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# SAMUEL WHITEFIELD'S DISPENSATIONAL ASSERTIONS A REVIEW FROM A REFORMED PERSPECTIVE

## Introduction:

This is a Review of Samuel Whitefield's book ONE KING which is directly related to his later versions of the same material in IT MUST BE FINISHED and ISRAEL AND THE GREAT COMMISSION. In essence this is a Review of three books in one. We will include quotes from the other two books when necessary. These works are published by Forerunner Publishing and actively used in his ministries.

This review is by Donald J. Perry, Kearny, NJ 1/20/2019. Over the last 25 years I have spent many hours reviewing Christian material and writing such reviews. I attend a Reformed Church (Covenant Fellowship Church) in West Orange, NJ.

Please note, that as I go through Whitefield's material and explain my argument, that unless you have read his whole book you will not understand some of the arguments with his statements which are coming from a unique perspective explained only within the contents of his book. I will do my best to try and put Whitefield in context.

If your aim is to find ways to agree with things you find an affinity for, this kind of material is not for you. The purpose here is to evaluate eschatology, soteriology, and hermeneutics in the light of Scripture. Sometimes this means becoming uncomfortable, because people do not like change and like to run with the heard. My aim and purpose is that this work will be from an wholly and unbiased perspective. I am not perfect, but I think anyone can understand what Paul is clearly saying. However, if this is not always the case there is something else going on. One good example of this is in the book *The Cross and the Parousia* by Max King in chapters having to do with Romans 7 "*O wretched man that I am! who shall deliver me from the body of this death*" applied to Paul's age-changing eschaton. Page 408 "*The whole matter of putting off the old and putting on the new by dying and rising with Christ is grounded in the two covenant, and the change from one to the other.*". If you learn new definitions and hermeneutics based on an eschatology, your soteriology will conform to it. The danger is that if you have an excellent teacher who likes to repeat himself a lot, he can make you believe anything. Especially if you feel secure from the need of thinking independently or evaluating "the accepted view" with others outside your camp. No man, no church, no movement is wholly without false apostles. To think otherwise is the subject of great pride and spiritual blindness. That was the very reason why Jesus chose Judas as one of the twelve. Paul warned in Acts 20:25 "*And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. [26](#)Wherefore I take you to record this day, that I am pure from the blood of all men. [27](#)For I have not shunned to declare unto you all the counsel of God. [28](#)Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. [29](#)For I know this, that after my departing shall grievous wolves enter in among*

you, not sparing the flock. 30Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32And” Therefore Paul commended the Bereans in Acts 17 “And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Please note that in my writings here, whatever words I use are to be understood from a reformed and Biblical definition. We believe that God is wholly sovereign and at the same time man is fully accountable, and that the two cannot be reconciled. This is why Paul writes “*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*” Rom. 9:19. If you cannot figure out how God is wholly sovereign and at the same time man is wholly accountable for his choices then you have entered the Rom. 9:19 dilemma and have understood Paul correctly. On the other hand, if you think you understand election, then you are not reading Paul but something unfamiliar to the revelation. The Gospel is represented in the four Gospels Mark 1:1 “*The beginning of the gospel of Jesus Christ, the Son of God;*”, Christ is King and we are to submit to Him, His sheep hear His voice and follow Him, John 10:27-28, this is the essence of the Gospel. When God is sovereign (in the Reformed sense) the possibilities for many different interpretations dwindle, a lukewarm life become difficult, and God becomes all in all. You become increasingly small and God becomes increasingly magnified.

### **What is not said but implied:**

Beyond the obvious conclusions intended by Whitefield, there are conclusions unbeknownst to him that need to be observed from outside his perspective, but strictly according to the Scriptural worldview. All these things we do need to be tested. And those that despise the trial against other points of view as relate to their own, these are the false prophets who cannot endure a storm. There are also default positions based on things we say. Some of them are covered here. We are now traveling into new detentions because of the new gospel and worldview that Whitefield has created for us. Fasten your seatbelt. And although these conclusions may not be intended by Whitefield, and although he may be unaware of them, I can assure you that they do in fact exist.

Furthermore, note that Whitefield has already brought us to conclusions that have strange implications never heard of before. But in doing so Whitefield proves that his implications are good while what has gone before from the beginning has been irrelevant, or the opposite of what Paul truly meant through a series of straw-man arguments, misdirected sympathy, misdirected guilt, exaggeration, misapplication, and inappropriate and reversed reasoning.

### [Excerpt from Section VII]

One King Page 8-9 *While the gospel teaches that the law of Moses is passing away, it clearly teaches that the covenant with Abraham is not passing away at all but, instead, is the foundation of the gospel. ... While the law must pass away, Abraham's promises must not pass away because they are the very basis of the gospel, ... In Genesis 12, God begins to give shape and definition to His redemptive plan. He begins by calling out Abraham and giving him very specific promises. He says to Abraham, Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. (Genesis 12:1-3) God makes three very distinct promises to Abraham here. Each of these is important to recognize because the promises are key components of God's redemptive plan and all three—the promise of land, the promise of descendants, and the promise to the nations—must be fulfilled by His chosen King. ... pg. 14 Yes, there will be billions, like Abraham's servant, who will be grafted into Abraham's house and receive blessing. However, the promise is given to Abraham will have a literal fulfillment in his descendants.*

Genesis 17:13-14 *He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. ... In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.*

Romans 2, 3 *For circumcision verily profiteth, ... yea, we establish the law.* The Law is not Passing Away. The original painting Stoning of Steven by Luigi Garzi.



