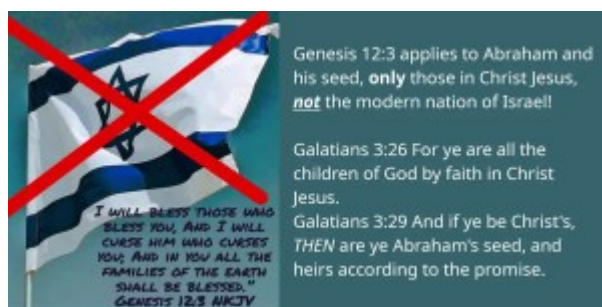


Should Christians Pray For and Support the Modern State of Israel?



God's Promise to physical Israel to live in the land Was Contingent on their obedience. Are modern Israelis obeying God while rejecting Jesus of Nazareth as their Messiah?

Does the Bible say to Bless Israel?



This is a message from Pastor Adam Fannin of Law of Liberty Baptist Church in Jacksonville, FL. I never listened to Pastor Fannin before. I think he's a great teacher and did an excellent job in teaching this Bible class. It's a Bible study rather than preaching a sermon. And I think in the light of current events this message is important. The government of Israel could not exist without military support from the USA, and sad to say the majority of American evangelicals only encourage American military support for Israel because they believe by doing so they are supporting "God's people." Pastor Fannin clearly brings out why this is wrong according to the Bible.

Transcription

The Bible says you have to bless Israel or God won't bless you. How many of you have heard something like that? We have to bless Israel if we want God to bless us. What's interesting about this is most people that say this *never back it up with Scripture*.

And I want to challenge your beliefs in this video. I want to challenge you to look at the Bible and stand on the Word of God alone. I want to challenge you to get rid of any man-made traditions that may contradict, any doctrines that are divisive, namely dispensationalism or Zionism.

I want to talk about what the Bible actually says. Many people treat the modern day nation of Israel as if they were some sort of a lucky rabbit's foot. And even though they are anti-Jesus, anti-Christ, anti-Christian, the modern day nation of Israel, we're supposed to bless them? And we're being told that the Bible says this. But did you know the Bible doesn't say anywhere to bless Israel?

And I want to show you this. I'm going to back it up with the Bible. And I want you to watch this with an open mind. I want to challenge you that are on the fence that say, "well, aren't they God's chosen people?" Well, if you didn't choose Christ, whose people are you? "Well, don't they have the bloodline?" Well, what if they don't? "Well, don't they read the first five books of the Old Testament?" Well, what if they don't?

And I want to show you a few things. And I'm just praying that the Holy Spirit will work in your heart right now and be able to use the Scriptures that we're about to talk about. And I want to show you some history. And I just hope that this changes your perspective on who the real Israel is.

I believe most Christians have been duped. We're believing in the wrong Israel. There's a fake Israel. There are fake Jews. There's fake news with a fake language. A fake holy book with a fake gospel. And many fake Christians are crying the loudest saying, we have to help them build the third temple.

I want to go to step number one, which is Genesis 12. Many people will reference Genesis 12 when they say, it says to bless Israel or to bless the Jews.

By the way, the word Jews is not a racist term. It's a religion. And I want to be clear before we get into the Scripture. Judaism is a false religion, and the people that believe it need to be saved by believing on the Lord Jesus Christ. Any ethnicity of whether they be Semitic from Shem or of the tribe of Judah or perhaps of any of the nation, the 12 tribes of Israel, they need to be saved by believing on the Lord Jesus Christ. Just as much as a Palestinian, an Arab, a Muslim, they need to be saved.

And so I want to be clear here. I'm not a racist. God hates racism. God absolutely despises racism. He's not a respecter of persons. He made all nations of one blood. I share blood with the Muslim Palestinian and with the Jewish, whether they be European or Arabic, Semitic. We all share the same

blood.

And so I want to look at the Scriptures. I want to challenge you in what you believe. Here in Genesis chapter 12, he tells us, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Now here's the thing. This is the King James Bible, which is, I believe, the sharpest sword, okay? So, thee is singular. That's one person. Thee, thou, thine is all one person. But when you get into you or ye, or as we say in the South, y'all, that's plural. So the Bible is actually more clear that we can see when you're speaking to a multitude, a group, or to an individual. So when you see this passage, I will bless them that bless thee, that's one person.

You say, "well, what person?" Well, this is Abram. He wasn't even called Abraham. This is Abram at this point. "I will make of thee a great nation." So we do see a promise of a multitude of people. This would have been biblical Israel, which is different than the modern-day nation of Israel. And I'm going to prove it.

So then he goes on and says, "I will bless them that bless thee." And this is where people get derailed. He's literally speaking to one man. This is an Abrahamic promise of a blessing. And *this same promise has been continued to all people that are saints, or elect, or believers, or Christians, or the Israel of God.* There's many terms we can use. **It's all the same group.** The church in the wilderness, the biblical reference, that there were believers in the wilderness long before they ever had a nation, long before they were established on the land.

So he says, "And I will bless them that bless thee (Abram), and curse him that curseth thee (Abram): and in thee shall all families of the earth be blessed." Now this is actually interpreted for us in Galatians chapter 3. So when I go to Galatians, and if you have your Bible, feel free to follow along. I want you to see what he says. Galatians 3:6,7 Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham.

Now this is cool. If you're in faith, if you're saved by faith, you're the children of Abraham. That was the promise that was given back then. And that promise applies to you today.

So he says, Galatians 3:8 And the scripture, foreseeing that God would justify the *heathen* (that is the nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So how were they blessed? Galatians 3:9 So then they *which be of faith* are blessed with faithful Abraham.

So what verse 9 is teaching us here is that if you're a Christian, that the blessing of Abraham comes upon *you*. Those that would bless you, God will bless. Those that curse you, God will curse.

I'm going to go back to Genesis 12 in a second, but I want to help just define it first by the New Testament. Because the New Testament defines the Old Testament. Galatians 3.16 "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many;" – So it's not talking about a physical lineage here – "And to thy seed, which is Christ." So to Abraham and his seed were the promises made. What seed? The Lord Jesus Christ.

So in Genesis, those promises were made of the Lord Jesus Christ. That through Him, all the families of the earth would be blessed. How are all the families of the earth blessed? Well, by the forgiveness of sins. By the substitutionary payment of the Lord Jesus Christ as His death, His burial, and His resurrection, His atonement for sin.

Now, I want to show you that in the end of this chapter here, that the Lord plagued Pharaoh. So right away, we actually see the truth of this blessing. That Pharaoh was cursed because of his interaction, or you could say the curse that he put upon Abram's wife. And once they resolved their problem, God ended up blessing Pharaoh for being a blessing to him.

Now, I want to move forward two chapters. Genesis 14. This is where we hear about Melchizedek. Some of you may know who I'm talking about. This is the picture of Christ without father and mother, without descent. Abram goes and gets Lot back. Melchizedek, king of Salem, brought forth bread and wine. He was the priest of the Most High God. And he blessed him and said, Blessed be Abram of the Most High God.

So here again, we see Abram being blessed, this time here by Melchizedek. This is kind of an awesome picture, foreshadowing what we would see, the Lord Jesus Christ in His coming, and the blessing of the forgiveness of sins that's been promised to all people of all time. This promise is for all the nations.

So this is a really, just a really cool, really encouraging thing to see. So this actually happened in the time of Abraham, and yet it was foreshadowing the coming of Christ.

Now, I want to talk about dispensationalism for a minute. I want to pull this screen up here. Let's do it this way. Dispensationalism is a new doctrine.

Now, I've recently preached some sermons about it, showing how it was *Jesuit-influenced*. Dispensationalism is *not* the origin of the premillennial view. The historic premillennial view, or classic premillennial view, was the majority of the beliefs during the early Christians, those that Paul taught, those that John instructed, believed in what is now commonly categorized as a historic premillennial view. And with that, they believed that there will be three and a half years of tribulation, and then the Lord returns. (**Note:** I wrote this pastor through his YouTube channel and asked him on what scriptures he bases that doctrine.) So premillennial has always been the most popular until the Catholic Church came along and hijacked Christianity. With that also, you know, Reformed theology.

It's Reformed Catholicism. I'm not a Reformed Catholic. I'm a Christian.

There's always been a clear difference between the Christians and the Reformers. Many of the Reformers came up with Christian ideas because they were persecuting them, stealing their books, burning them, reading them. And many of the priests came along, justification by faith. Hey, I think we're saved without works. And they were getting some of these ideas, but they were still baptizing babies. And they were saying that there's this covenant that gives us salvation. It's not by faith. And so they believed in this baptismal covenant or a generational covenant for salvation to enter in. And that's just simply not true. They don't understand covenant. They don't understand faith. They say that faith was given to us by God. So there's a lot of confusion in the Reformed camp.

