

ANSWERS
CONCERNING ISRAEL
AND PRE-MILL VERSUS
A-MILL

BY

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Here is a series of articles or answers to questions and or debates of which I have participated in on-line concerning Israel and the Church, concerning Premillennialism and A-millennialism.

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Do Jews believe the Old Testament while Christians believe the New

It is believed and confessed today that Jews believe the Old Testament, but the church believes the New Testament. It is believed that the Jews are serving the same God as the Christians. Is this true?

This is not true. This was the problem with the Jews, they did not believe the Old Testament nor are they serving YahWeh God, for if they were they would be serving Yeshua his Son. Jesus even told the Jews that they did not believe their scriptures for if they believed their scriptures, then they would believe in him because the scriptures testify of him.

Now what I want to show is that today's church does not believe the New Testament for if they believed the New Testament, then they would not try to separate Israel and the church.

I can't see how this theology of separation ever got rooted in the church. Jesus even expounded to the two disciples on the road to Emmaus all the scriptures concerning himself.

Luk 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

The Old Testament testified of Christ and his church as being the goal of the whole Old Testament.

Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

The ISV states:

Joh 5:39 You examine the Scriptures carefully because you suppose that in them you have eternal life. Yet they testify about me.

Here Christ commanded the Jews to search the Old Testament. There was no New Testament written at that time. The scriptures testify of the eternal life that is in Christ. Again:

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1Pe 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Even the prophets of old searched diligently looking for the grace that should come to us when they testified of Christ sufferings and the glory that should come after. The glory that should come after is

the church age. Dispensationalists today claim that the church age was never mentioned in the Old Testament, but is a whole new thing, a whole new plan which God had to come up with because the Jews rejected Christ at his first coming. The dispensationalists claim that had the Jews accepted Christ at his first coming, then he would have set the kingdom up right then and there.

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Christ Jesus did not come to set up an earthly kingdom of pomp and show, but his purpose was to come and die for the sins of his people.

If dispensationalists would read the book of Hebrews they might get a better grasp on how the new relates to the old. Today it is believed that the new and the old are two separate methods of salvation. It is believed that God devised an entirely new plan in the new and it is completely separate and contrary from the old. Is this not Open Theism with a vengeance? Open Theists teach that Christ came to set up the kingdom, but was rejected, so at the last moment he and God decided that Christ had to go to the cross.

If dispensationalists would read Hebrews there would be no separation theology in the church today. What has happened is that the American evangelical church of today has lost its Jewish character because it is mostly comprised of Gentiles. Hebrews shows how Christ is far superior to the prophets [chapter 1] and it shows how he is far superior to the angels [chapter 1-2], he is far superior than Moses [chapter 3], he is far superior than Joshua [chapter 4], then it goes on to show how Christ Jesus is far superior than the Aaronic priesthood. Even though Christ did not descend from Levi he is still a priest because he was given priesthood with an oath.

Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Therefore Christ is the surety of a better testament Hebrews 7:22. The writer of Hebrews is showing the Jewish believers of his day that Christ is it. He is the fulfillment of all the Old Testament looked towards. He even goes on to tell them that if they sin willfully after they have come to the knowledge of the truth, then there is no more sacrifice for sins Hebrews 10:26.

This much stated, I want to say that today's church needs to read the book of Hebrews. It is written to Jewish believers who are in Christ and who are tempted to go back to Judaism. Today's church claims that there will be Jewish believers at the end of this age who will not be part of the church, but will come to God some other way, thus opening the door for religious pluralism.

There is no other way. This is why the writer of Hebrews wrote to Jewish believers. He wrote to explain that Christ is it. He even explains that they can't trust in their Old Testament patriarch's because Christ is it, for he is far superior, but even their Old Testament patriarchs were also looking for the eternal blessed state. All of them died in faith having not received the promise, but embraced it and confessed that they were strangers and pilgrims on this earth. For they that say such things declare plainly that they seek a country Hebrews 11:13-14.

Now why would not the church be a continuation of what God started, not with Abraham, but with Adam? For the promise of a redeemer was given to him. Certainly God had to call someone out to bring him through. The prophecies got narrower and narrower until finally the prophets proclaimed that he would come out of the tribe of Judah.

You see God wasn't trying to redeem the nation Israel, but was trying to redeem the nations. Before God calls Abraham out he scatters the nations throughout the world at the Tower of Babel. Notice that Israel is not mentioned among them and this is because Israel did not exist as a nation then. Immediately after the scattering of the nations God calls out Abraham. Why? [See Genesis 11 & 12]

The answer is: To redeem Adam's seed, the nations. This is why Abraham was promised that he would be the father of many nations, not just a nation.

To say that the church is not a continuation of the covenant people of God or is not a continuation of Israel is ridiculous. The covenant was with a blood sacrifice. God had Abraham lay the divided animals out in order that God himself could walk through them, thus signifying that God would fulfill his promise and if not, may he be divided just as those animals were. I say that the Church is the continuation of the called out elect, not Israel, per se, seeing that Israel was a type and the Church is the anti-type.

God instituted the sacrificial system of animal sacrifice. First it was a lamb for a family and then one for a nation and finally one for the world. The writer of Hebrews concludes with this:

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Here is Weust's commentary on this verse:

"The writer now makes it clear that those Jews who persist in adhering to the First Testament sacrifices can have no part in the blessings of the New Testament. The two testaments are mutually exclusive. He uses the phraseology of the Jewish sacrificial ritual and the figure of eating a sacrificial meal."

The next scripture states:

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Heb 13:14 [b]For here have we no continuing city, but we seek one to come. [/b]

If anyone continues to declare that the church is not a continuation of the called out ones or the ecclesia, [of which Israel was called and the translators who translated the Old Testament Hebrew into

the Greek called the Septuagint or LXX also used this word of Israel] then they have denied their New Testament.

So you see the Jews do not believe their Old Testament scriptures and today's professing church does not believe their New Testament.

The Land of Promise

Have you all been studying this thing? I bet you are still wondering how the promises are applied to the church, aren't you?