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# SAMUEL WHITEFIELD'S DISPENSATIONAL ASSERTIONS A REVIEW FROM A CHRISTIAN PERSPECTIVE

## SECTION I INTRODUCTION

### Correct Soteriology:

Before we explain our problems with Whitefield's Eschatology and Soteriology it is helpful to outline what has been the Biblical view of Salvation and the Gospel so that the reader will know where we are coming from. The saving faith of the true church has only been based on faith alone in the context of God's work, a genuine faith is the gift of God that results in the New Creation, and in this manifestation of Holy Spirit there is righteousness, works, and the fruit for the Spirit. Salvation and Sanctification is demonstrated in the life of the believer by the works of the Spirit. If there is no fruit of the Spirit, but only rather works of the flesh a believer needs to conclude he has a false faith and must seek earnestly the Lord for true salvation. The works of the flesh as seen in 1.) Galatians 5:21 "...they which do such things shall not inherit the kingdom of God." and 2.) John 8:39 "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." On the other hand those who are in Christ Galatians 5:24 "...they that are Christ's have crucified the flesh with the affections and lusts." And Romans 6:4 says "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

So, there is faith and there are works, but because they both come from God and not from man this is not the kind of works that are condemned in Galatians but rather approved according to Galatians 5. When works are attributed to man these works fall under the term "circumcision" and are condemned. In the previous chapters of Galatians in 3:10 we read "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." So, in conclusion we see that one is saved by faith alone which results in a relationship with God and the indwelling of the Holy Spirit whereby for this very reason there must be repentance, holiness, and righteousness and keeping the Law. If Jesus is not Lord in the life of the believer, then there is no salvation. This is seen clearly in the work of the believers in John 8 who believed on Jesus but could not continue in His work because they were not of the children of Abraham:

[28] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I

*speak these things.[29] And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.[30] As he spake these words, many believed on him.[31] Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;[32] And ye shall know the truth, and the truth shall make you free.[33] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?[34] Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.[35] And the servant abideth not in the house for ever: but the Son abideth ever.[36] If the Son therefore shall make you free, ye shall be free indeed.[37] I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.[38] I speak that which I have seen with my Father: and ye do that which ye have seen with your father.[39] They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.[40] But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.[41] Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.[42] Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.[43] Why do ye not understand my speech? even because ye cannot hear my word.[44] Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.[45] And because I tell you the truth, ye believe me not.[46] Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?[47] He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.[48] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?[49] Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.[50] And I seek not mine own glory: there is one that seeketh and judgeth.[51] Verily, verily, I say unto you, If a man keep my saying, he shall never see death.[52] Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.[53] Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? [54] Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: [55] Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. [56] Your father Abraham rejoiced to see my day: and he saw it, and was glad. [57] Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [58] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [59] Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*

The Gospel is simple, it is not complex, and it is defined by knowing Jesus Christ alone as defined by the Gospel letters in the context of the New Testament foremost. The NT is where we learn of the concept of the

“seed” in Galatians. The Westminster Confession of faith has been carefully worked out over a long period of time to be sure that it conforms to Scripture and the Works of the Holy Spirit. If you cannot find it in the WC it is most likely that it is the work of an adversary.

## **SECTION IIa Whitefield Hermeneutics.**

These hermeneutical sections have to do with understanding the ways and means Whitefield uses to come to his conclusions. Here I am trying to stay away from coming to conclusions about anything other than having to do with his ways and means he uses to come to his conclusions.

### **Abandoning Dispensationalism**

Page 226 ONE THING

*Traditional dispensationalism is quickly fading from the theological scene in the West, and this means the support it generates for Israel is fading as well. So it is essential, in this generation, that we begin to articulate a theology of support for the Jewish people and Israel built on a solid, nondispensational foundation.*

*Dispensationalism originally tried to resolve the question of how God would keep His promises to Israel by separating God's plan for Israel from His plan for "the church." Instead, we must understand how God intends to keep His promises to Israel by joining Jew and Gentile together under Jesus.*

Whitefield's aim is to replace traditional dispensationalism with an inclusive view in our present dispensation. Therefore, there is tension, and the best way to resolve this tension is by defining Whitefield's gospel as in a separate dispensation which has two very new and different gospels that will come from their creation. In other words, Whitefield's Gospel is similar to traditional dispensationalism, and I believe that his efforts to combine the plan for Israel and the church have failed on a Biblical terms which I demonstrate in this book in another section.

### **What is the foundation for this dispensation?**

Traditional dispensation would not allow for the teachings of Whitefield because he combines the teachings of the dispensation of Grace with the dispensation of Millennial Kingdom and puts us between the two in transition. The primary Scripture used to define the next dispensation in traditional dispensationalism is Revelation 20:

Revelation 20:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> 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. <sup>4</sup> 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 worshipped 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. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup> 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. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,<sup>8</sup> **And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.** <sup>9</sup> **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.** <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Now note here that John says “and I saw the souls of them that were beheaded ... and they lived and reigned with Christ a thousand years.” If we want to be literal about the thousand years, we also need to be literal about who reigns a thousand years and be consistent. If we want to be figurative about those who are beheaded are resurrected (as we should) then it is not a literal 1000 years. Why do we need to add or take away from the Scriptures when Jesus Himself says not to do this, or why do we need to be literal and figurative in the same sentence to then make a Bible doctrine coming out of that kind of a hermeneutic which it turn changes our soteriology?

The Millennium is explained within the vision, for things which much shortly come to pass (Rev. 1:1) and before the end of the age here idealistically. We can see fulfillment in AD 70 in the city where our Lord was crucified, Rev. 11:8. Where Jesus said in Luke 13:33 *“Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.”* After understanding fulfillment in an idealistic sense, from there we follow it again literally because now we are in the new heavens and earth of chapter 21-22, which is another recapitulation. And we are now in a new heavens and earth which are still defined in already-but-not-yet terms. Therefore, why do we now need a literal millennium to get to where we are already here today? Nevertheless, the symbolism here refers first to an idealistic fulfillment. And in case it might be supposed that this limitation does not extend to the whole prophecy, but may refer only to the introductory, or some other, portion, the same statement recurs, in the same words, at the conclusion of the book. (See Chap. xxii. 6.) Those who want to build a Millennium would do well to adhere to the subject of the book to which it is ascribed, that being the revelation to seven literal churches of Revelation chapters

1-3, where in the end the Church inherits the promises of Israel as foretold to each church.