Well, the historic premillennial view would also reject replacement theology. It's not that Israel has always existed and that the church now replaces Israel. Quite the opposite. There was a church before Israel. Israel had the church. The true believers were the real Israel, the spiritual Israel. Your lineage doesn't get you into heaven. Your church attendance doesn't get you into heaven. Your zip code in Palestine or in Israel doesn't get you to heaven. Your bloodline cannot save you and get you into heaven. God's not a racist.

So it's always been by faith to be God's children. And so when I pull this up, dispensationalism, this is just a Wikipedia page. And I understand the problems with Wikipedia, CIA operation. People can change it and all like that. But let's just look at what the common teachings are here. I'm not going any deeper than that. There's more you can go into, and we will.

It talks about the church age and dispensationalism. It interprets the Bible into multiple ages called dispensations. And he interacts with his chosen people in different ways. I've got to say this. You that are watching this right now, God's dealing with you differently than he is with me. God deals with everybody differently. Now, were there new things revealed at different times? *Of course*. Was there ever a difference in salvation? *No, never*.

And that's the big deal. That's where dispensationalism was designed. It was specifically created to teach that there were salvation, multiple ways, with works before the church and after the church, as they say.

And if you notice here on the screen, this is where we get the difference, a distinction between Israel and the church. And maintain the premillennial view, which has always existed. But then you get into Christian Zionism, which is actually an oxymoron.

Zionism is a political movement to build the third temple for the Antichrist. And they're going to claim to be Israel. They're going to claim to be Jewish. They're going to claim to be Christ. So Christian Zionism does exist. Many famous preachers, John Hagee and even Baptist conservative preachers, would claim to be Zionist. And that's blasphemy to say that you want to help Israel build their third temple.

They believe the rapture is before the second coming, which we don't see that anywhere in the Bible. In fact, quite the opposite. We see that at the Lord's

coming, it is after the tribulation.

Dispensationalism was systematized and promoted by John Nelson Darby of the Plymouth Brethren. And so let's take a look at John Nelson Darby.

This is John Nelson Darby. He made many charts and writings on this. And he traveled about the 1830s. And he was giving speeches about it. And he preached a false gospel. John Nelson Darby, he actually was a fatalist. He's a Calvinist that did not believe in free will.

So then Cyrus Scofield picked up on it. Now Cyrus Scofield, C.I. Scofield, he had several writings. And then the Oxford Press began to publish his book, the Scofield [Reference] Bible. Now this guy has a very bad history. He was not qualified to be a preacher. He preached a false gospel.

In the Scofield reference Bible, and I've shown this recently in some sermons, he literally taught that Jesus read from the Talmud and that Jesus adopted from the Talmud on page 1099. If you have a reference Bible, you can look that up. And he also taught that there were works. Everybody had to work their way to heaven before the cross. And so he's a damnable heretic. The Scofield notes cannot be trusted. They are a lie.

And this brings me to another topic. This man, Eleazar Ben Yehuda. And actually I'll skip ahead to the Zionist Congress because he's directly related to the Star of David, the nation of Israel. And the Zionist Congress was to establish a new nation, to call it Israel. Originally they said they were going to call it Judea, and they changed and they ended up calling it Israel. So backing up two steps, Eleazar Ben Yehuda.

Eleazar Ben Yehuda, he and ten other rabbis restored the language of Hebrew. Now here's what's interesting. Hebrew was a dead language. It was an unspoken language even in the time of Christ. Christ would have understood some Hebrew terms. Many of the men did at that time. But they predominantly spoke in Aramaic. The tribes that were sent into captivity into Babylon adopted their language of Aramaic. But the trade language, the world language at the time was in Greek. So they would have spoken Greek and Aramaic. But Hebrew was not a commonly used language. There's Old Testament scriptures in Aramaic at that time and even in Greek at that time. And so they had the preservation of the scriptures throughout time and throughout languages just as we do today.

But this guy said we're going to restore Hebrew. Now I want to show you some facts about this guy. He, let's see here, his native tongue was Yiddish. Yiddish is a Germanic-influenced or Ukrainian-influenced version of Hebrew. They took the Ukrainian and the German tongue to interpret Hebrew.

So this guy created a new Hebrew. They originally called it Restored Hebrew. Now they call it Modern Hebrew. It is not Biblical Hebrew. I bring this up to help you understand. What they speak in Israel today is not Biblical Hebrew. They say things totally different with a Yiddish influence. Not Israel, not Jewish, Yiddish influence. And that Yiddish influence is why you have many Hebrew roots movements trying to tell you don't say Jesus, say Yahoshua. And why they say don't say Jehovah, say Yahweh. Which, by the way, Morals and

Dogma, the Satanic Masonic book, which is directly tied to Judaism, they actually teach this same concept. They say that Yahweh is Satan.

So make sure that you're saying God's name in English, okay? You don't need to say His name in German. You don't need to say His name in Yiddish. You don't need to say it in Spanish. If you speak English, say it in English. These name changers are very dangerous because they also begin to attack doctrine, and usually the deity of Christ is right behind.

I want to talk about the Star of David. This is called a hexagram in magic. It is the most powerful magic sign. They put a hex on somebody. This is what witchcraft is all about, that they put the hex on you. The Star of David, as it's commonly called, has nothing to do with David.

They tell you from Kabbalism, which, again, Kabbalism, the Kabbalah, the Talmud, we see it also in Freemasonry. The secret societies of the world worship Satan along with mystical Judaism of today. So they call it the Seal of Solomon. It is mystical, magical, occult. This is literally occultism.

That six-pointed star is to put a hex on people. And I believe that Satan hates those that identify as Jews today, and I believe that he hates the nation of Israel, just as he hates Christians and everybody else, and he wants to take as many as he can to hell.

Kabbalism is Satanic sex magic. It's very perverse. All of your Hollywood elite practice it, and it serves them well.

But I want to point out here that the Shield of David, we see it in Hinduism, we see it in Buddhism, we see it in Islam. This is actually an Islamic symbol. And again, you can pull all of this up, the hexagram. I'm trying to find a certain spot here. Well, Shalom, here we go. Also found in Hinduism, Lakshmi, Buddhism.

I want you to understand many Christians embrace this star because they say that they don't like the Muslims, but it's actually a Muslim [symbol].

Gershom Sholom writes that the term Seal of Solomon was adopted by Jews from Islamic magic literature. While he cannot assert with certainty whether the term the Shield of David originated in Islamic or Jewish mysticism.

Christians, I want you to wake up. The Jews adopted Islamic magic literature with that shield, that Star of David. This is a horribly wicked thing.

Judaism today is known as rabbinical Judaism, and the rabbinical Judaism, they claim their origins from the Pharisees of Jesus' time. The Pharisees wrote down their tradition. It was codified into law, a written law, about 600 years after Jesus. And in it, they say it's okay to blaspheme, steal, murder, cheat, especially against the goyim, which are those that are not Jewish in practice because they say they have no soul. They're like a cattle. It says they should decapitate somebody, literally cut off their head, for those that don't believe in their Christ, that believe in another Christ.

This brings in the Noahide laws. The Babylonian Talmud is the handbook. It is

the religion of Judaism today, and Jesus warned about it. He literally warned about their oral tradition, and in it, it also says, the Babylonian Talmud, you can look this up, that it's okay to sodomize a child nine years and under. This is bizarre. What a bizarre religion that makes any excuse to hurt children, any excuse to hurt the innocent, to murder those that don't believe like them.

Biblical Christianity, we believe that it's our job to convert with the Word, not the sword. It's the sword of the Lord that we use, which is the Word of God. We don't hold you at gunpoint. We don't drop bombs on you to make you Christians. Quite the opposite. Jesus said to turn the other cheek. In fact, Jesus said, blessed be the peacemakers. And either you're a peacemaker or you're a warmonger. I know that's quite an extreme, and maybe you're in the middle, and you say, yeah, but shouldn't we go get them before they come get us? I'd be very careful with that.

We are making generations of other nations, of Palestinians, Muslims, Iran, Afghanistan, Iraq. You just look at the mess that we've made, and there are generations that hate us because of our military action, and they think that that's the Christian agenda. The Catholics are not Christians. Zionists are not biblical Christians. They don't represent us, and it's time for biblical Christians to just stand up for what's right and do what's right, to, blessed be the peacemakers. We as Christians, we don't drop bombs. We drop Bibles. We literally drop in tracts and Bibles into foreign occupied nations.

