conditions what we believe about the property rights to both Jacob and Ishmael. In my view, they have separate areas within the total land promised to Abram's seed. Thus there is no need for any adjustment of land rights ever and if we say so then Jehovah would not be faithful to His covenant promises. Because He is faithful, neither of the land-title rights could ever be "adjusted by God several times", as is claimed by the USA-ZION advocates.

From this side of the argument, we can go on to look at the "place" where Israel is re-gathered. That determines that God has not finished with the Land of Palestine.

When we come to:

Gen 28:13-15. *And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 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. And, behold, I am with thee, and will keep thee in all places whither thou goest, and **will 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 not right or fair for anyone to stop short of the 15th verse as USA-ZION advocates do, simply because it tells us that the statement, "there are no words that assure this land is to be Jacob's in perpetuity", is not valid. We have to separate, "Jacob's occupation" or "Jacob's inheritance". The fifteenth verse says that God will bring Jacob's seed back again. So this indicates a fact of departure and a later return. The "land on which thou liest will I give it" is in the imperfect mood, and thus is to be completed. This takes place after Jacob's seed has spread abroad to the West, East, North, and South, the compass points where Jesus says He will gather His people from.

In the Genesis 35:11-12 quote, there is reference to both the land given to Abraham and also that given to Isaac, and this seems as if they are both identical, but because of other statements elsewhere, I believe it means "the land given to Jacob within the land given to Abraham". I am not sure whether or not we have a Hebrew idiom or other figure here, but if both were identical, then why would both be listed?

We have to distinguish between "forever", "forever and ever" and for "all generations". I will give just one example here; when Jonah said, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever", so is Jonah still there? The word *owlam* is not always used in the sense of how we use "everlasting" today. "Possession" or "occupation" is always given on the conditionality of obedience, whereas land title-deed rights are not.

Jacob/Israel never have had "this land" as an "everlasting possession" in the sense of "This people shall dwell alone". That is in the future when the tares and the "unclean" are removed and burned. The promises of God are in perpetuity, but non-possession of the land does not mean title deeds do not exist. If I owned a house but was imprisoned for twenty years, for those twenty years I might well still have the title deeds, even if I were not living in that house. Likewise, the Israelites were spued out of their promised land for their iniquity, but they still hold the title deeds, e.g.:

Lev. 20:22-24 *Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.*

In verse 15 we read,

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

Thus if Israel was removed from the Land, and if members of Israel arrived in the USA for the period when the Land of Israel could enjoy her Sabbaths, this does not make the USA into the promised land, even if God is keeping, or watching over, them there. Israel is away from the Land for a purpose... so that the covenant Land could enjoy her Sabbaths! "The land" is not a different land such as the USA as a final destination.

Lev. 26:32 *And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her*

sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

What this could be is the making of the USA into a part of the prepared place for (some) Israelites to dwell or be scattered in, “*until the redemption of the purchased possession, unto the praise of his glory*” –(Eph. 1 14).

So in the interim we have a story about Israel being scattered away from the covenant land. In no way does this cancel the land-title covenant as far as Israel is concerned. We must note that this does not involve Ishmael being scattered and Ishmael has remained in the area.

Deut. 28:64-66. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life”.

This is part of the curse upon disobedience. Yes, we have the story about foreigners getting high in authority and wealth, but that is not the end of the story. The conclusion is often told in Scripture, and can be summarised in the, “*And, behold, I am with thee, and will keep thee in all places whither thou goest, and **will bring thee again into this land;** for I will not leave thee, until I have done that which I have spoken to thee of”*. The “*whither thou goest*” phrase says the Israelites would be going to places elsewhere away from the land-title place for punishment times! Remember Judah and 70 years in Babylon? God did bring Judahites “again” to this land – they did come back to Jerusalem, but only for a time! They were thrown out again!

Where is Israel to be restored to? Is it not to the land promised to the Fathers of Israel? Do we not find this spoken of over and over again? Is it not to the “*land on which thou liest*” that was spoken to Jacob? (A bit more than the 7-foot by 2-foot area). Could the USA ever answer this description (or any of the others?). But the “*land of unwalled villages*” may describe what is an interim place.