We are in the millennium to the same degree that we are in the New Heavens and Earth. The millennium is in fact only another recapitulation of chapters 4-19. This should be no surprise, but there are many problems if we wish to make the millennium pick up where Revelation 19 left off on a traditional timeline. The typical pattern for the book of Revelation is for there to be spiritual progress through recapitulations, from beginning to end. The book of Revelation is one recapitulation after the next.

All the nations were “deceived” and destroyed once already back in Revelation 19:15, 21. See the following verses:

*Revelation 18:23-24, “...for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth ...19:21 And the remnant (of the “nations”) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”*

*See also 6:2, 15, 16 “And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. ... And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; <sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”*

*See also 13:11, 14:1,6-8 “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon ... And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ...14:6-8 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

Those who wish to make a Millennium literal have to do so outside the spiritual progress of the book of Revelation which is not written for traditional timeline thinking. The above verses demonstrate that the Millennium is not what we need before the New Jerusalem nor something new that is coming after chapters 4-19, that it is not in the past nor in the future but in the present with an understanding that it is finished in the already but not yet.

To say the least, it is against sound reasoning to build all of Christianity on the Millennium, and then try to make a foundation for it by the use of O.T. shadows. We are presently in the New Jerusalem to the same degree that we have died to sin and live to God. Anything more will take a resurrection and a life separated from this world, the flesh, and the devil entirely and for eternity.

**Whitefield's Millennium: Paul throwing out Paul. Using the OT to explain the NT:**

In Whitefield's understanding Israel is in the Land, yet all Israel has not yet converted to Christianity, and we are not yet in a millennium. Paul's Gospel has not worked in that regard, and therefore what is necessary is that we start over again from the beginning with a new Gospel that has to do with rightly including the Circumcision, in relation to the Gentiles. To do this Whitefield needs to throw out our present concept of the Gospel that did not recognize the unique and separate rolls of the Jews and Gentiles in the "one new man" of Paul, our present understanding of Israel, our present understanding of election, our present understanding of the circumcision. This must be replaced with a new gospel that foremost has to do with the preparation for the Millennial Kingdome through those of the NT circumcision in Abraham, Genesis 17. Whitefield uses Paul to help him bring these new truths to bear, but to do so he needs to take him out of context. So now we have Paul throwing out Paul. You cannot use the N.T. to explain the O.T. where in the end the OT throws out the NT and the Gospel. Whitefield has added and removed things from the Gospel, this is a completely new work in the earth.

#### Page 171-172 ONE KING

*We do not systematically teach the foundations of the Old Testament; we tend to teach with an assumption that the Old Testament is like an old, worn-out garment that is no longer essential. This leads to the third reason the church overlooks Israel's promises: most of the church assumes the New Testament essentially negates the Old Testament. The average Christian thinks the New Testament completely replaces the Old Testament, with the Old Testament being primarily a history lesson. Most do not recognize the essence of our faith is found in the Old Testament. There are some things in the Old Testament that are fulfilled but others that are not. The Old Testament contains both things that are eternal and things that were for a specific season of time. Because we have not taught the permanence of what is revealed in the Old Testament, we have assumed the New Testament essentially negates or fulfills the Old Testament when, in reality, the New Testament creates the context for the fulfillment of the Old Testament. The New Testament does not discard the Old Testament promises; it makes their fulfillment possible.*

#### Page 4 ONE KING

*Not only is the Old Testament the foundation of our gospel, it ultimately declares specific promises that have not yet been fulfilled— promises that are driving where redemptive history is going.*

Whitefield says: "...we tend to teach with an assumption that the Old Testament is like an old, worn-out garment that is no longer essential." The Old Testament must be interpreted in the light of Jesus Christ where the shadows pass away, are no longer essential and

the fulfillment of these things comes to light only in Christ--- this has been done for us in the person of Jesus Himself as explained by His Apostles in the Scriptures of the New Testament. In context Whitefield is inferring that the essentials and foundation of the NT Testament as Christendom has understood them, are like an, worn-out garment that is no longer essential in our present dispensation.

Jesus said in Mark 2 *“No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.”*

What Jesus is saying is that the O.T. types and shadows cannot contain the N.T. fulfillments that we have in Christ. To make this new gospel workable Whitefield needs to change NT wine back into OT water.

Whitefield says: *“the essence of our faith is found in the Old Testament.”* And *“...the Old Testament the foundation of our gospel, ...”* No, the essence and foundation of our faith is not found in the O,T, it is found in Christ and the Cross where He said *“It is finished”* as only revealed in the N.T. Hebrews 1:1,19,20 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ... Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,<sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;”*

Whitefield says: *“There are some things in the Old Testament that are fulfilled but others that are not. ... The New Testament does not discard the Old Testament promises; it makes their fulfillment possible.”* This is true that there are some things not fulfilled, but these are as pertains to the already but not yet spoken of throughout the Bible, pertaining to such Scriptures as 1 John 3:2 *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*, the things that have to do with the mystical union between the Bride and the Bridegroom in Song of Solomon, Eph. 5:32. But as pertains to things fulfilled, of what Paul refers to in Galatians that refer to shadows, which refer to Ishmael that refer to the bondwoman, which things Paul says refer to Jerusalem which refer in part to Abraham’s *“children”*-----these things refer to the OT dispensation which ended with the destruction of the temple in Jerusalem and Hebrews chapters 6, 9, 10. Gal. 4:25 *“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”* These things will not be fulfilled.

