

“The Earth is The Lord’s”



**By
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INTRODUCTION

THAT GOD IS NOT A UNIVERSALIST RACIALLY, that is, Scripture does not show that God treats all races equally, has been expounded in the author's book, "The Exclusiveness of Israel".

In this paper we will look at the question of land, to see if God treats all parts of the surface of the planet equally. This will lead us on to the Millennial Kingdom. It will be "news" to most Church people that, in the Bible, some parts of the globe's surface are, or are to be, considered as God's special property, whilst some are not.

"EARTH" – "LAND" – "GROUND," ETC.

We will make a start by considering some verses containing some of the words, such as "earth", "land", "ground", "field", "dust", "world", and "people", which unfortunately have been very well mixed up by translators. Seldom do any of these words mean the whole globe, and the latter two do not normally refer to humanity in general. Let us consider two verses to start with:

Psalm 24:1-6 The earth is the **LORD'S**, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

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

1 Corinthians 10:26+28 For the earth is the Lord's, and the fullness thereof.

Without an examination of the context and the individual words in this, it would easily be taken that "the earth" refers to the whole globe, but the world for "earth" in this Psalm is " 'erets". As each nation had its own " 'erets" or individual land, the word "earth" refers to that one particular land of the context. The context of the verses above is described as being "The Lord's". Also, the word "world" here is "tebel" and likewise this is used in a localised sense, that is, it is used of a particular places, such as where crops are grown or where lightening actually strikes. Thus these verses refer to a limited land area of the globe's surface.

The use of two of these words in conjunction is not uncommon.

Psalm 98:7-9 Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

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

Earlier in Psalm 98 we read, "He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise". That the people concerned are isolated to, "The House of Israel" is confirmed by the context and also by the use of the Hebrew word –"am" = "people", a word which is used of

a tribe or kindred people. The "ends of the earth" is limited also to this context, and the phrase has to do with boundaries of land.

Obviously there is prophetic content because the passage is about seeing the salvation of the 'our God", that is, "The God of Israel", in the future. As quoted, Psalm 24 has a tense problem. The "is" in the first verse is an added word as seen by the italics in the KJV, so it can be ignored. The second verse is future tense, "Who shall ascend into the hill of the LORD? or who shall stand in his holy place". This is amongst the millennium psalms and concerns the time when, "For the kingdom is the Lord's and he is the governor among the nations", that is, He is the governor of those nations of the context.

The inclusion of the article here denotes the Israelite nations. At present we are taught to still pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven", so the time of the Lord being "governor" is future. This Psalm concerns a generation of the future. "This is [added word in italics] the generation of them that seek him, that seek thy face, O God of Jacob. Selah.[verse 6]. All the kingdoms on the globe are not spoken of as belonging to God, and the word "generation" in the Greek of the LXX is a word meaning "race-stock-family-tribe".

In His temptation, Jesus confirmed that all the kingdoms of this entire globe did not belong to Him.

Matthew 4:8-10 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The nature of the future tense in our first verse quoted in Psalm 24 is confirmed in the verses below:

Revelation 11:15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the

kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever".

"The Kingdoms of this world" are those kingdoms of the particular "kosmos" of the context only. To be a "kingdom", there must be a king, the king's people, the king's territory and the king's laws. The King's laws were made a covenant only with Israel. Descriptions of the king's territory are plentiful, such as:

Gen. 13:15 "For all the land which thou seest, to thee will I give it, and to thy seed for ever".

There is no mention of this being swapped for another territory, even if Israel was expelled from that land for disobedience, in terms of the Covenant. Prophecy determines that a remnant of Israel would again return to that land.

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Here we find a different word for "earth" [ge] which usually refers to the whole surface of the globe. The "nations" that are described in verse 18 as being angry is the word "ethnos" or races. Look at this question, "Are then all the races rewarded or just, "Thy servants the prophets and the saints?"

Now we are looking at a difference between people and land territory. Some of the territory on the planet is described being 'holy' or separate and as belonging to God. One part is the land promised to his "holy" = "separated" people, known as "The Promised Land". God says He cares in particular for this piece of land.

Deuteronomy 11:11-12 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which

the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

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

This particular piece of real estate is that promised to Abraham, and confirmed to Isaac and Jacob.

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

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

"MY LAND", "THE LAND OF ISRAEL", AND "MY MOUNTAINS"

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

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

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

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

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

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

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

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

Isaiah 49:11 And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

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

A PLACE FOR GOD'S PEOPLE DURING THE DIASPORA.

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

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

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

Quoting Rev. 12:14, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent". This sums up an area of prophecy which shows that Israel was cast out to, "where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days". The point is, the time in the "wilderness" is for a fixed limited stated time. Something else happens after that.