All one has to do is to go back and study what was promised to Abraham and to his seed. If one would notice the land was promised to Abraham's seed. This promise concerns itself with national Israel.

We must distinguish between the promises made to Abram concerning his seed, national Israel and those concerning Abram and a seed that possesses the land forever.

Gen. 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

As you all know God fulfilled this promise to the Israelites by bringing them out of Egypt into the promise land. This was an unconditional promise. God would give the land to Abram's seed. Did they possess the land?

Joshua 21:43-45 declares that God fulfilled his promise to national Israel.

43 And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

How could this be though. At this time there was no evidence that they possessed the land of the Hittites and there was other portions of the land that they had not possessed. We read in Joshua 23:1-5

1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your

sight; and ye shall possess their land, as the LORD your God hath promised unto you.

The language of these scriptures shows that there was not a full possession of the land in the central portions of it. How are we to then understand Joshua 21?

The answer to this question must be seen in the fact that God defines his own terms. Whatever God meant when He promised Abraham in Gen. 12:7 & 15:18-21 that his seed would get the land in Canaan, he states in Joshua 21, that he gave it to them no matter what we might argue. God who made the promise is certainly qualified to know when the promise has been fulfilled. We must surrender our bias or personal speculation on this matter.

God has more to say about his promises he made to national Israel. The book of Joshua was written at the beginning of the dwelling in the land, but the book of Nehemiah was written after the Babylonian captivity and a return to the land. Ezra in this book is praying and acknowledging that God fulfilled his promises to Israel when they went in and possessed the land under Joshua.

Neh. 9:7-8 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

Note that these verses speak of God's promise to Abraham that he would give the land of Canaan to Abraham's seed. No mention is made of the land ever being given to Abraham himself, even though God also promised to give it to Abraham. Thus in these verses God has in view only the promises made as recorded in Gen. 12:6-7; 15:18-21; 24:7. Note also the declaration that God "hast performed thy words." God is declaring that he has faithfully kept his promises to national Israel. Also notice that the Hittites that were not included over in Joshua as being possessed is now included.

So the promises to national Israel or to Abram's natural seed have been fulfilled. They were unconditional promises but the keeping of the land for national Israel was based upon their being obedient.

In order to understand this we must recognize and distinguish the promises.

Now let's examine the promises to Abram himself.

Gen 13:14-17 states:

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:

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

16 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.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Here God promised to give the land to Abram. Not only does Abram get the land but a seed that will come from him that will be as the dust of the earth will also inherit this land.

Notice that the promises here are identical with those we looked at concerning national Israel when we looked at Gen. 12:7; 15:18-21; 24:7, but there is a promise here that was not included in those other promises and this promise is that Abram himself will possess this land.

Gen 13:15 declares: "For all the land which thou seest, to thee will I give it, and to thy seed for ever." Also the promise here is that Abram and his seed would possess this land forever.

In Gen 17 we see the promise to Abram re-emphasized. Gen 17:8 "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."

Did Abraham himself ever possess this land? If not when will he? He will possess this land after the resurrection.

Heb 11:13 " These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

But the promise to Abraham is not that he would just possess the land of Canaan but that he should possess the whole world. Remember God has a right to define his own terms and if we would use Romans 4 with Gen 17 then we would see this. Romans chapter 4 is a commentary on Gen 17.

Romans 4:13 "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Remember Abraham was not looking at the land of Canaan with natural eyes. Paul put it this way in 2 Cor. 4:18 "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Abraham was looking for the eternal. He is to be the heir of the world. The meek shall inherit the eternal earth.

But who is the seed that shall inherit with him? Remember Abraham's name was Abram, but God changed it to Abraham because he would be the father of many nations. Gen 17:2-8

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 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.

8 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 nations that Abraham would be the Father of and that would inherit, with him are not Ishmael's descendants nor is it Esau's descendants. Gen 17:20-21 states:

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

God gave Abraham the sign of circumcision, after making an everlasting covenant with Abraham. This everlasting covenant is the covenant of redemption. Remember Romans 4 is a commentary on these things:

Romans 4:9-13 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Not only the circumcised are in this covenant if they have faith, but all that have faith are included in

this covenant, so that all they who believe in Christ are included as Abraham's seed.

He is the father of many nations and these nations are scattered all over the world and will inherit the whole earth in the eternal state, not in a millennium.

The True Israel

David J. asked:

"Was a one-time, temporary possession of the land sufficient to fulfill God's promise?"

You asked was a one-time temporary possession of the land sufficient to fulfill the promise made by God to Israel? The answer is in the scriptures.

Joshua 21:43 And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

God fulfilled his promise of giving them the land. To keep the land, however, they had to do what God commanded in the Palestinian covenant. See Deut. 28-30

First we must ask "Who has inherited the Abrahamic Promises?" If we can figure this out, then we can figure out the plan of God. This is the problem with dispensationalism; it wants to separate the church from Israel. It wants to devise two different plans—one for the church and one for Israel.

There is only one plan and there is only one purpose of God. Dispensationalists miss the fact that God stated that he would make a NEW COVENANT with Israel. Ezekiel 11:19; 36:26 states that God would make a New Covenant with Israel and would take away the stony heart and give them a heart of flesh.

Also Jeremiah states:

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

When is this fulfilled in the ESCHATON [as you called it] or is it being fulfilled right now? Let's examine scripture. I used to be dispensational, but I wasn't letting scripture speak. Only an apostle can say what is fulfilled and what isn't and the writer of Hebrews states:

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Here it states that the covenant God made with Israel when he lead them out of Egypt has waxed old and God made a NEW COVENANT not like the covenant he made when he lead them out of Egypt, but in this covenant God removes the stony heart and gives a heart of flesh. This is happening right now. God is calling out his spiritual seed.