The point Paul is making when he says *“All Israel shall be saved”*, this is referring to all the elect, all the remnant of Israel. Only a remnant will be saved, *“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:”*. Election does not have to do with a dispensation of universalism. This is what

the elect is concerned with in Romans 11:28 *“As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.”* God has election for Jews but He also has election for Gentiles. God does not have an election for the purpose of creating a new Gospel that has its end in the Universalism of a particular race. This goes against the natural interpretation of the *“one new man”* teaching in Ephesians 2:15 as Christianity has understood it over the last 2000 years.

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*The new covenant will do what the Mosaic covenant never could—secure God’s promises to Israel. For if that first covenant had been faultless, there would have been no occasion to look for a second.*

Whitefield says *“The new covenant will do what the Mosaic covenant never could...”* Jesus, the seed in Genesis 21, is not come to fulfill O.T. Shadows literally, He is not come to bring us to worship as a literal temple, with literal sacrifices because they are already fulfilled in Christ in heavenly places in our present already but not yet dispensation.

Page 8 ONE KING

*There is a tendency to consider the Old Testament something that is only part of history, something that has been completely superseded by the New Testament. However, that is not true.*

*While the New Testament does say the law given to Moses is passing away, it does not say the entire Old Testament is passing away ...*

Answering pg. 8: Whitefield misunderstands the O.T., the O.T. Law is never passing away, rather *“... the ministry of condemnation ... is passing away”*, 2 Cor. 3:9.

Answering pg. 16: The blessings and curses are still in place, see Galatians 5 as well as Rev. 1-3.

Page 4 ONE KING

*...between the Old and New Testaments, we can be faithful and loyal to the gospel and the great transition the New Testament brings, while also being faithful to Paul’s exhortation that the gospel mission in the nations would ultimately end in the salvation of the Jewish people. When we view the Old Testament and New Testament together, we can both recognize and celebrate the unique election of the Jewish people and the offer to the Gentiles to be full members of the people of God, because Jesus is both the King of Israel and the King of the Nations. To understand how Israel and the nations are joined in God’s plan, we have first to reexamine Old Testament foundations and recognize how deeply Paul’s gospel is rooted in the Old Testament. The Old Testament is not simply part of our history. It contains the theological foundations of the New Testament gospel.*

Whitefield says “*between the Old and New Testaments, we can be faithful ... we view the Old Testament and New Testament together,*” No, we do not view the O.T. and the N.T. together in the way Whitefield does. The N.T. can stand alone because it already has transitioned Water to Wine, there is no more OT. More on this subject in Section VIII, this section is to only to outline Whitefield’s hermeneutics, not to deal with their validity.

Whitefield says “*unique election of the Jewish people*” The election of the Jewish people is unique, but never has to do with universal election, that fulfillment has to do with OT like saints ministering to NT like saints.

Whitefield says “*...we have first to reexamine Old Testament foundations and recognize how deeply Paul’s gospel is rooted in the Old Testament. The Old Testament is not simply part of our history. It contains the theological foundations of the New Testament gospel.*” The foundation is in Christ and His seed Himself to save His body the Church, not the circumcision of Abraham. Whitefield has the atonement of Christ pertain foremost to saving Israel’s circumcision (*To be covered more extensively later in section V below*). But the Scriptures only tell of Christ coming to save those elect chosen out of Israel. And that election is not on the basis of how they react with either their acceptance or jealousy as Whitefield supposes, when Israel rejected Christ’s election and lost their election salvation (*To be covered more extensively later in Section III*).

Whitefield writes on Page 43 of ONE KING: “*Abraham’s promises can be expanded to mean more than Abraham understood but cannot be redefined to be substantially different than what Abraham understood.*” Whitefield is trying to say that we are stuck with Abraham’s dispensation of natural promise types that foreshadowed Christ. He has brought the church back to the shadows, and now by default (*a selection made usually automatically or without active consideration due to lack of a viable alternative*) we will need to agree with other O.T. shadows that are related, such as the true meaning of circumcision etc. An example of this kind of a chain thinking is found in Galatians 5:3 “*For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*” And as we have seen, dispensationalists agree that back in the Land, Israel will be making sacrifices. These practices are the very result of this kind of hermeneutic, the results for which God had brought His wrath to destroy the land of Israel in AD 70 because they could not let go of the OT types.

## **SECTION IIb The Core of Whitefield's Hermeneutics is found in Genesis 21, Land, Seeds, Nations.**

Whitefield's foundation for his new Gospel hermeneutics are by the three promises made to Abraham defined in his book in context as physical land, physical decedents of Abraham (seeds) and Gentile servants by default:

### Page 12 ONE KING, THE WARNING OF CONTRIVERSY:

*Right there, in Genesis 12, we find the three core promises that drive God's redemptive plan: 1) Abraham will have descendants who will become a righteous nation, 2) those descendants will permanently inherit a land, and 3) the nations will receive blessing and salvation through the process. These three promises become the foundation of God's mission in the world and are reiterated throughout the biblical narrative. In Galatians, Paul tells us plainly that Abraham received the essence of the gospel in Genesis 12. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."*

### Page 39 IT MUST BE FINISHED: MAKING SENSE OF THE RETURN OF JESUS:

**The Foundation of the Gospel** *Genesis 12 establishes the three core promises that drive God's redemptive plan: (1) Abraham will have descendants who will become a righteous nation, (2) those descendants will permanently inherit a land as a righteous people, and (3) the nations will come into great blessing and salvation through the process. These three promises become the foundation of God's mission in the world and are reiterated throughout the biblical narrative.*

### Page 13 ONE KING

Paul tells the Galatians Abraham received the essence of the gospel in Genesis 12: *And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." (3: 8) The core elements of the gospel are present in Genesis 12.*