The diaspora (or scattering of Israel among other nations) comes to an end when Israel is delivered or "gathered" from among the other nations. The diaspora is not confined to Judah, as some want to claim to support a view that "Zion" equates with the USA.

This gathering principle starts to be expressed early in the piece, such as in:

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

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

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

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

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

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

Or as Jeremiah puts it:

Jer 35,1-12, "At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with

thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

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

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

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

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

To what place? So we can see here both the diaspora and the "gathering" in this verse.

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

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

THE DIASPORA.

When King David possessed much of the Promised Land, he was told by the prophet Nathan that God would appoint this new interim place for his holy [separate] people.

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.

This in no way is about the "gathering" to the land of Israel. It is about where Israel is placed when cast out of the Land.

Kings 9:7, "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight".

It is the Promised Land God has His sights on. The land Israel is cut out from is described as being "coasts" to the North and West of The Promised Land, and that somewhere there would be a monarch of the house of David on a throne, but not ruling as an autocrat. Those who declare that this placement was permanently outside of Palestine base their interpretation upon an invalid translation and failure to note what is established is the

ongoing nature of David's Throne-(1 Chron. 17:14), and the host of passages that speak about the "re-gathering".

"Move" as in "move no more" in these two verses is ragaz, a word that means "trembling" or "disquieted" rather than "relocated". This possibly refers to the fact that the places the Israelites were expelled to, such as the USA, Canada, New Zealand and Australia, do not have strong enemies on any common border and thus would no longer be disquieted by such enemies. This gives the meaning to, "be moved no more", i.e., they would be "disquieted no more" in this way.

Neither does the word, "plant" insist on permanence, as is claimed. Please view Deut. 29:28, "And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day". This curse for Law-breaking was to those already brought into the Promised Land.

From there and elsewhere from whence they had been scattered, Israel is to be "gathered" to the land promised to the descendants of Abraham [through Isaac]. Almost every book of the Old Testament prophesies of this event. From this Promised Land, Israel [not what is commonly referred to as "Jews"] will reign with Jesus over the other nations of the earth with "a rod of iron".

Some people use such verses to say that prophetic Zion and Jerusalem do not refer to the old places in Palestine, so as we go along please keep this in mind and then judge whether the land that God sanctified and set apart "for ever", still stands as such.

Some will claim that God's Land means any place where God's people happen to be at any one time, citing the first part of passages such as:

Gen 28:15 "And, behold, I am with thee, and will keep thee in all places whither thou goest",

The second half of this quote describes a much-prophesied pattern of prophecy we all would do well to take heed of. It reads, "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". This gives weight to: Hebrews 13:5, "For he hath said, I will never leave thee, nor forsake thee".

And also what God said to David, "I will not take my mercy away from him".

This means that God will do what He says about "And will bring thee again to this land". The word translated here as "again" is translated in the KJV as "return" 391 times and "again" 248 times, as well as some other ways.

Others point to the USA as being Manesseh but at the same time they claim the USA is the final destination of ALL the tribes and do not seem to be able to see the conflict in these statements. There is no prophecy about all the tribes of Israel being gathered to Manesseh, but there is plenty about their being gathered to the land promised to the fathers.

Then some point to:

Matt. 23:37 "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which 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! Behold, your house is left unto you desolate.

...claiming that this means that God has finished with Old Jerusalem, but they do not choose to put forth what immediately follows on this passage because it does not support their thesis:

"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".

Ask yourself if this "For I say unto you" is addressed to the Old Jerusalem or to a Prophetic Jerusalem. What this verse means is that Jerusalem is desolate only for a period " 'till" this stated time. That the Land is desolate to those, "in Moses seat" does not say it is not God's Land still - in fact the word " 'till" says the opposite. The word, "desolate" simply does not

have the "forsaken-for-ever" application that some try to place upon it, as we see in:

Isaiah 62:3-4 "Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married".

The Promised Land will no more be termed "desolate" as it is during the long diaspora..

The story about the woman of Samaria at the well is also wrongly used to say that Jesus says that worship was to cease at Jerusalem "forever". To quote one with this view, "This is testimony by Christ Himself that worship of God was to cease in Old Jerusalem and Old Palestine". But could this be true? Jesus pointed out that He was speaking about the mode of worship rather than to the place of worship, saying:

John 4:23-24 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth".

After this hour that "now is", Jesus did of course again minister in the Old Jerusalem! He did even die there!

Then it is claimed that the USA fits the description of Matthew 21:43-44.

Matt. 21:43-44 "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder".

Hosea is not telling us about the behaviour of the tares within Israel in the USA here, as is claimed. Does not all the rottenness and Babylonian

behaviour within Israel, as described by Hosea, happen within the USA before the following verse happens?