And there's quite a stir these days with World War III on the horizon as Israel is attacking Iran, and as Christians, we don't go to war for Israel. We don't go to war for Ukraine. Now look, self-defense, clearly in the Bible, **but our government has been hijacked by a political campaign for the Zionists, which are pro-Israeli.** Do you understand that our American government, the majority of our senators and congressmen have received money from foreign entities, from Israelis, donate through AIPAC to give to American lawmakers so that American lawmakers will make laws saying we should go to war for Israel, we should uphold Israel above all else.

Now what's really interesting, even here in Florida where we're at, our governor, Ron DeSantis, boy, he did a lot of good things when all the lockdowns were happening. He did some things right, and I'm very thankful for the freedom that we have in Florida. It's still very free compared to other states, but he actually went to Israel to pass a law about hate speech, and I want to be clear. Saying you don't support another religion, that's not hate speech.

Now racism, yeah, that's hate. Bible doesn't advocate for that. Christians should not say, I hate the Arabs, I hate the Palestinians. You shouldn't say that. That would be a wicked statement. God wants them to be saved. But Ron DeSantis passed a law saying if you criticize Israel or political Zionism, that you're an anti-Semite.

And I want to deal with this. What is a Semite? I want to show you what the Bible says. Let's start with Wikipedia. Semite, the Semitic peoples. It's a term for ethnic or cultural or racial groups. So now they've defined it

multiple ways. They have changed this definition over time to use it for their agenda.

That statement, anti-Semite, they've now weaponized it against anybody that would disagree with them politically. And it tells you right away, they're in Africa, the Middle East, the Assyrians, that's not Israel, the Arabs, that's not Israel, the Armenians, the Canaanites, that's definitely not Israel, Phoenicians, do you follow what I'm getting at here? They're the sons of Shem. There was Shem, Ham, and Japheth, and the sons of Shem are many, many nations.

Now, if you say I don't support the war in Ukraine, I wouldn't call you a racist because there's many bloodlines represented in Ukraine. But what happens is anytime you criticize this one nation, Israel, anytime you criticize this political agenda called Zionism, they instantly call you a racist. That is anti-Semitic.

Well, to be anti-Semitic would be wrong. I preached a sermon, I'll put it in the description, I showed from the description to be Semitic means to prefer the race of the Semites. Now, that is racism.

We've had a problem in America with reversed racism where there were many African Americans, black population, islanders that were mistreated. Even Hispanics and Mexicans and Puerto Ricans and Costa Ricans mistreated in America. And so we had a knee-jerk reaction. It's like they jerked the wheel into another ditch and now there's a reversed racism. We're going to prefer you over somebody that's white and or Caucasian or European. And now you get into this whole spectrum of color and race and blood.

And to me, it's all very wrong. I don't believe anybody has more rights than another. So Semitism is racism and it needs to be avoided, especially by Christians.

Anti-Semitism is racism. It needs to be avoided by Christians. But to say, well, the Israel over there, they don't have the bloodline because there are many Europeans over there which aren't of the 12 tribes. And they say, oh, you're a racist. You see how bizarre it is, how this is one of those protected groups.

They say, if you want to know who secretly rules you, who is it illegal to speak against, right? So if it's wrong, everybody calls you a racist as soon as you say we shouldn't defend Israel.

And then they try to tell you that Genesis 12 tells us, God said, bless them. Well, that's not what it said. God said, Abram would be blessed and that he would bring Christ. Abram would be blessed and that he would bring Christ. The Bible does not say, bless Israel and God will bless you. Not at all.

The religion of the Jews is something the Bible actually warns about. And I want to show you that. I want to go to the scriptures here and I want you to see where I'm going so that you can do this yourself.

In Romans chapter two, first of all, at the end of the chapter, he says, for

he is not a Jew, which is one outwardly. In other words, what's outwardly? Well, that's your flesh. You're not a Jew if you're one outwardly. He says, but he is a Jew, which is one inwardly. And circumcision is that of the heart, in the spirit, not of the letter, whose praise is not of men, but of God. Who is a Jew? One that's circumcised in the heart.

So God's people were those that were circumcised in the heart. If you continue through Romans, and there are many dispensationalists or Zionists that, oh, Romans nine through 11, brother. Well, that's not actually what it says.

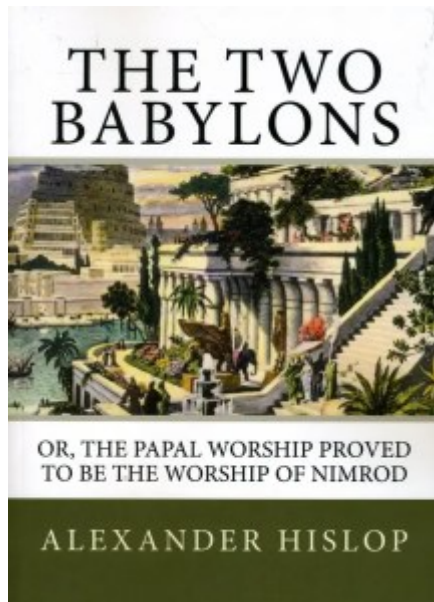
I want to show you this in context. He says in verse number six, Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

This is a really profound statement. Most people don't know what this means. They think, "Well, God's going to restore them in the endtimes. He's going to miraculously save all of them." That's not what it says, not at all. In fact, quite the opposite. He literally says that they are not Israel. Why? Look at verse 8. "That is, They which are the children of the flesh, these are *not* the children of God:..." So to say that the 12 tribes are only the children of God, well, that's wrong, and it's blasphemous.

In Revelation chapter 2:9 "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

If you are teaching that the Jews are God's chosen people, you are blaspheming Jesus Christ! If you're saying that they can be saved any other way, by their own works, by the old Covenant – it's literally blasphemy that they would say that. So I want to challenge you, I want to encourage you, what does the Bible say? If you go back and look at Genesis 12, it does not support the narrative that Christians should support the political nation of Israel.

[The Two Babylons – Conclusion](#)



Most seem to think that Popery is a system merely to be scouted and laughed at; but the Spirit of God everywhere characterises it in quite a different way. Every statement in the Scripture shows that it was truly described when it was characterised as “Satan’s Masterpiece”—the perfection of his policy for deluding and ensnaring the world.

[The Antichrist: His Portrait and History – Chapter VIII. Absurdity of Modern Theories](#)

According to the Bible, which of the below is the Antichrist likely to look like?




Outside the Church there is no Antichrist, in the Biblical sense of the term; inside the Church that evil power has sat for nearly 2,000 years as ‘God in the temple of God.’

The Two Babylons II. Section II.–Sub-Section III. The Child in Greece



The god worshiped as a child in the arms of the great Mother in Greece, under the names of Dionysus, or Bacchus.

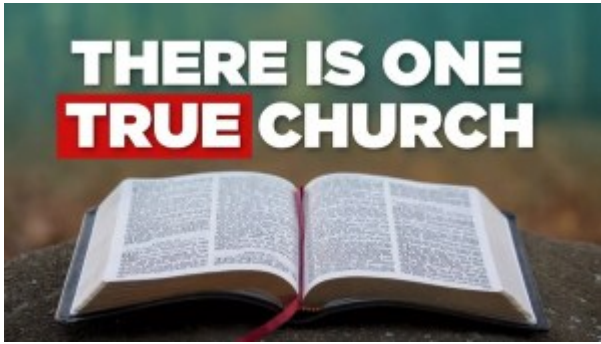
The Mediator and the Forgiveness of Sins



The Mediator and the Forgiveness of Sins

The Word of God declares there is only one Mediator and Advocate, the Lord Jesus Christ, not mother Mary, not Joseph, and not the saints. “There is one God, and one Mediator between God and men, the man Christ Jesus.” I Tim. 2:5. He is the Mediator of the New Covenant.

The Church of God



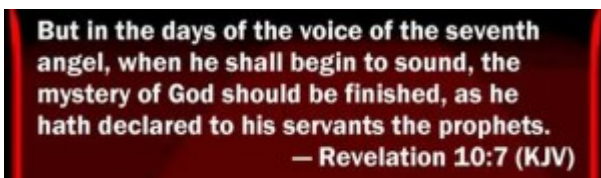
The true biblical meaning of Church, the called out body of believers in the Lord Jesus Christ, not a man made organization such as the Roman Catholic Church.

Revelation 10:8-11 And 11:1-2. The Covenant Angel's Commission



Reformation Of The Ministry And Of The Church

Revelation 10:5-7. The Angel's Oath



Martin Luther does not fear 1000 popes because he knows the Lord Jesus reigns and will eventually destroy the man of sin!"