## **SECTION IIc The Core of Whitefield’s Hermeneutics are found in two Gospels that do not agree with each other or the Bible.**

Page 61,62 ONE THING

*Because of this, we can say Gentiles now freely receive a promise originally made to Israel. However, does the fact that Gentiles now have access to a promise like the Holy Spirit mean Gentiles, therefore, automatically inherit all of Israel’s promises? The **Gentiles are now able to join God’s people and fulfill their covenant destiny as Gentiles through the work of Jesus.** However, achieving their destiny as Gentiles does not also mean fulfilling Israel’s destiny as a people. **By looking closely at the New Testament, we find we are required to hold two truths in tension:***

1. *The people of God have been enlarged, and we can say redefined, around the Person of Jesus. In this redefinition, Gentiles are given full and equal standing in the people of God purely on the basis of their relationship with Jesus. The implications of this transition are tremendous for the early church, and this explains why it is such a focus in the New Testament.*

2. *The unanticipated inclusion of the Gentiles in the people of God is a new and radical development, but it does not serve to redefine, or remove, the distinction of Israel as a people. The fact that Israel remains distinct means Israel’s unique calling and unique promises remain intact in the New Testament. In fact, Paul warns us against the assumption that the inclusion of Gentiles means the end of Israel’s unique calling (Romans 11:18, 20, 24, 29). The calling of God on Israel is irrevocable, and the New Testament affirms that Israel’s calling was not reassigned to the Gentiles.*

*To summarize, we can say the New Testament does declare that God has shockingly reorganized His people around Jesus and given Gentiles full access. However, the New Testament does not abrogate Israel’s unique calling and election in order to give Gentiles equal standing in the people of God, and neither should we. We have to remember that in the first century Israel’s calling and election were assumed and understood by the apostles and reinforced by Jesus (Matthew 23:37–39; Acts 1:3–6).*

Whitefield throws out Paul’s “dividing wall” and “one new man” analogy but brings them back again in new perspectives.

Page 76 ONE KING

*The fact that being joined to Jesus means participation in the commonwealth of Israel implies the inverse is true also—to be separated from Jesus is to be alienated from the commonwealth of Israel. There are*

*two critical points here. First, Paul continues to see Israel as God's redemptive vehicle in the earth. Israel's calling has not been replaced or negated. God is still working to bring the nations into salvation through the commonwealth of Israel. Second, Paul sees Jesus as the gatekeeper for inclusion within true Israel. To be separated from Jesus is to be cut off from Israel. To be joined to Jesus is to be part of Israel. Because Jesus is the Messiah of Israel, He is the King of Israel. Therefore, those who are in right standing with the King have the full benefits of citizenship in Israel. Those who reject the King do not have the benefits of being part of His kingdom even if, by virtue of birth, they should be citizens of that kingdom.*

## **SECTION II d Whitefield's Hermeneutics are found in the "Seed".**

Whitefield throws out Paul's seed analogy, redefines it, and makes it apply back to Abraham's circumcision by the one seed Christ, rather than moving forward into the NT and all who have faith as did Abraham. As he does this it makes for a separate Gospel plan for the Jews which in turn changes the Gospel plan for the Gentiles, which we will look at later.

### Page 68 ONE THING

*When Paul makes his point, he emphasizes God's promise to Abraham was made to a specific individual. He plays on the word seed to emphasize that ultimately only one Man was capable of stewarding and fulfilling the promises made to Abraham. What we cannot miss though is, while Paul makes a play on the word seed to emphasize the singular nature of it, he does not do the same thing with Abraham's promises. He does not singularize those promises, but He continues to refer to them as multiple promises. If multiple promises remain, it means three distinct fulfillments remain: a great nation made up of Abraham's physical descendants, a land for those descendants, and great blessing to the nations. Paul does not redefine Abraham's promises; he simply clarifies how they are to be fulfilled.*

## **SECTION IIe Right Hermeneutics**

Correctly interpreting the OT as it relates to the NT.

All these things are fulfilled in Christ and Him alone, and not fulfilled again to the circumcision with Him in the millennium:

Jesus made a differentiation between that age of Jews and the sons of this age through the person of John the Baptist. “*Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*” See also the following verses below which show that Christ is the fulfillment of OT types:

1 Peter 1:10ff says “10*Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 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. 12**Unto whom it was revealed, that not unto themselves, but unto us they did minister the things,** *which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*13*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;“*

Ephesians 3:1-5 “*For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, [2] If ye have heard of the dispensation of the grace of God which is given me to youward: [3] How that by revelation he made known unto me the mystery; (as I wrote afore in few words, [4] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] **Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;“** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. Colossians 2:16, 17 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. ... Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to [Land Promises and a Seeds Promise]**

1 Timothy 1:3 “*As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith...*”

## **SECTION III Election**

### **Changing the word Elect to Race resulting in a necessary reconfiguration of how we understand the Gospel.**

Christians have a view on the Jews today that is similar to Whitefield only as far as that all hold an equal place before God according to election now. Previously salvation was only of the Jews and Israel is what the Gentiles were indeed grafted into. But now there is a NT and the elect of Israel, and there is elect of the Gentiles. Today this never has to do with all Israel or all Gentiles.

I would define Whitefield as a Hyper-Zionist, Hyper-Millennialist who believes that Gentile salvation can be defined as the result of the absence of Israel. Christians believe that the Lamb of God is concerned with his race to the extent that Whitefield does, that He is now using the Gentile goats (Pg. 164 ONE KING) as a tool to bring his people to jealously, to win Jews back into their rightful sheepfold.