Hosea 2:15, "She shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt"

No, 1 Peter 1:4 tells us about the "stone" and says, "Behold, I lay in Sion a chief corner stone". The word "stone" both here and in Matthew 21 is "lithos", not "petros". This passage goes on to say, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people", and then goes on to link this with Hosea's prophecy (V 10) about the House of Israel as in Hosea 2:15 just above.

Where is the place of the "there in this verse"? It is where Israel was when "she came up out of the Land of Egypt, that is, in the Promised Land.

It is also claimed that Micah chapter four is about the USA, as the place where this all happens. This might be so if the USA was the final destination and place of the re-gathering of Israel, but the reference used (Sheldon Emry), "

"For now shalt thou go forth out of the city and thou shalt dwell in the field and thou shalt go even to Babylon," is about going to Babylon, and so if the USA was Zion, then Zion would be Babylon. Would all the twelve tribes then be gathered to Babylon in the end? No, Israel is "brought back" from captivity in Babylon.

Likewise, Ezekiel 38:11 about "un-walled villages" may define the USA but in no way does it define a final place for all Israel. "Un-walled villages" of course could equally refer to New Zealand and Australia as being part of the interim places where God has made an interim "place for My people Israel". Maybe even today's United Kingdom could apply as a place of un-walled villages.

Of course, to compare the territory of the USA with the present State of Israel is meaningless as the State of Israel does not occupy the land from the Euphrates to the Nile Rivers.

THE LAND THAT IS GOD'S IS A FIXED PLACE

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

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

Deuteronomy 32:8-9 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance.

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

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

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

But how often do we hear the latter part "That My name may be there for ever" quoted? Ask yourself, "where is this".

Jesus came to one people and to one land.

(**Note:** Acknowledgement is made here to R. N. Phillips of Australia to parts of the next two paragraphs).

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

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

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

Hosea 1:10-11 "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God".

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: "for great shall be the day of Jezreel".

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

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

V 5 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.

V 6-8 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land".

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

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

"TO THEM WHO DID RECEIVE HIM".

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

phrase does not recognise Him in verse 10], but by wilful refusal to accept Him as the rightful owner. However, in the first sentence of verse 12 the word "received" has the meaning of to welcome or to accept willingly. Hence, while the Judean Nation rejected Him at a national level, there were individuals in that Nation who did both recognise and receive Him gladly.

Verses 11 and 12 read in the Greek text:

V 11 He comes unto his own [possessions] but The people [ruling over His possessions] refuse to accept Him [as the rightful owner].

V 12 But to those who welcome Him, to The ones believing in His name, to them He gives authority to [make themselves] become [because of their beliefs] children of God [again].

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

Thayer's Lexicon says, "Household is used as stock, race, descendants of one".

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

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

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

Note that John 1:13 states:

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

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

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

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

GOD DOES SET LAND BOUNDARIES.

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

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

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

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

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

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

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

Mark 12:1-9 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him

also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

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

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

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

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

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

If the husbandman is going to return to the same place, this is the site of the New Jerusalem which John saw descending from above. Some claim that this is the centre of the landmass of the earth, as if this has some bearing. Jesus confined His ministry to the area of the Promised Land, saying in Matt. 15:24, "I am not sent but unto the lost sheep of the house of Israel." This confirms, "He came unto His own" –("own" with both meanings). It is those of His own people who are "lost" = "set aside for punishment" whom He came to redeem. It includes no other race at all.

No other race can become "lost" = apollumi.. Jesus sought only "lost sheep" or Israelites.

SPECIFIC PLACES ARE IMPORTANT TO God.

In the book of Deuteronomy alone there are some thirty or more references to the importance of a 'place'. We are not free to choose our place of worship or service. Note the emphasised words in the following Scriptures.

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

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

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

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

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

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

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

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

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

Isaiah 62:1-4 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles [i.e. nations] shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

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

ZION, A SPECIAL PLACE TO GOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"JERUSALEM" IS NOT "ZION".

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

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

Jerusalem is about 10-15 minutes drive by car away from Bethlehem, and is in the inheritance of Benjamin, whereas Bethlehem is in the inheritance of Judah. The fact that the two are intimately connected in history and

prophecy does not mean they are the same identities. So there is this distinct difference between Jerusalem and the City of David.

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

This is shown in passages such as:

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

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

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

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

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

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

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

THE MILLENNIAL KINGDOM.

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

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

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

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

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

inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands".

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

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

"Betrothal" is about marriage!

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

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

Isaiah 2:2-6 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and

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

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

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

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

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

Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

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

Zephaniah 3:14-20 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Zechariah 8:1-8 Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in

these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

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

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

that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

FINAL COMMENT.

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

This study started with:

Psalms 24:1 "The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein".

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

V 3-6 "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

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

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

The land promised to Jacob is the "earth" that is "The Lord's". For ever!!
Selah!



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