The covenant given to Abraham was a dual covenant: both spiritual and physical. In the spiritual aspects of the covenant there is a promise, which promise pointed to the covenant of grace, but was not the covenant of grace. In Abraham resided to seeds: spiritual and physical. The physical aspect of the covenant was manifested in the children of Israel possessing the land. Their possession of it was determined upon obedience. If they failed to obey, then they were to be spewed out of the land. Now the only covenant you could point to arguing for a natural land grant or inheritance for the physical descendants of Abraham having a right to the land would be the covenant of Abraham, yet the Mosaic covenant gave the stipulations that governed the physical seeds rights to remain in the land. Once the Mosaic covenant was broken, Israel forfeited their rights to the land. Concerning the spiritual side of the covenant, Abraham was a man of faith in God and he wasn't looking for a natural inheritance in this earth, but was looking for a "CITY WHOSE BUILDER AND MAKER IS GOD;" yet Paul expands on the land promise and proclaimed that the promise that Abraham would be the heir of the WORLD was not through the (Mosaic) law, but through faith. Gal 4:22-31 explains the two covenants and two posterities (seeds) in Abraham.

Now who is the heir of the Abrahamic covenant?

Jesus is.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

The law was given because of transgressions until the SEED should come to whom the promise was made

Gal. 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;

Jesus is the greatest descendant of Abraham and to him the promise was made. He is the heir of the Abrahamic promises. We are joint heirs.

Gal. 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Again Abraham is the father of the faithful.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

The natural descendants are not heirs, unless they are in Christ:

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

My friend I to used to be bound by dispensationalism and clung to a separate plan for the church and Israel, but the Bible does not teach that there is a separate plan, but actually teaches that the church is the anti-type as Israel was the type. Galatians 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Let me quote from Justin Martyr who lived in the first half of the second century A.D.

“We, who have been brought to God by this crucified Christ are the true spiritual Israel, and the seed of Judah, and of Jacob, and of Isaac, and of Abraham, whose faith was attested, and who was blessed by God, and called the father of many nations, while he was in circumcision“ — Justin Martyr.

We have a temple:

1 Cor. 3:19 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house,

Jesus is the chief corner stone and we are living stones and make up the true temple of God

We partake of the Passover:

1 Cor 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

We offer up sacrifices:

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name

Israel was to be a holy nation of priest:

Ex 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

The church is the fulfillment of this:

1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood,

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

God has taken two peoples, Jews and Gentiles and made one people or one man so that Gentiles are fellow heirs with the Jews:

Eph 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the

household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together growth unto an holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

The Gentiles have been grafted into Israel:

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

We shall inherit the same land that Abraham sought---The New Jerusalem:

Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

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

Hebrews 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

We have a King who is sitting on the throne of David in that city:

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Matt 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Mark 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Lk 20:43 Till I make thine enemies thy footstool.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Now what land are you speaking of seeing that the true Israel will dwell in the New Jerusalem?

Natural Israel

I want to discuss a chart that was e-mailed to me. This chart is a representation of what dispensationalists today believe concerning the Jews and the church.

1. A Comparison and Contrast Between Israel and the Church

Israel

The Church

Israel is a nation chosen by God and sustained by covenant promises (Deut. 7:6-9). Not all individuals in this chosen nation are saved (Rom. 9:6; 11:28).

The Church is a called out assembly of believers who have been baptized into the body of Christ (1 Cor. 12:13). Every member of the body of Christ is saved, though there are multitudes of professing Christians who may not be saved (2 Tim. 2:19).

Israel traces its origin to Abraham, Isaac and Jacob (Jacob being the father of the twelve tribes).

The Church traces its origin to the day of Pentecost (Acts 2) when believers were first placed into the body of Christ.

In God's program for Israel, His witnesses comprised a nation (Isaiah 43:10).

In God's program for the Church, His witnesses are among all nations (Acts 1:8).

God's program for Israel **centered** in Jerusalem (Matt. 23:37) and will again center in Jerusalem during the Tribulation (Matt. 24:15-20) and during the Millennium (Isa. 2:1-5).

God's program for His Church **began** in Jerusalem and extended to the uttermost parts of the earth (Luke 24:47; Acts 1:8). The Church is identified with the risen Christ, not with any earthly city.

The hope and expectancy of Israel was earthly, centering in the establishment of the Kingdom of the Messiah foretold by the prophets (Jer. 23:5-8; Isa. 2:1-5; 11:1-16).

The hope and expectancy of the Church is heavenly, centering in the glorious appearing of Christ to take His people to heaven (John 14:1-3; Phil. 3:20-21; Col. 3:1-4; 1 Thess. 4:13-18).

God's purpose and program for Israel was revealed in the Old Testament Scriptures.

God's purpose and program for the Church was not revealed in the Old Testament, but was revealed by the New Testament apostles and prophets (Eph. 3:5).

Israel's history which is in view in Daniel 9:24 (the 70 weeks or 490 years) involved animal sacrifices. These years will include the tribulation. Israel's millennial history will involve the same (Ezek. 43:27).

The Church's history does not involve animal sacrifices. Messiah's sacrifice is commemorated by means of the Lord's Table.

Israel's history which is in view in Daniel 9:24 (the 490 years including also the Tribulation) involves a temple in Jerusalem. The same will be true in the Millennium (Ezek. chapters 40-48).

During most of the Church age there is no Jewish temple in Jerusalem. In this age God manifests His glory in His believers, both individually and collectively, designating them as His temple (1 Cor. 3:16; 6:19-20; Eph. 2:21-22). This is accomplished by the indwelling ministry of God the Holy Spirit.

Israel's history which is in view in Daniel 9:24 (the 490 years) involves a priesthood limited to the sons of Aaron, and excluding most Israelites. The same applies to the Millennium when Zadokian priests (also sons of Aaron) will serve in the temple (Ezek. 40:46; 43:19; 44:15).

During the Church age every true believer is a priest and able to offer spiritual sacrifices to the Lord (Heb. 13:15; 1 Pet. 2:9; Rev. 1:6). Whereas Israel had a priesthood, the Church *is* a priesthood.

Israel's history which is in view in Daniel 9:24 (the 490 years) will terminate with the coming of the Messiah to the earth to establish His Kingdom reign.

The Church's history will end at the Rapture of the Church when the fullness of the Gentiles comes in (1 Thess. 4:13-18; Rom. 11:25).

During Israel's history (the 490 years of Daniel 9:24 which also includes the Tribulation) the ethnic makeup of the world is bipartite: Jews and Gentiles. This division of all people into Jews and Gentiles will also apply to those in the Millennial Kingdom in natural bodies.