USA-Zion advocates say “*There is no definitive statement about ownership in perpetuity*”, what is fact is it should read, “*There is no definitive statement about occupation in perpetuity*”. That is, there is no statement about there being any “possession” in perpetuity, from the time the promise was made until the re-gathering of Israel to the land promised to Israel. “Title deeds” and “possession” are differing things.

Thus, when Israel went to Egypt, the land-grant promises to Abraham might appear to end, but they did not in fact. So any later similar appearances of relocation in chastisement likewise do not bring land-title promises to an end. It is not that the title deeds are taken away. What is taken away is the right to dwell in the covenant land, and if Israel has been away from that land for centuries, that does not change the title deeds, as is suggested. Yes, there was one time when Israel occupied the land again, as per Joshua 21: 44-45, but this does not insist that they would remain there if started sinning against God again. God’s conditions for the right to occupy the Promised Land still stand.

A look through the word, “inheritance” as found in the New Testament shows that there is a Land-title right.

Matt. 21:38 “But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

That vineyard is in a fixed place! It is where the King went from and where He returns to. (That is not to the USA, and neither is the Mount of Olives where Jesus places His feet in the USA).

Considering “inheritance”, what then is the phrase, “inherit the (that) earth” about in Psalm 37:9-11+22, Psalm 25:3 and Matthew 5:5 about? Which “earth” is it? It is the Promised Land earth.

Now we can begin to see how Galatians 3:18, “*For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise*”, is abused by the churches.

Joshua 1:44 is claimed to be a final fulfillment? We find indeed that Israel was removed again after this, but in no wise do we find a thread saying the land covenant title deeds would be cancelled. It was after (note “after” please) Joshua 21 that God said in 2 Sam. 7:10, the, “*Moreover I will appoint a place for My people Israel*” and great stress is placed wrongly upon the “*and shall move no more*”, but “move” = *ragaz* is about trembling no more; it has exactly nothing to do with not relocating any more. It is a fulfillment rather of “*And I will be with you wherever thou goest*”.

It is right to say that the final possession does not occur until the people of Israel agree with what the Lord demands of them. By this it is not being admitted there is a final possession of the Land to come? It

has been claimed that the eventual homeland for Israel “*was still far away in the future*” inferring that it is outside of Palestine. 2 Kings 23:27 does indeed say, “*And will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there*”, but it is a presumption to claim “cast off” meaning a final action. There are 76 usages we can look at, and *ma’ac* is in Qal stem indicating that it is something that happened as a casual action at that time. It is something that could happen again! Did it not happen again?

Jesus likewise rejected Jerusalem, did He not, saying, “*Behold, your house is left unto you desolate. 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*”? Does this “till” say it will never happen? (or that it has happened for all time in the past).

Likewise, in Jer. 19:10, “*Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again*”, the word “break” is imperfect in mood. If it were a completed action, it would be perfect in mood. But, “*made whole*” is Niphal stem that is the passive of the Qal stem. In other words, Israel cannot make it whole by themselves, and about this we read elsewhere that God will do it for Israel.

The fact of Jer. 26:18, “*Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become “heaps”, and the mountain of the house as the high places of a forest*”, does not say this is for all future times. Look what Jeremiah says about this through the Book of Lamentations. And too, look at Psalms such as Psalm 79 where Jerusalem is reduced to “heaps”, and ask yourself too, “*does God’s anger burn forever*”? How many times has Jerusalem been invaded? Titus reduced Jerusalem to a heap too in AD70. Does that make void the land-title issue that God made an oath about? Is not God’s oath worth something?

Yes, Peter does say, “*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*”. But where is “heaven” to be for those who will reign on earth? And to which of the seven heavens is it to be? It is the time of the “third Heaven”, the one Paul had a glimpse of! This is the time of, “In that day” we read so much about in prophecy. It is, “In the last time”.

Zechariah presents the end-time picture and note again that God has not finished with Zion and Jerusalem. As always we are told of the remnant of Israel’s return:

Zech. 8:3, “Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof”.