### **Whitefield's Hyper-Zionist, Hyper-Millennialist Dispensational quotes demonstrated below:**

1. Importance of Race: "The key to understanding this biblical tension is realizing that the first coming of Jesus did not fulfill most of the Bible's promises." Pg. 3 ONE KING
2. Ethnic Race: "His kindness and mercy to the nations do not nullify His ethnic identity." Pg. 164 ONE KING
3. Ethnic Race: "Yes, there will be billions, like Abraham's servant, who will be grafted into Abraham's house and receive blessing. However, the promise given to Abraham will have a literal fulfillment in his descendants." Pg. 14 ONE KING
4. Redeeming Race: "...God sets a plan into motion in Genesis 12, choosing one man who will become the father of one particular nation. He will use this man Abraham in a pivotal way in His plan to redeem all the nations." Pg. 8 ONE KING
5. Blessed Race: "He tells Abraham that He "will bless those who bless" Abraham and curse those who dishonor him (Genesis 12:3)." Pg. 11 ONE KING
6. Saved Race: "Because this verse ends with, "and in you all the families of the earth shall be blessed," it indicates that the salvation of the nations will ultimately be connected to how they relate to Abraham ..." Pg. ONE KING
7. Kingly Race: "We are saved by faith because Abraham secured his promise by faith." Pg. 13 ONE KING

8. Kingly Race: “She was told, “The older will serve the younger.” Note carefully how Paul introduces God’s election of Jacob.” Pg. 12 ONE KING
9. Kingly Race: “However, whether or not Esau participates in that salvation will be determined by how he responds to Jacob. ... Jacob would have the challenge of leading God’s redemptive purpose. Esau would have the challenge of serving Jacob.” Pg. 115 ONE KING
10. Sheparded Race: “Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.” (vv. 31–32) ... Jesus judges the nations based on how they practically serve “my brothers” (v. 40). He speaks of welcoming the stranger, providing food and drink, and visiting those in prison. Jesus equates these acts of service done towards the “least of these my brothers” as service done for Him.” Pg. 165 ONE KING
11. Chosen Race: “Furthermore, it follows that our salvation is connected to God’s covenant with Abraham. Paul interprets Genesis 15 as the basis of God’s ongoing covenant with people.” Pg. 13 ONE KING
12. Chosen Race: “God hated the nation for that jealousy.” Pg. 117 ONE KING
13. Secured Race: “Because Israel is the elect nation and the Gentiles are grafted into Israel.” Pg. 123 ONE KING
14. Chosen Race: “Gentile believers actually owe their access to the gospel to the fall of Israel.” Pg. 124 ONE KING
15. Chosen Race: “Paul shows that election and salvation are related, but in his example, the elect people’s fall from their salvation is resulting in salvation for those who were not elect.” Pg. 131 ONE KING

Amillennialists consider themselves Jewish in a sense Whitefield denies. Nevertheless, Christians should pray for ethnic Jews that they would come to salvation, and I think this is something Paul clearly emphasizes. Christians can appreciate and agree with Whitefield’s standing on the necessity of making Jesus LORD of all, this is very helpful. However, they see Jesus Christ as a King equally of all nations, not foremost an ethnic King of Israel as Whitefield proposes, pg. 164 ONE KING.

### **Where does Whitefield’s Election take us?**

The term Elect rightly applies to a revelation of election as to who will inherit the Land promises defined in Hebrews 11.

Page 119 ONE KING  
*“The challenge of Election”*

Page 113 ONE KING

*“So, regardless of whether God chooses Jacob or Esau, either one will fail in his calling.”*

Page 110 ONE KING

*It’s important for us to see election as something much more than simply God choosing individuals for heaven or hell. God’s election creates a crisis, and the way individuals respond to that crisis, both those who are elect and those who are not elect, can determine whether they are included or cut off from the people of God.*

Page 76 ONE KING “Israel and Jesus are inseparably tied together.”

Page 112 ONE THING

God’s election of individuals for His redemptive purposes can cause the people of God to fall away. ... Pg. 115 Therefore, Jacob’s election is not Esau’s condemnation; rather, it is meant to be Esau’s salvation. However, whether or not Esau participates in that salvation will be determined by how he responds to Jacob. ... Page 123 Israel is both elect and cut off. ...When God elects a people group, He makes a commitment to bring that people group into its divine calling, but individuals within that group who resist Him can be cut off from their election.

#### Rightly Defining Election:

Election is not a challenge. In Whitefield’s definition of the word “*elect*”, this has to do with a mechanism God uses inserting a situation for man, where he wrongly understands humility and God’s mechanism of salvation. Yet, at the same time God is making a preference of a particular person or a particular nation contrary to what Whitefield asserts, because in the end God is choosing a race. In the Bible, Election is simply **God’s choice of the individual foremost** as demonstrated by Romans 9, and God elected Israel to minister the OT until that system for salvation was done away with.

Concerning election, if your reaction is “*why then does He still find fault, for who resists His will*” then, according to Paul in Romans 9:19, you have understood him correctly. Romans 8:30 says “*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*” Jesus is a perfect Saviour and He saves perfectly, salvation does not depend on man saving himself. If you are called, if you are elect, you must be justified and glorified with the gifts of eternal life with Jesus in Heaven.

#### Wrongly Defining Election:

The gospel manifested through election in the Whitefield definition has to do with creating a situation only for those not elected so that they can be saved based on accepting or rejecting another as King. Therefore, in turn even the elect person or nation must needs be subject to another elect person to determine their salvation as well. Therefore, what we are really talking about here is that God tests people with spiritual challenges and those who pass the test are saved. It is always those who are not elect who can be saved through those who are elect. This means that salvation depends on man's ability to make spiritual choices having to do with Christ or Isaac or Able or Israel as King. This is a form of Lordship salvation, and naturally if one does not accept the situation then they deny the Lord. In the end through election God elects the whole nation by the physical sign of Zachariah 12.