During the Church age from Pentecost to the Rapture the ethnic makeup of the world is tripartite: Jews, Gentiles, and the Church of God (1 Cor. 10:32), the Church being composed of saved Jews and Gentiles united together in one Body (Eph. 2:15; 3:6).

During Israel's history, from Sinai to the

During the Church age, Israel's role in the world

Millennial Kingdom (excluding the Church age), Israel's role in the world will be characterized by PRIORITY [that is, they will have a leading role as God's chosen people]—see Deut. 4:6-8; Isa. 43:10; Matt. 10:5-6; Zech. 8:23.

will be characterized by EQUALITY—Jew and Gentiles united together in one body to bear testimony to a risen Christ (Col. 3:11; Gal. 3:28).

Male Jews were circumcised as a sign of the Abrahamic Covenant. Believing Jews were circumcised in the heart (Jer. 4:4).

Believers of this age enjoy an internal circumcision not made with hands (Col. 2:11; Phil. 3:3). Physical circumcision is not required.

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The Church is under the “new creature” rule (Gal. 6:15-16). See our study: What is the Believer's Rule of Life?

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Every believer in Christ (every true member of the Church, whether Jew or Gentile) is a child of Abraham and a child of God (Rom. 4:11-12; Gal. 3:26-29). This statement does not mean that Church age believers are Israelites. See The Use of the Term "Israel" in the N.T.

Israel was to observe the Sabbath Day (Exodus 20:8). Sabbath observance will also take place in the Tribulation (Matt. 24:20) and in the Millennium (Ezek. 46:1,3).

The Church is to be diligent and make every effort to enter into God's rest (Heb. 4:9-11). This is a daily duty.

Membership into the Jewish nation was by birth or by becoming a proselyte (a convert to Judaism).

Membership into the Church is by the new birth accomplished by the baptizing ministry of God (1 Cor. 12:13).

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Israel and the Church

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This chart testifies of what dispensational theology teaches today. It is teaching another gospel, a religious pluralism, and is teaching that Christ has accomplished nothing of what the Old Testament looked for.

First I stated that it is teaching another gospel---this I assert because it teaches that national Israel will be saved some other way than through Christ. It teaches that believing Jews prior to Christ are not part of the church, but make up some other body.

It teaches that saints of all ages were never saved through the promise and belief in Messiah or promises of God, but those before Jesus came were saved through and partook of animal sacrifices of which Israel will one day return to in a millennium. Jesus was not looked to as the only means of life, according to this chart, even though multitudes of Old Testament saints looked for the promise of the seed to come that would bring the world back to what Adam had lost.

Secondly dispensational theology basically holds to a form of religious pluralism. Why do I assert this? This is because they are teaching that Jews during the tribulation will come to the Father through some other way than Christ. Before you object let me explain:

If tribulational Jews are saved and are saved through some other way than Christ, then this is religious pluralism. But if tribulational Jews are saved through Christ, then they become part of the church. There is no way around this. Either tribulational end time Jews are saved apart from Christ and I believe that this is what dispensational theology adheres to because if they did not, then they would make the end time Jews who are saved, Christians. And if they are Christians then they are not going to dwell on this earth but will dwell in heaven.

As the chart stated: 1. Believing Jews prior to Pentecost, believing Jews during the tribulation, and believing Jews during the Kingdom reign of Christ are not members of the body of Christ.

2. Believing Jews and Gentiles from Pentecost to the Rapture are members of the body of Christ.

If one believes that believing Jews from the so-called pre-tribulational rapture onward are not part of the body of Christ, then they are teaching another gospel and this is religious pluralism because it teaches another way to God. What are the believing Jews in the tribulation believing in? If they become believing Jews then they believe in Christ and become part of the body of Christ.

The whole method of dispensational premillennialism is a method whereby God saves natural Israel apart from Jesus Christ. The New Testament plainly declares that we have been given a new covenant and this same covenant is promised to Israel in the latter days. God stated that he would take away the heart of stone and give them a heart of flesh. This is the same covenant that we are grafted into as Gentiles.

This chart above claims that Israel can trace its origin to Abraham. I to as a grafted in Gentile can also trace my origin, not to Pentecost, but to Abraham.

This whole chart distinguishes between natural unsaved people and a spiritual people. It tries to save the natural man. It ignores everything Christ did in his first coming and has natural Israel offering sacrifices over in a millennium. But there will be no millennium and even if there were there would be no one but saved, resurrected, church members in that millennium.

When Christ comes with his saints he destroys all that obey not the gospel. If you are obeying the gospel then you are church member to the fullest, but if you are not obeying the gospel at Christ's coming, then you will not be with Christ.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Therefore if Christ comes to be glorified in his saints and to destroy all those who obey not the gospel, then who is left to go into the so-called millennium? The scriptures here in 2 Thessalonians mention two groups: Saints and those who obey not the gospel. The saints dwell with Christ and those who obey not the gospel are punished with everlasting destruction from the presence of the Lord. There are no in between peoples who go into a so-called millennial reign with natural bodies.

What a false gospel dispensational theology forces down our throats in these last days. This gospel is another gospel, a pluralistic gospel, and a gospel that ignores the sacrificial sacrifice of the Lamb of God.

Abraham and the coming of Christ

I can't believe that no one has shown any scripture against what I have stated. I have shown how the church is tied into the Abrahamic promises given in Genesis 15 & 17. These promises are shown by Paul in Romans 4 to be for the church. We are the true seed of Abraham. He is the father of many nations, not just a nation. He will inherit the land and the same covenant given to him was also given to Isaac and Jacob, who also will inherit the land.

But when did or when will Abraham, Isaac, or Jacob ever inherit the land?

Listen to the covenant God made with Jacob:

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

Now lets see what the New Testament has to say about this:

Luk 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Luk 13:29 **And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.** Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

See the similarities between the covenant given to Jacob and the fulfillment of it predicted by Jesus. Let's examine all the scripture leading up to what Jesus stated in Luke:

Luk 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Luk 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Luk 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

Luk 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

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Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

Jesus stated that we should strive to enter into that strait gate. What is the strait gate, but the door into the kingdom. Do not Christians confess to be entering that door? and if so are they not heirs of the same promise given to Abraham, Isaac, and Jacob? and if so then why is everyone trying to separate the church from Abraham and the Jews?