Revelation 4, 5. View of Scenery As It Appeared to St. John



The four living creatures round the throne is the representatives of the Church then in Paradise. "Thou hast redeemed us to God by thy blood out of every kindred, and tribe, and nation."

Evidence for the Resurrection Part I



If the resurrection of Jesus Christ was a fabricated hoax, it was the greatest deception, and a vicious and cruel lie created by despicable, heartless men.

Life Or Death



Christianity differs from all other religions in that it does not deal in half measures. It is an 'either-or' religion. You are either spiritually alive or dead.

[The Third Temple Deception](#)



A third temple would be an abomination. It would be blasphemous to build a temple. Why? Are you saying that the blood of Jesus isn't good enough anymore?

[The Excellency of Christ Part III By Jonathan Edwards](#)



Continued from [part II](#).

I would now show how the aforesaid teaching is of benefit to us, in that

- A) it gives us insight into the names of Christ in Scripture,
- B) it encourages us to accept him as our Savior,
- C) it encourages us to accept him as our Friend.

A) From this doctrine we may learn one reason why Christ is called by such a variety of names, and held forth under such a variety of representations, in Scripture. It is the better to signify and exhibit to us that variety of excellencies that meet together and are conjoined in him. Many appellations are mentioned together in one verse Isaiah 9:6.

"For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

It shows a wonderful conjunction of excellencies, that the same person should be a Son, born and given, and yet be the everlasting Father, without beginning or end, that he should be a Child, and yet be he whose name is Counsellor, and the mighty God; and well may his name, in whom such things are conjoined, be called wonderful.

By reason of the same wonderful conjunction, Christ is represented by a great variety of sensible things, that are on some account excellent. Thus in some places he is called a Sun, as Mal. 4:2, in others a Star, Numb. 24:17. And he is especially represented by the Morning star, as being that which excels all other stars in brightness, and is the forerunner of the day, Rev. 22:16. And, as in our text, he is compared to a lion in one verse, and a lamb in the next, so sometimes he is compared to a roe or young hart, another creature most diverse from a lion. So in some places he is called a rock, in others he is compared to a pearl. In some places he is called a man of war, and the Captain of our Salvation, in other places he is represented as a bridegroom. In the second chapter of Canticles, the first verse, he is compared to a rose and a lily, that are sweet and beautiful flowers; in the next verse but one, he is compared to a tree bearing sweet fruit. In Isaiah 53:2 he is called a Root out of a dry ground; but elsewhere, instead of that, he is called the Tree of Life, that grows (not in a dry or barren ground, but) " in the midst of the paradise of God." Rev. 2:7.

B) Let the consideration of this wonderful meeting of diverse excellencies in Christ induce you to accept of him, and close with him as your Savior. As all manner of excellencies meet in him, so there are concurring in him all manner of arguments and motives, to move you to choose him for your Savior, and every thing that tends to encourage poor sinners to come and put their trust in him: his fullness and all-sufficiency as a Savior gloriously appear in that variety of excellencies that has been spoken of. Fallen man is in a state of exceeding great misery, and is helpless in it; he is a poor weak creature, like an infant cast out in its blood in the day that it is born. But Christ is the lion of the tribe of Judah; he is strong, though we are weak; he hath prevailed to do that for us which no creature else could do. Fallen man is a mean despicable creature, a contemptible worm; but Christ, who has undertaken for us, is infinitely honorable and worthy. Fallen man is polluted, but Christ is infinitely holy; fallen man is hateful, but Christ is infinitely lovely; fallen man is the object of God's indignation, but Christ

is infinitely dear to him. We have dreadfully provoked God, but Christ has performed that righteousness which is infinitely precious in God's eyes.

And here is not only infinite strength and infinite worthiness, but infinite condescension, and love and mercy, as great as power and dignity. If you are a poor, distressed sinner, whose heart is ready to sink for fear that God never will have mercy on you, you need not be afraid to go to Christ, for fear that he is either unable or unwilling to help you. Here is a strong foundation, and an inexhaustible treasure, to answer the necessities of your poor soul, and here is infinite grace and gentleness to invite and embolden a poor, unworthy, fearful soul to come to it. If Christ accepts of you, you need not fear but that you will be safe, for he is a strong Lion for your defense. And if you come, you need not fear but that you shall be accepted; for he is like a Lamb to all that come to him, and receives them with infinite grace and tenderness. It is true he has awful majesty, he is the great God, and infinitely high above you; but there is this to encourage and embolden the poor sinner, that Christ is man as well as God; he is a creature, as well as the Creator, and he is the most humble and lowly in heart of any creature in heaven or earth. This may well make the poor unworthy creature bold in coming to him. You need not hesitate one moment; but may run to him, and cast yourself upon him. You will certainly be graciously and meekly received by him. Though he is a lion, he will only be a lion to your enemies, but he will be a lamb to you. It could not have been conceived, had it not been so in the person of Christ, that there could have been so much in any Savior, that is inviting and tending to encourage sinners to trust in him. Whatever your circumstances are, you need not be afraid to come to such a Savior as this. Be you never so wicked a creature, here is worthiness enough; be you never so poor, and mean, and ignorant a creature, there is no danger of being despised, for though he be so much greater than you, he is also immensely more humble than you. Any one of you that is a father or mother, will not despise one of your own children that comes to you in distress: much less danger is there of Christ's despising you, if you in your heart come to him.

Here let me a little expostulate with the poor, burdened, distressed soul.

1. What are you afraid of, that you dare not venture your soul upon Christ? Are you afraid that he cannot save you, that he is not strong enough to conquer the enemies of your soul? But how can you desire one stronger than "the almighty God"? as Christ is called, Isa. 9:6. Is there need of greater than infinite strength? Are you afraid that he will not be willing to stoop so low as to take any gracious notice of you? But then, look on him, as he stood in the ring of soldiers, exposing his blessed face to be buffeted and spit upon by them! Behold him bound with his back uncovered to those that smote him! And behold him hanging on the cross! Do you think that he that had condescension enough to stoop to these things, and that for his crucifiers, will be unwilling to accept of you, if you come to him? Or, are you afraid that if he does accept you, that God the Father will not accept of him for you? But consider, will God reject his own Son, in whom his infinite delight is, and has been, from all eternity, and who is so united to him, that if he should reject him he would reject himself?

2. What is there that you can desire should be in a Savior, that is not in Christ? Or, wherein should you desire a Savior should be otherwise than Christ is? What excellency is there wanting? What is there that is great or good; what is there that is venerable or winning; what is there that is adorable or endearing; or, what can you think of that would be encouraging, which is not to be found in the person of Christ? Would you have your Savior to be great and honorable, because you are not willing to be beholden to a mean person? And, is not Christ a person honorable enough to be worthy that you should be dependent on him? Is he not a person high enough to be appointed to so honorable a work as your salvation? Would you not only have a Savior of high degree, but would you have him, notwithstanding his exaltation and dignity, to be made also of low degree, that he might have experience of afflictions and trials, that he might learn by the things that he has suffered, to pity them that suffer and are tempted? And has not Christ been made low enough for you? and has he not suffered enough? Would you not only have him possess experience of the afflictions you now suffer, but also of that amazing wrath that you fear hereafter, that he may know how to pity those that are in danger, and afraid of it? This Christ has had experience of, which experience gave him a greater sense of it, a thousand times, than you have, or any man living has. Would you have your Savior to be one who is near to God, that so his mediation might be prevalent with him? And can you desire him to be nearer to God than Christ is, who is his only-begotten Son, of the same essence with the Father? And would you not only have him near to God, but also near to you, that you may have free access to him? And would you have him nearer to you than to be in the same nature, united to you by a spiritual union, so close as to be fitly represented by the union of the wife to the husband, of the branch to the vine, of the member to the head; yea, so as to be one spirit? For so he will be united to you, if you accept of him. Would you have a Savior that has given some great and extraordinary testimony of mercy and love to sinners, by something that he has done, as well as by what he says? And can you think or conceive of greater things than Christ has done? Was it not a great thing for him, who was God, to take upon him human nature: to be not only God, but man thenceforward to all eternity? But would you look upon suffering for sinners to be a yet greater testimony of love to sinners, than merely doing, though it be ever so extraordinary a thing that he has done? And would you desire that a Savior should suffer more than Christ has suffered for sinners? What is there wanting, or what would you add if you could, to make him more fit to be your Savior?

But further, to induce you to accept of Christ as your Savior, consider two things particularly.