Whitefield's Election and how it effects the Gospel wrongly:

1. The Gospel has to do with faith and God's choice, not on man's choices. As a result man picks up his cross and follows Jesus, not picks his king and submits to him.
2. Whitefield's Gospel here has only to do with focusing on election not faith.
3. Whitefield's election does not have to do with accepting or rejecting the Gospel concerning the Lamb, but about it has to do with accepting or rejecting a Message about a new King in your worldview, not according to your expectations.
4. God rejected Israel for seeking an earthly King because the kingdom of God has to do with communion through the Spirit of God, not strictly having to do with a King Servant relationship. John 15:15.
5. Election and salvation is lost or gained or lost again depending on obedience. *"The glorious promise of the gospel is that people groups who reject God's election can ultimately be restored to covenant destiny."* Pg.103.
6. Election means by Whitefield's misuse of the word, that therefore all Israel must be saved, both in the Millennium as well as through all time, all Jews. Although I know Whitefield does not teach this, I think this are the necessary conclusion based on his misuse of the term election. The word "elect" in Romans always has to do with those who will be saved out from among Israel or the Nations.
7. Dispensations are involved as God changes who are the elect and who the un-elect need to submit to.
8. By Whitefield's definition of election, the wicked can rule over the righteous in their dispensations.

## SECTION IV Testing the validity of Whitefield's promises, Land.

Page 25-28 ONE KING:

*ABRAHAM'S PROMISES: UNFULFILLED IN THE OLD TESTAMENT* As we work through the next few chapters, we will see in detail why neither the Old Testament nor the New Testament consider Abraham's promises to be fulfilled. However, at this point, it is important for us to address a few passages that can be a source of confusion. There are some Old Testament passages that, at first glance, seem to indicate Abraham's promises were in some measure fulfilled: (Joshua 21:43-45) (23:15) There are a few other similar verses in the Old Testament such as Psalm 105 and Jeremiah 11:5. **Some believers assume Abraham's promises were fulfilled because Israel did possess a portion of the land for several centuries and achieved a measure of renown under David's and Solomon's reigns. In light of this, it is important to discern whether this was enough to fulfill Abraham's promises.** In order to interpret these passages properly, we have to view them in the full context of Scripture, and in that context there are a number of reasons why these verses do not indicate Abraham's promises have been fulfilled. Hebrews 11:39 plainly states the patriarchs did not receive the fulfillment of their promises because God has a greater plan of fulfillment involving both the Old Testament saints and New Testament believers: And all these, though commended through their faith, did not receive what was promised. ... **While the Bible is clear ancient Israel did not experience the full fulfillment of the promises,** it is the promises that are the basis for God's interaction with Israel throughout her history. In a sense, He was fulfilling His promises in bringing them into the land.

Whitefield's Land promise are foundational. If Whitefield's Land promise fail his whole paradigm collapses.

Whitefield demonstrates that the Church wrongly lost sight of God's preference, the Jews, the Land, and the Gospel plan, because of the **destruction of the temple in AD. 70 and antisemitism.** And it has been the fault of the church that things are not the way they should be with the Gospel and Israel, pg. 157. According to Whitefield's hermeneutic we must understand there must be a premiere importance in restoring Holy Land. It is by that Land now secured in 1948 that the Church will no longer remain in blindness to God's true Gospel plan. Depending on what we do things go one way or the other, toward or against his new dispensation. The church will be no longer ignorant of the circumcision, the mechanism of election, and the Gospel as it has been now for close to 2000 years.

**Whitefield Defines the Land and Nation Promises of Genesis:**

Genesis 12:1-7 and the Land Promise:

*[1] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: [2] And **I will make of thee a great nation,** and I will bless thee, and *make thy name great;* and **thou shalt be a blessing:** [3] 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. [4] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. [5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. [6] And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. [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.*

Joshua 21:43-45 and the Land Promise fulfilled:

*And the LORD gave unto Israel all the land which he sware 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 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. **There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.***

Joshua 23:15 and the Land Promise fulfilled:

*Therefore it shall come to pass, **that as all good things are come upon you, which the LORD your God promised you;** so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.*

Jeremiah 11:5 and the Land Promise fulfilled:

[1] The word that came to Jeremiah from the LORD, saying,  
[2] Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;  
[3] And say thou unto them, Thus saith the LORD God of Israel;  
Cursed be the man that obeyeth not the words of this covenant, [4] Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will

be your God: [5] That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, **as it is this day.**

...

## Searching for the Land Promises, Part I

We will now examine all the specific Scripture verses in the New Testament defining Holy Land:

**Revelation 21:16-17** *“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.”* The width of the Holy City stretches the length from Jerusalem to Rome as the crow flies 1,430 miles. Mt Everest is 29,000 feet tall. The New Jerusalem has a height equal to 2,549 Mt Everest mountains stacked one on top of the other. The New Jerusalem is 1/5<sup>th</sup> the diameter of the earth. The New Jerusalem is too large to fit in Jerusalem, then alone on planet earth. Therefore, any reference to land must be understood to be dismissed here by the Apostle and understood now to be symbolic just as we have seen before with the millennium ruled by beheaded saints, *“I saw the souls of them that were beheaded”*.