I was accused earlier by M. David J. of misusing Galatians 3:28. M. David J. stated:

"Hershel -

I think you're trying to make Galatians 3:28 do more than God through Paul intended."

again:

"The meaning is, that there is no distinction of persons here, and therefore it is of no consequence to what nation or condition any one may belong: nor is circumcision any more regarded than sex or civil rank. And why? Because Christ makes them all one. Whatever may have been their former differences, Christ alone is able to unite them all. Ye are one: the distinction is now removed. The apostle's object is to shew that the grace of adoption, and the hope of salvation, do not depend on the law, but are contained in Christ alone, who therefore is all."

In context, God through Paul is writing about the grace of adoption and the hope of salvation; not the land promises made to Abraham, nor residency in New Jerusalem."

What M. David J. failed to take into account was the very next verse after Gal 3:28 which states:

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

M. David J. said that Paul was writing about the grace of adoption and the hope of salvation, but not the land promises made to Abraham.

It is a pity that men cannot see that they are making a separation between the land promise to Abraham and the promise to the church. Paul stated that those in Christ are heirs of the promise. What promise is this? Well if we are in Abraham and are heirs according to the promise then the promise would have to be to the land.

Here is the promise that the church has become the heir of.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Gen 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen 17:3 And Abram fell on his face: and God talked with him, saying,

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; **for a father of many nations have I made thee.**

Gen 17:6 And I will make thee exceeding fruitful, and **I will make nations of thee, and kings shall come out of thee.** Gen 17:7 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.

Gen 17:8 **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.**

I believe the scriptures declare that all those in Christ are Abraham's seed and heirs according to the promise and are the kings that should come out of Abraham.

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Also the land promised to Abraham is defined by Paul as meaning "the whole world," not just a little portion of land in the middle east Rom. 4:13. Those who inherit this world will come from the east, west, north, south and will sit down with Abraham, Isaac, and Jacob, the very ones to whom the covenant promise was made.

When people interpret the Bible and particularly the Old Testament they do not take scripture from the New and interpret it. In other words they make promises given to a nation, forever, mean to natural things or things that are natural forever. God had to give promises to natural nations and men, and had to relate them through natural things such as animal sacrifices in order that natural men could understand eternal things.

Why is it that today's church does not argue for a priesthood like Aaron's, animal sacrifice, particularly the Passover, the washing of hands and pots, the clothing the priest with linen breeches, etc; when all these things were mentioned as to go on forever?

The answer is that the church understands that the priesthood is fulfilled in Christ, the Passover is fulfilled in Christ, the linen breeches is the righteousness of the saints supplied by Christ, etc...

But when it comes to the land promised, the church of today, applies it to ethnic Israel or national Israel and not to the eternal things as the rest typified. And the irony is that national Israel has no inheritance in the things of God. No not for one moment. Only spiritual Israel or those called out from among the Israelites by the Spirit of God will inherit anything promised from God. Here are some scriptures proving this:

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Rom 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 [b] That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [/b]

Rom 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Rom 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Rom 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Rom 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Rom 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Rom 11:7 **What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded**

Now the question is: "Will there be a millennium after Christ coming?"

If I have satisfactorily proven that the church is the very heirs of the Abrahamic promise because the church the anti-type of Israel, and if the church is seeking a heavenly dwelling, then how could there be a millennium for 1000 years?

First, American Evangelicalism has placed unwarranted emphasis on the doctrine of the millennium. It is clear that Christ was not trying to teach a temporal earthly kingdom after his coming. Also as A. T. Robertson stated, "The book of Revelation was written to comfort the church in trials, not to create strife among them.

Ray Summers said that Revelation 20 "should be approached with humility of spirit, a recognition of its difficulties, an avoidance of dogmatic statements, and respect for the honest interpretation of others. This chapter has been a bitter debating ground for many Christians for many centuries."

The fact that Christians have taken the book of Revelation and tried to make it into a chronological sequence of events that will come about either in history or the future has done much to distort the Biblical teachings that were given concerning end time events in the rest of scripture. This is because many do not approach the book of Revelation realizing that it is apocalyptic literature that embodies in it the triumph of God's kingdom over evil, and not particularly a sequence of events. It was written by John to give comfort to the believers of all ages.

Realizing that the book of Revelation is apocalyptic literature and filled with all types of symbolism, figures, and mystery, we should not approach it in any way that contradicts the rest of scripture. I know that those who believe in premillennialism will say, "No, you are mistaken. We must interpret it literally. We must take Revelation 20 literally or else it does not make sense."

Ok I will take Revelation 20 literally. Here we go, are you ready?

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 **And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Now I want to focus on those who live and reign with Christ, for a thousand years, who will they be? Premillennialists state that all the church reigns with Christ for a thousand years. They are resurrected at Christ coming. But if we take this passage literally, then only those martyred and beheaded, for not taking a mark or worshiping the beast, are those who reign with Christ. Before you object, remember I took the verse literally. If you believe in a thousand year reign, then the only hope you have of reigning with Christ for a thousand years, according to your end time scenario, is to be martyred or beheaded. Because it plainly states that only those beheaded were resurrected. But the rest of the dead lived not again until after the thousand years were finished.

Now you see what your literalism does? It refutes your own position.

Does the Bible teach that there will be another period or time after this age now? In other words are we in the last age of time?

It is funny that dispensational premillennialists argue for a literal thousand years after this age, because we are to take scripture literally, but they contradict John's own words in first John which states, "Little children, it is the last time:" 1 John 2:18.

John declares that we are now in the last time.

again We are in the ends of the world.

1 Cor 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, **upon whom the ends of the world are come.**

Heb 9:26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world** hath he appeared to put away sin by the sacrifice of himself.