3. How much Christ appears as the Lamb of God in his invitations to you to come to him and trust in him. With what sweet grace and kindness does he, from time to time, call and invite you, as Prov. 8:4. "Unto you, O men, I call, and my voice is to the sons of men." And Isaiah 55:1-3 "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat— yea come, buy wine and milk without money, and without price." How gracious is he here in inviting every one that thirsts, and in so repeating his invitation over and over, "Come ye to the waters, come, buy and eat — yea come!" Mark the excellency of that entertainment which he

invites you to accept of; " Come, buy wine and milk!" your poverty, having nothing to pay for it, shall be no objection, " Come, he that hath no money, come without money, and without price!" What gracious arguments and exhortations he uses with you! " Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." As much as to say, It is altogether needless for you to continue laboring and toiling for that which can never serve your turn, seeking rest in the world, and in your own righteousness – I have made abundant provision for you, of that which is really good, and will fully satisfy your desires, and answer your end, and I stand ready to accept of you: you need not be afraid; If you will come to me, I will engage to see all your wants supplied, and you made a happy creature. As he promises in the third verse, " Incline your ear, and come unto me: Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." And so Prov. 9 at the beginning. How gracious and sweet is the invitation there! " Whoso is simple, let him turn in hither;" let you be never so poor, ignorant, and blind a creature, you shall be welcome. And in the following words Christ sets forth the provision that he has made for you, " Come, eat of my bread, and drink of the wine which I have mingled." You are in a poor famishing state, and have nothing wherewith to feed your perishing soul; you have been seeking something, but yet remain destitute. Harken, how Christ calls you to eat of his bread, and to drink of the wine that he hath mingled! And how much like a lamb does Christ appear in Matt. 9:28 30. " Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light." O thou poor distressed soul! whoever thou art, consider that Christ mentions thy very case when he calls to them who labor and are heavy laden! How he repeatedly promises you rest if you come to him! In the 28th verse he says, " I will give you rest." And in the 29th verse, " Ye shall find rest to your souls." This is what you want. This is the thing you have been so long in vain seeking after. O how sweet would rest be to you, if you could but obtain it! Come to Christ, and you shall obtain it. And hear how Christ, to encourage you, represents himself as a lamb! He tells you, that he is meek and lowly in heart, and are you afraid to come to such a one! And again, Rev. 3:20. " Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him and he with me." Christ condescends not only to call you to him, but he comes to you; he comes to your door, and there knocks. He might send an officer and seize you as a rebel and vile malefactor, but instead of that, he comes and knocks at your door, and seeks that you would receive him into your house, as your Friend and Savior. And he not only knocks at your door, but he stands there waiting, while you are backward and unwilling. And not only so, but he makes promises what he will do for you, if you will admit him, what privileges he will admit you to; he will sup with you, and you with him. And again, Rev. 22:16,17. " I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely." How does Christ here graciously set before you his own winning attractive excellency! And how does he condescend

to declare to you not only his own invitation, but the invitation of the Spirit and the bride, if by any means he might encourage you to come! And how does he invite every one that will, that they may " take of the water of life freely," that they may take it as a free gift, however precious it be, and though it be the Water of life.

4. If you do come to Christ, he will appear as a Lion, in his glorious power and dominion, to defend you. All those excellencies of his, in which he appears as a lion, shall be yours, and shall be employed for you in your defense, for your safety, and to promote your glory, he will be as a lion to fight against your enemies. He that touches you, or offends you, will provoke his wrath, as he that stirs up a lion. Unless your enemies can conquer this Lion, they shall not be able to destroy or hurt you; unless they are stronger than he, they shall not be able to hinder your happiness. Isaiah 31:4. " For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

C) Let what has been said be improved to induce you to love the Lord Jesus Christ, and choose him for your friend and portion. As there is such an admirable meeting of diverse excellencies in Christ, so there is every thing in him to render him worthy of your love and choice, and to win and engage it. Whatsoever there is or can be desirable in a friend, is in Christ, and that to the highest degree that can be desired.

Would you choose for a friend a person of great dignity? It is a thing taking with men to have those for their friends who are much above them; because they look upon themselves honored by the friendship of such. Thus, how taking would it be with an inferior maid to be the object of the dear love of some great and excellent prince. But Christ is infinitely above you, and above all the princes of the earth; for he is the King of kings. So honorable a person as this offers himself to you, in the nearest and dearest friendship.

And would you choose to have a friend not only great but good? In Christ infinite greatness and infinite goodness meet together, and receive lustre and glory one from another. His greatness is rendered lovely by his goodness. The greater any one is without goodness, so much the greater evil; but when infinite goodness is joined with greatness, it renders it a glorious and adorable greatness. So, on the other hand, his infinite goodness receives lustre from his greatness. He that is of great understanding and ability, and is withal of a good and excellent disposition, is deservedly more esteemed than a lower and lesser being with the same kind inclination and good will. Indeed goodness is excellent in whatever subject it be found; it is beauty and excellency itself, and renders all excellent that are possessed of it; and yet most excellent when joined with greatness. The very same excellent qualities of gold render the body in which they are inherent more precious, and of greater value, when joined with greater than when with lesser dimensions. And how glorious is the sight, to see him who is the great Creator and supreme Lord of heaven and earth, full of condescension, tender pity and mercy, towards the mean and unworthy! His almighty power, and

infinite majesty and self-sufficiency, render his exceeding love and grace the more surprising And how do his condescension and compassion endear his majesty, power, and dominion, and render those attributes pleasant, that would otherwise be only terrible! Would you not desire that your friend, though great and honorable, should be of such condescension and grace, and so to have the way opened to free access to him, that his exaltation above you might not hinder your free enjoyment of his friendship? – And would you choose not only that the infinite greatness and majesty of your friend should be, as it were, mollified and sweetened with condescension and grace; but would you also desire to have your friend brought nearer to you? Would you choose a friend far above you, and yet as it were upon a level with you too? Though it be taking with men to have a near and dear friend of superior dignity, yet there is also an inclination in them to have their friend a sharer with them in circumstances. Thus is Christ. Though he be the great God, yet he has, as it were, brought himself down to be upon a level with you, so as to become man as you are that he might not only be your Lord, but your brother, and that he might be the more fit to be a companion for such a worm of the dust. This is one end of Christ's taking upon him man's nature, that his people might be under advantages for a more familiar converse with him than the infinite distance of the divine nature would allow of. And upon this account the church longed for Christ's incarnation, Cant. 8:1. "O that thou wert my brother that sucked the breast of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised." One design of God in the gospel is to bring us to make God the object of our undivided respect, that he may engross our regard every way, that whatever natural inclination there is in our souls, he may be the centre of it; that God may be all in all. But there is an inclination in the creature, not only to the adoration of a Lord and Sovereign, but to complacency in some one as a friend, to love and delight in some one that may be conversed with as a companion. And virtue and holiness do not destroy or weaken this inclination of our nature. But so hath God contrived in the affair of our redemption, that a divine person may be the object even of this inclination of our nature. And in order hereto, such a one is come down to us, and has taken our nature, and is become one of us, and calls himself our friend, brother, and companion. Psalm 122:8. "For my brethren and companions' sake, will I now say, Peace be within thee."

But is it not enough in order to invite and encourage you to free access to a friend so great and high, that he is one of infinite condescending grace, and also has taken your own nature, and is become man? But would you, further to embolden and win you, have him a man of wonderful meekness and humility? Why, such a one is Christ! He is not only become man for you, but far the meekest and most humble of all men, the greatest instance of these sweet virtues that ever was, or will be. And besides these, he has all other human excellencies in the highest perfection. These, indeed, are no proper addition to his divine excellencies. Christ has no more excellency in his person, since his incarnation, than he had before; for divine excellency is infinite, and cannot be added to. Yet his human excellencies are additional manifestations of his glory and excellency to us, and are additional recommendations of him to our esteem and love, who are of finite comprehension. Though his human excellencies are but communications and reflections of his divine, and though

this light, as reflected, falls infinitely short of the divine fountain of light in its immediate glory; yet the reflection shines not without its proper advantages, as presented to our view and affection. The glory of Christ in the qualifications of his human nature, appears to us in excellencies that are of our own kind, and are exercised in our own way and manner, and so, in some respect, are peculiarly fitted to invite our acquaintance and draw our affection. The glory of Christ as it appears in his divinity, though far brighter, more dazzles our eyes, and exceeds the strength of our sight or our comprehension; but, as it shines in the human excellencies of Christ, it is brought more to a level with our conceptions, and suitableness to our nature and manner, yet retaining a semblance of the same divine beauty, and a savor of the same divine sweetness. But as both divine and human excellencies meet together in Christ, they set off and recommend each other to us. It tends to endear the divine majesty and holiness of Christ to us, that these are attributes of one in our nature, one of us, who is become our brother, and is the meekest and humblest of men. It encourages us to look upon these divine perfections, however high and great; since we have some near concern in and liberty freely to enjoy them. And on the other hand, how much more glorious and surprising do the meekness, the humility, obedience, resignation, and other human excellencies of Christ appear, when we consider that they are in so great a person, as the eternal Son of God, the Lord of heaven and earth!