How does the remnant get there? From where they were scattered!

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

The “New Jerusalem” is “new” in form but this does not say the place is anywhere different. Zechariah 12:6 tells us, “*And Jerusalem shall be inhabited again in her own place, even in Jerusalem*”. We know the right people do not inhabit it at present and the present occupants will be destroyed, “at the brightness of His coming”.

Also,

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

And we are given geographical boundaries for the foursquare “New Jerusalem” that are within Palestine!!

In this regard, we are told that what happened in the former days will be finished in respect to punishing the small remnant of Israel when the conditions are finally met.

But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things

that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

These "many people" as 'am are Israelites and the USA is a strong nation. Remember to that Israel was to be made a "great nation" whilst in Egypt when away from the Promised Land.

Genesis 28:13-14 says nothing about the four points of the compass becoming Jacob's inheritance land. It merely says it is "where thou goest". To say that, "*We can see that God did not intend that Israel was to remain in Canaan or Palestine*", says nothing at all about Palestine not being the inheritance land. It says nothing about land title deeds. Israel was thrown out.... And will yet be regathered to where all the prophets specify!

Here is the first account we find of Jacob having to leave the Land in the purposes of God

Gen 46: 2 God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. "I will go down with you to Egypt, and I will also surely bring you up again; And Joseph will close your eyes."

This first time it was not in chastisement, as it was later. So Israel then left the Land they had title to. Why did they go back? It was because they had land title! But Israel came back to the Land from Egypt in God's time. So will they again from, "*the street of the great city, which spiritually is called Sodom and Egypt*".- (Rev.11:8).

Thus the USA is a temporary encampment. But we read, "*And Jacob will be saved out of it*", but have a look at the whole passage:

*Jer. 30:33, 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.*

It is verse seven that contains the words "*And he shall be saved out of it*". The passage says Israel is in captivity. Israelites are in captivity wherever they are encamped outside of their Covenant land! What happens when Israel becomes saved out of their captivity? Yes, "*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*". If Jerusalem was now in the USA, how could this happen? Was the USA ever the "*place of which thou liest*" as was said to Jacob?

If the USA is Babylon, then there are Israelites in captivity there. It would be more likely to be that rather than Jerusalem today being Babylon today. And, are the present occupiers of Canaan really the total symbol of end-time Babylon? In the parable of the vineyard, these husbandmen will be destroyed. But exactly where does the King return to? It is to the same place where the King originally dug a winepress built a tower- (Matt. 1:33). It is to exactly the same place!

But one more verse comes to mind about this,

Zech 2:4, "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. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me".

Note here about the "four winds", because it comes up shortly again. So Zion dwells *with* Babylon at present - does it not say this? If this were not so the instruction, "*come out of her my people*" would have no meaning.

What is so important here is the whole subject about the re-gathering of Israel to the Land promised to the fathers. It is important to note that all the prophets wrote long after the supposed final fulfillment found in the Book of Joshua 21:44. This alone says that Joshua 21 is NOT the final fulfillment.

The “*And I will bring thee again into this land*”, as prophesied in the time of the patriarchs, continues on by the later prophets whose prophesies look into the future.

There is much more about “gathering” in the New Testament, such as:

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”.*

Matt. 3:27 *“And they shall **gather together** his elect from the four winds, from one end of heaven to the other.*

In the latter verse, Israel is gathered from the “*North, South East and West*” exactly from the identical directions they “spread abroad” in Genesis 28. (We find lexicon reference to “winds” being associated with these directions in the Old Testament...i.e. the “four winds” agree with this). This then is in agreement with Isaiah 11, “*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*”.

It is found in the Psalms too, “*Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise*”.

Thus we have relentless agreement in both Testaments. What is agreed? Is it not that God has NOT finished with the Land promised to the Fathers.

THE USA MAY WELL BE ACCEPTED AS A PROMISED LAND TO MULTI-ETHNIC IMMIGRANTS, BUT IT IS NOT THE DEFINED PROMISED LAND GIVEN TO THE FATHERS OF ISRAEL. THAT LAND IS EVER THE LAND PROMISED TO THE FATHERS!