Notice the next scripture after this one.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Jesus has suffered at the end of this world and therefore once a man dies, there is nothing left, but the day of judgment. If one would search the Greek, they would find on verse 28 that Christ once came to bear sin but when he comes again he is not coming as a priest for people to get saved under, but is coming to complete redemption in those who have trusted in him by resurrecting their bodies and to the rest he is coming as a judge.

James 5:9 Grudge not one against another, brethren, lest ye be condemned: **behold, the judge standeth before the door.**

"He cometh to JUDGE the earth" (1 Chronicles 16:33).

"He cometh to JUDGE the world" (Psalm 96:13; 98:9).

In the day coming there is no more sacrifice for sins, but a certain fearful looking for of judgment.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there

remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Many today have strengthened the hands of the wicked by promising natural men life in a millennium.

Eze 13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and **strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:**

When Christ comes he is not coming as a priest Heb 8:4 "For if he were on earth, he should not be a priest....."

But is coming to judge the quick and the dead at his appearing.

2Ti 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom

I will conclude this morning by stating that when that seventh trumpet is blown it will be the end of all things. There will be no more time, certainly not another thousand years.

Rev 10:6 And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer:** Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.

This was written by a person who used to hold to a pre-tribulational rapture and a premillennial reign of Christ. I have clearly shown that the promises to Abraham are fulfilled in and through the church which is a continuation of Israel and have clearly shown that when Christ comes all things will be fulfilled.

If you still choose to believe in a thousand year reign of Christ On this earth, then you have that choice. But you have to do it in the light of and against the whole rest of scripture.

To Be Continued.....

Canaan and the New City

Types in the Old Testament prefigure what is the reality in the New Testament.

Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Ex 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Ex 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

The oil for the lamp doesn't have to be made for ever. The church is now the light or lamp.

Ex 27:21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

All of God's children are clothed now with garments of righteousness

Ex 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

The sacrifice is eaten by all today in the church. Christ stated that except you eat my flesh and drink my blood.

Ex 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

All of God's people are clean Ephesians 5:26

Ex 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The portion of the offerings were to be eaten by the Levitical priesthood and their families forever
Lev 6:18; 6:22; 7:34

All of God's children are now anointed Joel 2:28

Lev 7:35-36 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

Time would fail me to go on and on showing how the types in the Old Testament were fulfilled in the New.

Even so the land promised to Abraham was a type of the heavenly Canaan that Abraham himself looked for.

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

Ex 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Just as the type moved to the New Testament Church and is in the Church forever, even so the land that is promised is the heavenly Jerusalem, forever.

Many look for this to be fulfilled in a millennial rule of Christ, but it is not so.

Micah 4:2 states: 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. This was fulfilled. Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Geneva Bible of 1599:

Meaning a long time, and till the coming of Christ as in (Exodus 12:14, Exodus 21:6; Deuteronomy 15:17) and spiritually this refers to the true children of Abram born according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

Albert Barnes:

Abram is here regarded as the head of a chosen seed, and hence, the bestowment of this fair territory on the race is an actual grant of it to the head of the race. The term “forever,” for a perpetual possession, means as long as the order of things to which it belongs lasts. The holder of a promise has his duties to perform, and the neglect of these really cancels the obligation to perpetuate the covenant. This is a plain point of equity between parties to a covenant, and regulates all that depends on the personal acts of the covenanter. Thirdly, He announces that He will make his seed “as the dust of the earth.” This multitude of seed, even when we take the ordinary sense which the form of expression bears in popular use, far transcends the productive powers of the promised land in its utmost extent.

Adam Clarke :

This land was given to Abram, that it might lineally and legally descend to his posterity; and though Abram himself cannot be said to have possessed it, [Act 7:5](#), yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words for ever, \aleph _____ ad olam, to the end of the present dispensation, and the commencement of the new. _____ olam means either Eternity, which implies the termination of all time or duration, such as is measured by the celestial luminaries: or a hidden, unknown period, such as includes a completion or final termination of a particular era, dispensation, etc.; therefore the first is its proper meaning, the latter its accommodated meaning. See the note on [Genesis 17:7](#). See the note on [Genesis 21:33](#).

Matthew Henry:

“To thee, that is, to thy seed. The granting of it to him and his for ever intimates that it was typical of the heavenly Canaan, which is given to the spiritual seed of Abram for ever, [Hebrews 11:14](#).”

F. Delitzsch and C. F. Keil – Commentary on the Old Testament

The possession of the land is promised $\mu\lambda;wO[\ `d[\ae$ “for ever.” The promise of God is unchangeable. As the seed of Abraham was to exist before God for ever, so Canaan was to be its everlasting possession. But this applied not to the lineal posterity of Abram, to his seed according to the flesh, but to the true spiritual seed, which embraced the promise in faith, and held it in a pure believing heart. The promise, therefore, neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to existing Jews a return to the earthly Palestine after their conversion to Christ. For as Calvin justly says, “quam terra in saeculum promittitur, non simpliciter notatur perpetuitas; sed quae finem accepit in Christo.” Through Christ the promise has been exalted from its temporal form to its true essence; through Him the whole earth becomes Canaan (vid., [Genesis 17:8](#)).

Jameison, Fausset, and Brown on [Genesis 17:8](#)

I will give unto thee ... the land — It had been previously promised to Abraham and his posterity ([Genesis 15:18](#)). Here it is promised as an “everlasting possession,” and was, therefore, a type of

heaven, “the better country” (Hebrews 11:16).

John Wesley on Genesis 17:8

And I will give thee Canaan for an everlasting possession — God had before promised this land to Abraham and his seed, Genesis 15:18. But here, it is promised for an everlasting possession, as a type of heaven, that everlasting rest which remains for the people of God. This is that better country to which Abraham had an eye, and the grant of which was that which answered the vast extent of that promise, that God would be to them a God; so that if God had not designed this, he would have been ashamed to be called their God,>Hebrews 11:16. As the land of Canaan was secured to the seed of Abraham, according to the flesh; so heaven is secured to all his spiritual seed for a possession truly everlasting. The offer of this eternal life is made in the word, and confirmed by the sacraments, to all that are under the external administration of the covenant, and the earnest of it is given to all believers.