By your choosing Christ for your friend and portion, you will obtain these two infinite benefits.

5. Christ will give himself to you, with all those various excellencies that meet in him, to your full and everlasting enjoyment. He will ever after treat you as his dear friend; and you shall ere long be where he is, and shall behold his glory, and dwell with him, in most free and intimate communion and enjoyment.

When the saints get to heaven, they shall not merely see Christ, and have to do with him as subjects and servants with a glorious and gracious Lord and Sovereign, but Christ will entertain them as friends and brethren. This we may learn from the manner of Christ's conversing with his disciples here on earth: though he was their Sovereign Lord, and did not refuse, but required, their supreme respect and adoration, yet he did not treat them as earthly sovereigns are wont to do their subjects. He did not keep them at an awful distance, but all along conversed with them with the most friendly familiarity, as a father amongst a company of children, yea, as with brethren. So he did with the twelve, and so he did with Mary, Martha, and Lazarus. He told his disciples, that he did not call them servants, but friends, and we read of one of them that leaned on his bosom: and doubtless he will not treat his disciples with less freedom and endearment in heaven. He will not keep them at a greater distance for his being in a state of exaltation; but he will rather take them into a state of exaltation with him. This will be the improvement Christ will make of his own glory, to make his beloved friends partakers with him, to glorify them in his glory, as he says to his Father, John 17:22, 23. " And the glory which thou hast given me, have I given them, that they may be one, even as we are one I in them" etc. We are

to consider, that though Christ is greatly exalted, yet he is exalted, not as a private person for himself only, but as his people's head; he is exalted in their name, and upon their account, as the first fruits, and as representing the whole harvest. He is not exalted that he may be at a greater distance from them, but that they may be exalted with him. The exaltation and honor of the head is not to make a greater distance between the head and the members, but the members have the same relation and union with the head they had before, and are honored with the head; and instead of the distance being greater, the union shall be nearer and more perfect. When believers get to heaven, Christ will conform them to himself, as he is set down in his Father's throne, so they shall sit down with him on his throne, and shall in their measure be made like him.

When Christ was going to heaven, he comforted his disciples with the thought, that after a while, he would come again and take them to himself, that they might be with him. And we are not to suppose that when the disciples got to heaven, they found him keeping a greater distance than he used to do. No, doubtless, he embraced them as friends, and welcomed them to his and their Father's house, and to his and their glory. They who had been his friends in this world, who had been together with him here, and had together partaken of sorrows and troubles, are now welcomed by him to rest, and to partake of glory with him. He took them and led them into his chambers, and showed them all his glory; as he prayed, John 17:24. "Father, I will that they also whom thou hast given me, be with me, that they may behold the glory which thou hast given me." And he led them to his living fountains of waters, and made them partake of his delights, as he prays John 17:13. "That my joy may be fulfilled in themselves," and set them down with him at his table in his kingdom, and made them partake with him of his dainties, according to his promise, Luke 22:30, and led them into his banqueting house, and made them to drink new wine with him in the kingdom of his heavenly Father, as he foretold them when he instituted the Lord's supper, Matt. 26:29.

Yea the saints' conversation with Christ in heaven shall not only be as intimate, and their access to him as free, as of the disciples on earth, but in many respects much more so; for in heaven, that vital union shall be perfect, which is exceeding imperfect here. While the saints are in this world, there are great remains of sin and darkness to separate or disunite them from Christ, which shall then all be removed. This is not a time for that full acquaintance, and those glorious manifestations of love, which Christ designs for his people hereafter; which seems to be signified by his speech to Mary Magdalene, when ready to embrace him, when she met him after his resurrection; John 20:17. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father."

When the saints shall see Christ's glory and exaltation in heaven, it will indeed possess their hearts with the greater admiration and adoring respect, but it will not awe them into any separation, but will serve only to heighten their surprise and joy, when they find Christ condescending to admit them to such intimate access, and so freely and fully communicating himself to them. So that if we choose Christ for our friend and portion, we shall hereafter be so received to him, that there shall be nothing to hinder the fullest

enjoyment of him, to the satisfying the utmost cravings of our souls. We may take our full swing at gratifying our spiritual appetite after these holy pleasures. Christ will then say, as in Cant. 5:1. " Eat, O friends, drink, yea, drink abundantly O beloved." And this shall be our entertainment to all eternity! There shall never be any end of this happiness, or any thing to interrupt our enjoyment of it, or in the least to molest us in it!

6. By your being united to Christ, you will have a more glorious union with and enjoyment of God the Father, than otherwise could be. For hereby the saints' relation to God becomes much nearer; they are the children of God in a higher manner than otherwise could be. For, being members of God's own Son, they are in a sort partakers of his relation to the Father: they are not only sons of God by regeneration, but by a kind of communion in the sonship of the eternal Son. This seems to be intended, Gal. 4:4-6. " God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The church is the daughter of God not only as he hath begotten her by his word and Spirit but as she is the spouse of his eternal Son.

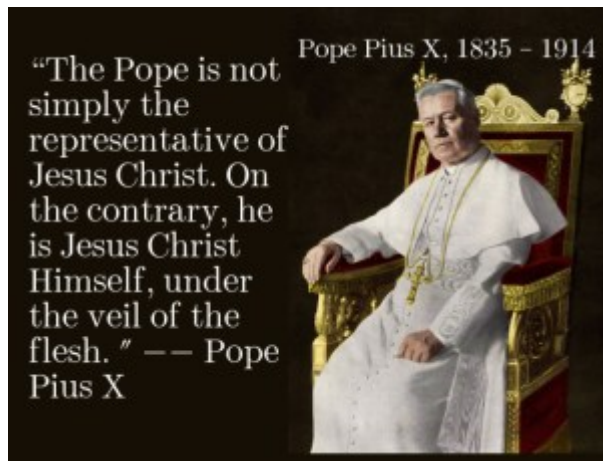
So we being members of the Son, are partakers in our measure of the Father's love to the Son, and complacency in him. John 17:23. " I in them, and thou in me, – Thou hast loved them as thou hast loved me." And ver. 26. " That the love wherewith thou hast loved me may be in them." And chap. 16:27. " The Father himself loveth you, because ye have loved me, and have believed that I came out from God." So we shall, according to our capacities, be partakers of the Son's enjoyment of God, and have his joy fulfilled in ourselves, John 17:13. And by this means we shall come to an immensely higher, more intimate and full enjoyment of God, than otherwise could have been. For there is doubtless an infinite intimacy between the Father and the Son which is expressed by his being in the bosom of the Father. And saints being in him, shall, in their measure and manner, partake with him in it, and of the blessedness of it.

And thus is the affair of our redemption ordered, that thereby we are brought to an immensely more exalted kind of union with God, and enjoyment of him, both the Father and the Son, than otherwise could have been. For Christ being united to the human nature, we have advantage for a more free and full enjoyment of him, than we could have had if he had remained only in the divine nature. So again, we being united to a divine person, as his members, can have a more intimate union and intercourse with God the Father, who is only in the divine nature, than otherwise could be. Christ, who is a divine person, by taking on him our nature, descends from the infinite distance and height above us, and is brought nigh to us; whereby we have advantage for the full enjoyment of him. And, on the other hand, we, by being in Christ a divine person, do as it were ascend up to God, through the infinite distance, and have hereby advantage for the full enjoyment of him also.

This was the design of Christ, that he, and his Father, and his people, might all be united in one. John 17:21 23. " That they all may be one, as thou, Father, art in me, and I in thee – that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given

me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one." Christ has brought it to pass, that those whom the Father has given him should be brought into the household of God, that he and his Father, and his people, should be as one society, one family; that the church should be as it were admitted into the society of the blessed Trinity.

Seven Events Evangelicals Incorrectly Believe Will be Fulfilled in the Endtime



Most evangelicals today are teaching false Endtime doctrines based on a false interpretation of Daniel 9:27. Futurism originated with a Jesuit priest Francesco Rivera in the 16th century.

Are The Church and Israel Two Different Peoples of God?