John Calvin on Genesis 13:15

In promising the land “for ever”, he does not simply denote perpetuity; but that period which was brought to a close by the advent of Christ. Concerning the meaning of the word *olam* (olam,) the Jews ignorantly contend: but whereas it is taken in various senses in Scripture, it comprises in this place (as I have lately hinted) the whole period of the law; just as the covenant which the Lord made with his ancient people is, in many places, called eternal; because it was the office of Christ by his coming to renovate the world. But the change which Christ introduced was not the abolition of the old promises, but rather their confirmation. Seeing, therefore, that God has not now one peculiar people in the land of Canaan, but a people diffused throughout all regions of the earth; this does not contradict the assertion, that the eternal possession of the land was rightly promised to the seed of Abram, until the future renovation.

Dutch Annotations upon the Whole Bible 1637

Genesis 13:15 For all this land that thou seest [Not that he then saw all, but all that was promised him] that will I give thee [viz. To thyself, the right to the earthly Canaan and to thy seed after the flesh in due time the real possession; and afterwards to thee and thy spiritual seed together, here the right to the heavenly Canaan, and hereafter the everlasting fruition of the same, all of my own free gift and grace] and to thy seed [Not only as an earthly habitation for thy fleshly seed, but like wise as a pledge and token of the heavenly country and mansion place for thy spiritual seed Compare Hebrews 11:9, 10, 14, 15, 16] in eternity. [I. E. For a long time viz. until the Messiah, the seed of the blessing, shall be born of the flesh, and have accomplished the work of salvation upon the earth. The Hebrew word, among other significations, is often taken for the whole time of the law. See chapter 17:13 and 48:4 Psalms 132:14 or properly, in eternity, in regard namely of the spiritual seed and Canaan.]

Pulpit Commentary 1913

And to thy seed Not his bodily posterity alone, to whom the terrestrial Canaan was given, but also and chiefly his spiritual family, to whom was made over that better country, even an heavenly, of which the land of promise was a type. Forever ‘Adh’olam to the close of that ‘olam or which was already

measured out in the secret counsels of Jehovah for the duration of the seed of Abraham as a people, “quam terra in saeculum promittitur, non simpliciter notatur perpetuitas; sed quae finem accepit in Christo.” [Calvin] and [2] unto eternity, in so far as it was a promise of a spiritual inheritance to Abraham’s believing children. Thus as the promise did not preclude the expulsion of unbelieving Israel from the land, so neither does it guarantee to existing Jews a return to the earthly paradise [Keil & Delitzsch].

Christ will not Reign on this Earth

Seeing that I have had no one to respond on what I have stated, I will continue.

I once believed in the erroneous position of premillennialism. Yes I stated, Erroneous. I have been saved since 1992 and have studied eschatology since then. I dug and probed and read and studied. I thought the whole world revolved around this subject. I have over 100 books on this subject and for years listened to four shows a week by leading ministers of America's eschatological viewpoints. I realize that I once argued for pre-trib & pre-mill by stating how much I had looked into this system, so my authority bears no weight seeing that the quote in Josh McDowell's "Evidence for Christianity" rings true. It states, "We have been indoctrinated, but not educated...." So instead of my authority we will use the scriptures authority.

All of you may also realize that I wrote a commentary on Revelation and posted it to my web site. I went verse by verse through this book and lectured verse by verse through it for a year. I have now come to the conclusion that my pre-tribulational views and my premill views were and are erroneous and so I tossed my commentary out.

The reason my views were erroneous is because the center of my eschatology was Israel and not Christ. If one is to interpret well then he must take Christ with him because he is what the whole is all about. [paraphrase of Martin Luther]

I maintain that Christ is the true Israel and his very name is Israel. Solomon stated in 2 Chronicles 7:14 "If my people, which are called by my name...." God's name is Israel, which means "I shall be God." Hosea 11:1 actually states "When Israel was a child, then I loved him, and called my son out of Egypt." Matthew applies this to Jesus Matt 2:15 "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

Even the songs in the Old Testament baffled the Jewish Rabbis. They recognized that the songs were speaking of the nation of Israel, but also saw them speaking of a particular individual. For example the text of Isaiah 53.

Jesus is the true seed of Abraham Galatians 3:16, moreover the church is the offspring of Abraham Gal 3:7, Romans 4:11, 16. Henceforth we are in Christ, the true Israel Gal 3:26-29; Romans 2:28-29; Phil. 3:3.

Also the new covenant of Israel [Jer 31:33-34] is instituted by Christ with his church. The old covenant is obsolete and is superseded by the new [Heb 8:13] therefore making the dispensational viewpoint of Ezekiel 40-48 impossible. Dispensationalists believe that a millennial temple will be set up and the animal sacrifices reinstated. This is going back to the type, of which Christ is the reality. Hebrews 10:26 declares that these sacrifices are no longer acceptable "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins....."

Christ therefore is the true Israel and we are clothed with him. He is the fulfillment of all of what the old promised and since this is true we must interpret with a Christ centered hermeneutic instead of with a dispensational centered one which focuses on natural Israel.

When Christ comes there will be a general resurrection and then a judgment. 2Th 1:7 -8 declares, "And to you who are troubled rest with us, when 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.”

When Christ comes he will bring fiery judgment on those who do not know him and do not obey the gospel and those who do know him will be caught up to meet Christ in the clouds. There will be none left; I repeat none, to go into a millennial kingdom.

Also Christ told Caiaphas that he would actually see him coming in clouds with great glory Matt 26:64 “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Unless one is willing to admit that Caiaphas will be resurrected with the saints at Christ coming, then one has to admit that the resurrection of the damned will follow closely the resurrection of the Just. Again Rev 1:7 states: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Even those which pierced Christ will see him at his coming.

Now I will leave you all with this and later I will add more. But these things will be hard to refute seeing that scripture plainly declares these things. My argument is this: That Christ will never, absolutely never reign on this earth. Notice I stated, ON THIS EARTH. I know of no monarch or king who has ever reigned on his footstool. A king reigns on his throne. Not on his footstool.

Isaiah 66:1-2b “Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD:

Now what I have stated is not “replacement theology.” There are those who hold to “separate theology” in which they separate Israel from the church. There are those who hold to ‘replacement theology’ in which they replace Israel with the church. But what I hold to and all reformed bodies adhere to is “unity theology.” We see Israel and the church as one and the same. The Church’s head is a Jew from Nazareth of whom we call “Jesus Christ.” The church’s foundation was laid by 12 Jews. The first believers in the church were all Jews. The whole New Testament with the exception of maybe Luke was written by Jews. We are a body that is composed of both Jews and Gentiles and makes one new man.

It is the dispensationalists that actually adhere to “replacement and separation theology.” I will use some material found on a web site to prove my point.

This comes from a web site that is refuting John Mac Arthur’s sermon at a Shepherd Conference 2007. <http://www.mctsowensboro.org/blog/?p=128>

MacArthur, as well as other critics, incorrectly characterize Amillennialism as “Replacement Theology”, which I say is a straw man they create to easily knock him down. As an Amillennialist, I don’t replace Israel with the church; I don’t believe God ever ceased from being the “God of Israel, or the “God of Abraham, Isaac & Jacob”; I do believe there is a future for Israel as God promised; I do believe in literal interpretation of scriptures; and, most importantly, I do believe God keeps all his promises made to Israel! When I say I take scripture literally, I mean I believe every word is God breathed, inspired, and authoritative. Some passages are obviously figurative; some passages are

obviously to be taken literal. We may disagree on which ones are which. But when Jesus, Paul, the writer of Hebrews, and Peter authoritatively interpret what the Old Testament scripture meant regarding Israel, this is beyond contestation. For example, the New Testament is the FINAL AUTHORITY when it deals with:

- The promises of salvation & deliverance were made to Israel;
- Faith as a requirement to be a member of true Israel;
- Christ, and all who are in Christ, is Abraham's seed;
- Old Testament saints & New Testament believers proclaimed "heirs according to the promises";
- John the Baptist called "the Elijah who was to come" before the Messiah's reign;
- Jesus as mediator of the New Covenant given to Israel, which consists of all believers -Gentile or Jew;
- Jesus' resurrection and ascension into heaven Peter says fulfils the Davidic Covenant;
- Jesus' teaching that the Kingdom of God is spiritual in nature, requiring faith to enter; that it is not of this world; that to enter you must be born again;
- Jesus' commands to his servants to preach this Gospel of the Kingdom to the entire world;
- etc_, etc_

Now, if "Replacement Theology" exists, then it belongs in the Dispensational camp! For it is the Dispensationalists who has REPLACED God's focus on REDEMPTION THROUGH HIS SON; JESUS AS THE REIGNING MESSIAH; BELIEVERS BEING THE SEED OF ABRAHAM; the rich and living SPIRITUAL REALITIES we presently enjoy as a result of CHRIST OUR MEDIATOR FULFILLING ALL THE OT "SHADOWS"; and, GODS #1 MISSION TO SAVE THE WORLD_ REPLACED BY_ a 1st century false rabbinical teaching that God's redemptive plan in the covenant to Abraham is based on an earthly kingdom where political victory is given to ethnic, national, earthly, Jewish bloodlines that will rule the earth, rebuild the temple and reinstitute the OT sacrificial system. They teach the very same 1st century rabbinical teaching that caused Jesus to rebuke the teachers of the Law in his day saying they do not understand Moses & the Prophets. And far worse, they boldly claim we should participate in sending Jews back to Israel, become friends with Jewish Rabbis, watch for national Israel to rise again because ISRAEL is "the main thing" in scripture, "the main thing" in prophecy, and "the main thing" for God's glory. They say:

- Bible = National Israel
- Prophecy = National Israel
- God's Glory = National Israel
- Salvation = National Israel
- God's people = National Israel
- The MAIN THING = NATIONAL ISRAEL !Hello? Do you see the REPLACEMENT THEOLOGY? That is REPLACEMENT THEOLOGY par excellence! IT REPLACES God's remnant [Abraham, Isaac, Jacob, and Jew/Gentile elect] with ethnic Jews.
- IT REPLACES the true meaning of the "promise land" with earthly boundaries. Hebrews 11 says Abraham was in the "land of promise" yet acted like a stranger and sojourner because he knew God was really promising his seed a heavenly city through Christ.
- IT REPLACES the New Testament teachings that believers in this age ARE LIVING IN THE SPIRITUAL REALITIES PROMISED IN THE OT, NO LONGER IN "the shadow" [fulfillment of redemptive promises given to Israel] with a teaching that the fulfillment of those promises will only be when NATIONAL ISRAEL'S blessed hope of a temporal, earthly kingdom comes.
- IT REPLACES our Lord Jesus' teachings on his spiritual kingdom and his commandments to his followers, from the Sermon on the Mount to his crucifixion, with a BIG PARANTHESIS CALLED THE CHURCH AGE; teaching that all the things Jesus commanded and taught were really for national Israel had they accepted him as their king, AND THEY ARE NOT FOR US! IT REPLACES REPLACE US WITH ISRAEL!!!
- IT REPLACES the New Testament's final authority over interpreting the Old Testament with a 1st impression bias of what natural, heathen Israel wished God would do.
- IT REPLACES one way of salvation with two ways, one for National Israel and one for the Church.
- IT REPLACES the unity of the scriptural theme of Salvation of God's people from every tribe, tongue, people, and nation with 7 different "dispensations" of God dealing with man in different ways; ultimately making the Gospels and the Old Testament promises an ethnic, national, Jewish thing; and, making this "Church Age" just a parenthesis in time

until God gets back to his real addenda of national Israel. [I thought God's real addendum is for us to go into the entire world and preach the gospel to every creature, teaching them to observe all things Christ commanded. And, when that is accomplished then Christ will return in Judgment.]. IT REPLACES the Body of Christ as God's glory with national Israel as God's glory.· IT REPLACES the spiritual temple God is building [made up of old and new testament saints with Jesus Christ being the Chief Cornerstone] with a political kingdom of national Israel, God's true glory.· IT REPLACES CHRIST WITH NATIONAL ISRAEL.