Israel and the Church

- | | |
|----------------------------------------------------------------------------------|------------------------------------------------------------|
| 1. Saints (Num. 16:3; Deut. 33:3) | 1. Saints (Eph. 1:1; Rom. 1:7) |
| 2. Elect (Deut. 7:6, 7; 14:2) | 2. Elect (Col. 3:12; Titus 1:1) |
| 3. Beloved (Deut. 7:7; 4:37) | 3. Beloved (Col. 3:12; 1 Thess 1:4) |
| 4. Called (Isa. 41:9; 43:1) | 4. Called (Rom. 1:6, 7; 1 Cor. 1:2) |
| 5. Church (Ps. 89:5; Mic. 2:5 (LXX)
Act. 7:38; Heb. 2:12) | 5. Church (Eph. 1:1;
Acts 20:28) |
| 6. Flock (Ezek. 34; Ps. 77:20) | 6. Flock (Luke 12:32; 1 Pet. 5:2) |
| 7. Holy Nation (Exod. 19:5, 6) | 7. Holy Nation (1 Pet. 2:9) |
| 8. Kingdom of Priests (Exod. 19:5, 6) | 8. Kingdom of Priests (1 Pet. 2:9) |
| 9. Peculiar Treasure (Exod. 19:5, 6) | 9. Peculiar Treasure (1 Pet. 2:9) |
| 10. God's People (Hos. 1:9, 10) | 10. God's People (1 Pet. 2:10) |
| 11. Holy People (Deut. 7:6) | 11. Holy People (1 Pet. 1:15, 16) |
| 12. People of Inheritance (Deut. 4:20) | 12. People of Inheritance (Eph. 1:18) |
| 13. God's Tabernacle in Israel
(Lev. 26:11) | 13. God's Tabernacle in Church
(John 1:14) |
| 14. God walks among them
(Lev. 26:12) | 14. God walks among them
(2 Cor. 6:16-18) |
| 15. Twelve Patriarchs | 15. Twelve Apostles |
| 16. Christ married to them (Isa. 54:5;
Jer. 3:14; Hos. 2:19; Jer. 6:2; 31:32) | 16. Christ married to them
(Eph. 5:22, 23; 2 Cor. 11:2) |

See the difference?

NEITHER DO WE.

Fundamental to dispensationalism is the idea that God has two different peoples and He pursues his purposes for them in alternating dispensations. This is false!

John Hagee vs. the Bible



Millions of Christians today, especially American Christians, have been deceived by false doctrines of dispensationalism formulated by John Nelson Darby in the 19th century that say God has two covenant peoples, the Church and Israel. Dispensationalism rejects the longstanding teaching that there is one church that consists of both old covenant saints and new covenant saints. Dispensationalism rejects the teaching that old covenant Israel was the church and that, in the new covenant, God grafts believing Gentiles into that same church (Rom. 11:17-24).

Dispensationalism is a false unbiblical doctrine! The Book of Hebrews clearly says God will give the house of Israel a *new* covenant, the *same* covenant the Church is under, the covenant of grace through the belief that Jesus is the

Christ, the Son of God Who died for our sins and was resurrected on the third day.

Hebrews 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:

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

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

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.

Darby's doctrines of dispensationalism became popular because it was promoted by C.I.Scofield and his reference Bible. It was further promoted by the Dallas Theological Seminary It led to so-called "Christian Zionism" and the promotion of the restoration of the Jews in Palestine which has resulted in the bloodshed in Gaza we see today! And why do Christian Zionists want to promote the State of Israel? Because they believe Israel has a role in the end time to bring about the return of Christ! They believe the Antichrist will make a deal with Israel and the Muslims creating peace so that the Jews can rebuild their temple to renew animal sacrifices. They believe the Church will be raptured to heaven just before that happens. They believe that three and a half years later the Antichrist will set up his image in the temple, tell everyone to worship it, and have all those who don't killed. They believe Jesus will return three and a half years later with his raptured saints to fight the Antichrist and his people in the battle of Armageddon. All these doctrines are *false*! They are all based on the erroneous interpretation of Daniel chapters 9, 11, Matthew 24, and the Book of Revelation. I wrote extensively about this subject on this website.

If this surprises you, it's because you have been influenced by popular dispensational preachers today who promote Christian Zionism. One of the loudest and most influential Christian Zionist preachers is pastor John Hagee.

"John Charles Hagee (born April 12, 1940) is the founder and Senior Pastor of Cornerstone Church in San Antonio, Texas, a non-denominational evangelical church with more than 22,000 active members. He founded John Hagee Ministries, which telecasts to the United States and Canada. He is also the founder and chairman of the Christian Zionist organization Christians United for Israel." – Source Wikipedia and Hagee Ministries website.

Let's compare what John Hagee teaches to what the Bible says:

"I'm not trying to convert the Jewish people to the Christian faith. . . . trying to convert Jews is a waste of time. The Jewish person with his roots in Judaism is not going to convert to Christianity" (Houston Chronicle, Apr. 30, 1988)

"The first rule adopted by Christians United for Israel was that there would be no proselytizing at our events. CUFI exists only to honor and support the Jewish people, never to convert them" (Hagee, "Why Christian Zionists Really Support Israel," May 13, 2010).

On the day just before Jesus ascended back to Heaven, He told His disciples:

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Witnesses to whom in Jerusalem and Judaea? To the Jews!

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Peter preached the Gospel in Acts chapter 2 to those Jews.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Those 3000 souls who were saved were all Jews! Jesus clearly told His disciples to share the Gospel with them!

Hagee says,

"I'm delighted to present my latest book, **"In Defense of Israel."** This book will expose the sins of the fathers in the vicious abuse of the Jewish people. *"In Defense of Israel"* will shake Christian theology. It Scripturally proves that **the Jewish people, as a whole, did not reject Jesus as Messiah.** It will also prove that Jesus did not come to Earth to be the Messiah. It will prove that there was a Calvary conspiracy between Rome, the high priest and Herod to execute Jesus as an insurrectionist too dangerous to live. Since Jesus refused by word and deed to claim to be the Messiah, how can the Jews be blamed for rejecting what was never offered?" (also declared on p. 145 of the book)

Anybody who believes that statement by Hagee doesn't read their Bible! Even a Sunday School kid should be able to disprove Hagee's heretical statements. Jesus identified Himself to the Samaritan woman at the well as the Messiah.

John 4:25 The woman saith unto him, I know that **Messias cometh, which is called Christ**: when he is come, he will tell us all things.

26 Jesus saith unto her, **I that speak unto thee am he**.

In the KJV, the word Messiah is found twice in the Old Testament in Daniel 9:25 and 26. The spelling variation of Messiah in the New Testament is Messias. Besides John 4:25 it's also found in John 1:41.

John 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

As you can see, both times the name Messias is used, Christ is also used as the Greek meaning of the Hebrew word Messiah / Messias. Messias / Messiah and Christ are synonymous! Christ occurs 60 times in the four Gospels! It occurs 555 times in the entire New Testament! For Hagee to say, "Jesus did not come to Earth to be the Messiah" is the same as saying that Jesus did not come to Earth to be Christ! It's even saying that Jesus is *not* Christ! Does that make John Hagee an antichrist? It does if he denies Jesus is Christ!

Jesus unequivocally told the high priest He is Christ!

Mark 14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?**

62 And Jesus said, **I am**: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Jesus also told it to the elders of the people, the chief priests and the scribes:

Luke 22:66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And

he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Jesus identified Himself to the man who was blind from birth who He healed as the Son of God, the Messiah, the Christ.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on **the Son of God?**

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Hagee says,

“If God intended for Jesus to be the Messiah of Israel, why didn’t he authorize Jesus to use supernatural signs to prove he was God’s Messiah, just as Moses had done?” (p. 137)

The Bible says that God *did* authorize Jesus to use supernatural signs!

Luke 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the **blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised**, to the poor the gospel is preached.

Hagee says curing the blind, the lame, the lepers, the deaf and raising the dead are not supernatural signs?!

“Jesus refused to produce a sign ... because it was not the Father’s will, nor his, to be Messiah.” (p 138)

Jesus refused to produce an *immediate sign* to the Pharisees when they demanded one! The fact is Jesus *already did* many signs!

John 10:31 Then the Jews took up stones again to stone

him.

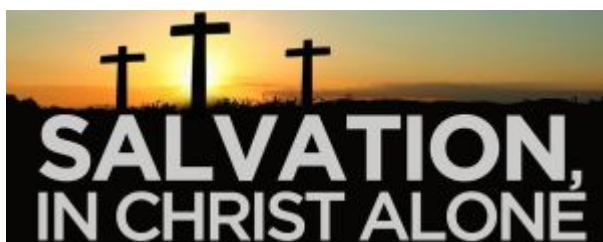
32 Jesus answered them, **Many good works have I shewed you from my Father**; for which of those works do ye stone me?

John 20:30 And **many other signs** truly did Jesus in the presence of his disciples, which are not written in this book:

“The Jews were not rejecting Jesus as Messiah; it was Jesus who was refusing to be the Messiah to the Jews. . . . They wanted him to be their Messiah, but he flatly refused. . . . He refused to be their Messiah, choosing instead to be the Savior of the world.” (pp. 140-141, 143)

I hope this convinces you that John Hagee is a false teacher. His book *In Defense of Israel* is rank heresy. If you support the modern state of Israel in its genocide of Palestinians, many of whom are Christians, it means you have their blood on your hands as much as he does.

[Romans 11:26 “And so all Israel shall be saved” Explained in Context](#)



I'm really excited to write this article! Until today I never fully understood Romans 11:26. I think I do now thanks to a good Covenant Theology preacher I listened to by the name of Ryan Rufus. But rather than share directly from him, I want to use the Bible and explain it directly from God's Word.

Romans 11:26 is often quoted by Christian Zionists as one reason for their support of the modern nation of Israel. All Christian Zionists are Dispensationalists whether they know it or not or whether they call themselves that or not.

If you are a regular reader of my website, you should already know the difference between Dispensational Theology – which is the most prevalent and

popular evangelical view today – and Covenant Theology which is held by Reformed Churches and is the standard Protestant view before Dispensationalism became popular. If you don't know anything about Dispensationalism, please first read: [Have You Been Duped by Dispensationalism?](#)

Dispensationalists, Futurists and Christian Zionists teach that Paul is prophesying that the entire modern nation of Israel will be saved. But did Paul really mean that?

First of all, let's read carefully what Romans 11:26 says:

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Paul is quoting from Isaiah 59:1:

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

This is a Messianic prophecy that was fulfilled at the time of Jesus Christ!

Hermeneutics: How to Interpret the Bible

Interpretation of Bible Scripture is known as hermeneutics. It's derived from the Greek word ἐρμηνεύω, hermēneuō, meaning to "translate, interpret". Hermeneutics is the theory and methodology of interpretation of biblical text. The rules of hermeneutics are:

1. Let Scripture interpret Scripture. Scripture is always the best interpreter of other Scripture.
2. The meaning of a word, phrase, sentence, or paragraph must be derived from the context.
3. Interpret the Scriptures knowing that the goal in interpretation is not to discover hidden, secret truths or to be unique in your interpretation.
4. Interpret the Scriptures literally unless you have good reason to believe that they are figurative.
5. Do not interpret Scripture in light of personal experience but interpret experience in the light of Scripture. In other words, read *out of* Scripture which is called, "exegesis", and not put your own ideas into Scripture which is called "eisegesis".
6. When interpreting the Scriptures, investigate the meanings of keywords in their original languages.
7. Interpret the Scriptures bearing in mind that many commands, directives, and duties were made to an individual and not all people.
8. Interpret the Scriptures bearing in mind that Biblical examples are authoritative only when supported by a command.

9. Interpret the Scriptures keeping in mind that Christians are living under the New Covenant instituted by Jesus, not the Old Covenant that God gave to Israel.

All false interpretation of Scripture is the result of breaking one or more of these rules!

Let's see how Dispensational Christian Zionist preachers interpret Romans 11:26:

John MacArthur of Grace Community Church says:

All Israel must be taken to mean just that—the entire nation that survives God's judgment during the Great Tribulation.

John MacArthur calls himself a "leaky dispensationalist. He is breaking at least three rules of hermeneutics. He is reading into Romans 11:26 what isn't there! The context is not about God's judgement during a time of great tribulation. He's not using any of the preceding verses in Romans 11 to get the context. And he's not using Scripture to interpret Scripture by quoting Isaiah 59:1. And his dispensational bias tells him Romans 11:26 must be a future end-time event. And if we let him explain further, he will probably tell you that this happens after the Church is raptured.

Dispensationalists wrongly divide the Word of truth because they break the rules of hermeneutics. We should not base a doctrine solely on the interpretation of a single Scripture!

Let's read verses Romans 11 before verse 26 to determine the context:

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

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.

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

God told Elijah that though most of Israel broke God's covenant, there was still a remnant left, 7000, who continue to keep the covenant. And Paul applied that to his day as well. The remnant will turn to Christ and be saved just like the gentiles.

Romans 11:11 I say then, Have they (the people of Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for **to provoke them to jealousy.**

In other words, that Israel may see how God has blessed the Christ believing Gentiles that they might want what the Gentiles have, namely Christ.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

The fullness of the Gentiles means the salvation of the Gentiles.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Meaning Israel will be saved just like the Gentiles are saved, through faith in the Deliverer, Jesus Christ! Paul was not talking about an endtime event. When he says all Israel, he's speaking about the Jews, the elect that are saved, but he's also speaking about the spiritual Israel the Gentiles that are included and together that makes up all of Israel, and so this is how all of Israel will be saved.

Jews continue to get saved today. I have met many brothers and sisters in Christ who were raised Jewish.

The video that inspired this talk

[America's Christian Zionists: Israel's Strategic Weapon?](#)



American Christians have been deceived by dispensationalism to support a people, namely so called Israel, who are no longer God's covenant people!

God's Promise to Return Israel to Their Own Land Fulfilled Over 2000 Years Ago



This is a Bible study that was inspired by a former dispensational Christian Zionist preacher, Steve Gregg, who my wife and I listened to yesterday evening. He has two videos on this subject (at the bottom of this article) totaling nearly 3 hours. This article is an attempt to prove true directly from the Bible and in my own words as succinctly as possible what Pastor Gregg is teaching. I figure if I can't base a doctrine directly from what the Word of God actually says in the Bible, I either don't understand that doctrine well enough, or it's a false doctrine with no basis in Holy Scripture.

Famous influential preachers such as Billy Graham, Franklin Graham, Pat Robertson, Jerry Falwell Jr., John Hagee, James Dobson, and many others, have taught or are teaching that God's promise to restore the Jews to their own land was fulfilled in 1948. They use the prophecies in Ezekiel chapters 36 and 37 to support that claim. But do those prophecies really support it? Let's read some of those prophecies, the ones in Ezekiel 36, and find out. And as we read them, let's remember the time when these prophecies were given: During the 70-year Babylonian captivity of the Jews.

Ezekiel 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them (during the Babylonian captivity); and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

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

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

This passage only makes sense when you read it in the light of the fact it was given during the Babylonian captivity and was completely fulfilled by the time [Jesus confirmed the Covenant](#) when His ministry started in 27 AD, the very Covenant of grace that God made with Abraham concerning his seed.

How does the prophecy compare to the modern nation of Israel?

Ezekiel 36:23 And I will sanctify my great name

Is the Name of God or of Christ sanctified among them?

Verse 23b: the heathen shall know that I am the LORD

Do the surrounding heathen nations know that Jesus Christ is the Lord?

Verse 25: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Is the modern nation of Israel clean from all filthiness and idolatry?

Verse 26: A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Does the nation of Israel have a heart of love and compassion for its neighbors?

Verse 27: And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Is the modern nation of Israel walking in God's statutes and keeping His judgments?

The answer to all these questions is a resounding *no*!

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

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

These prophecies were totally fulfilled by the time of Christ! The books of Ezra and Nehemiah are all about the end of the 70 years of captivity and the return of the Jews to Judea. The kings of Medo-Persia gave them permission to return and rebuild the Temple and the walls of Jerusalem! And Jesus Himself said His ministry was to the house of Israel!

Matthew 10:6 But go rather to the lost sheep of the house of Israel.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Verse 26: A new heart also will I give you, and **a new spirit will I put within you:** and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

This prophecy was clearly fulfilled on the day of Pentecost!

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

I believe the prophecies in Ezekiel 36 were all fulfilled by the time Jesus was born and walked on earth during His ministry. Not all Jews were saved, but a good remnant were.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The main reason why prophecies are misinterpreted is because of failure to understand how they were already fulfilled in the past. Some believe a prophecy can have multiple fulfillments. Is there a precedent for that in the

Bible? I don't see one.



Christian Zionist American congressmen.

Ask yourself, are unbelievers in Christ Jesus God's covenant people of today? Does a person's ethnicity matter in God's eyes? My Bible says it doesn't.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, **not of blood**, nor of the will of the flesh, nor of the will of man, but of God.

If you like my simple Bible study, please share it with your Israel supporting friends. My aim is to keep things so simple that when people read it, they will remember it and share it. When I share something I learned, often the Holy Spirit deepens my understanding of the subject.

And I hope you take time to listen to what Pastor Steve Gregg has to say. He covers a lot more details.