**Galatians 4:25-26** *“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.”* Here this Land above is said to be equally mother of us all, Jews and Gentiles and all reference to any physical location has been dismissed and not a part of the Gospel as defined by the Apostle. The book of Galatians is here to define the Gospel once and for all. Paul writes in Galatians 1:11 *“But I certify you, brethren, that the gospel ...”*. So if we want to know what the true Gospel is and what is *“another gospel”*, Paul purpose is to answer that question here. In context of Galatians 1:6-11 Paul writes concerning the seriousness of the matter:

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:[7] Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.[8] But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.[9] As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.[10] For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.[11] But I certify you, brethren, that the gospel which was preached of me ...*

We need to conclude that Paul is talking about a heavenly Land when he is talking about the Gospel and what Paul would define as the elect. There is no Land

in the Gospel that has to do with Sara and Isaac to whom the promise now continues because the OT covenant and circumcision has been cut off, Gal. 5:12. Whitefield tries to make an excuse for Gal. 5:12 to say it only refers to those Jews who had contact here with Gentiles in this way, but that is not the point Paul is trying to make at all in the context of Paul. Further on in Galatians 3:6-8 we read concerning Abraham, and find there as well, no mention of Holy Land anywhere, not even a hint of it. All we see again of Land is that which relates to Heaven and the New Jerusalem, and by means of arriving there, it is by faith not by foot.

However, we do see some Land in 4:25 *“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”*. Here is the literal physical land that Whitefield is talking about in a wrong sense, which has now been stripped before our eyes of any allowable interpretation having to do with anything Holy and Sacred. The physical Land being defined here now in these Divine Gospel interpretations by Paul pertains only to those things that are unclean. Galatians 4:29 says *“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. [31] So then, brethren, we are not children of the bondwoman, but of the free.”*

The physical land here now has to do with what the Bible defines as “the flesh”. Additionally, in the Whitefield definition of things, the word “flesh” is now equal to what defines those who are elect. This is because as things progress here the old use of words need to change to match up to line up with his new dispensation.

## Searching for the Land Promises, Part II

Therefore, the term used by the Circumcision for the literal city of Jerusalem by Gospel definition can only refer to those of the city of those that oppose Christ, as we have seen. Has Paul made a mistake in bringing this to our attention? Was Paul mistaken? Paul makes himself impossible to be misunderstood by those who are trying to understand the points Paul is trying to make---those that have their own agenda (such as the necessity of a new dispensation and millennium for the circumcision to come) when reading the Scriptures must come to a different interpretation.

Hebrews 12:22 *“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels...”* The natural land here again is cast out with that bond woman as unclean. Israel wants land and a king, God says Israel can keep the Land after which He infers He will reign fire and brimstone on it like Sodom and Gomorrah in Revelation 11:8 *“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”* They say *“we have no King but Caesar”* so God hands them over to Rome. Revelation 17:18 *“And the woman which thou sawest is that great city, [where] our Lord was crucified Rev. 11:8] ...“* Rev. 18:24 *“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”* [same person as in Matt.

23] Matthew 23:35 *“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.”* Rev. 17:7 *“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.”*

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*“It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”* (Acts 1:6–8) The disciples ask Jesus a single summary question after forty days of teaching: *“Will You at this time restore the kingdom to Israel?”*

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*“Nowhere are God’s promises to Israel spiritualized.”*

The Land promises and kingdom were restored to Israel as promised to the elect church in the book of Revelation in those things written that they **must shortly come to pass** [1<sup>st</sup> verse of Revelation *“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass”*]. These were fulfilled in the already but not yet, yet we still await the eternal state when they will be fully complete at the second coming. As the future unfolds, these things repeat themselves as the Gospel goes forth into all the world.].

### **Inheriting the new heavens and earth:**

The promises pertain to all the elect of the church not of the circumcision. The church is made up of Jews and Gentiles both converted to Christ. The only notable difference between the two in the church comes when the Gospel is presented. 1 Corinthians 1:9 *“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; [21] To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.”*

The book of Revelation as well as the epistles of the New Testament were sent to the Seven Churches of Revelation. This is understood by way of the saying, *“He that hath an ear to hear let him hear what the spirit sayeth to the churches.”* So, it is not any one church that is being addressed, but all the churches. This saying is found addressed to each of the seven churches.

Now here the promises of Israel are now handed over to the Church alone, and the gates of hell shall not prevail against her. Matthew 16:18 *“That thou art Peter, and upon this rock I will build my church; and the **gates of hell** shall not prevail against it.”* The Land promises are given to the church:

### **"To him that overcometh . . . "**

Ephesus, 2:7 . . . *to eat of Tree of life in the midst of the paradise of God.* (Rev. 22:7)

Smyrna, 2:10 *Be faithful unto death and I will give thee a Crown of life* (Isa. 62:1-3; Rev. 2:1)

Smyrna, 2:11 . . . *shall not be hurt of the second death* (Rev. 20:6,14, 21:7, 8)

Pergamos, 2:17 . . . *to eat of the hidden manna* (John 6:58) coming down from heaven (Rev. 21:10)

Pergamos, 2:17 *A white stone and in the stone a new name* (Isa. 62) As one who becomes married.

Thyatira, 2:25 . . . *the Morning Star* (Rev. 22:16, The Morning Star is Christ)

Thyatira, 2:25 . . . *power over the nations* (Rev. 21:24 ... the kings ... shall bring their glory into it.)

Sardis, 3:5 . . . *be clothed in white raiment.* (Rev. 19:14)

Sardis, 3:5 . . . *not blot his name out of the book of life* (Rev. 17:8, 21:27, names of those in the City)

Sardis . . . *confess his name before my Father and before his angels.* (Building the city Matt. 10:34)

Philadelphia, 3:12 . . . *make a pillar in the temple of my God and he shall go no more out and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God and I will write upon Him my new name.* To become part of the new Jerusalem is to never go out. However, its gates are open for the nations [those called to election of Jews and Gentiles] to come in.

Laodicea, Rev. 3:21 . . . *grant to sit with me in my throne as I over came and set down with my Father in His throne.*

### **Is the millennium defining the destiny of the circumcision in the Land?**

Revelation 20:

*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> 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. <sup>4</sup> 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 worshipped 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. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup> 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. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and*

**Magog, to gather them together to battle: the number of whom is as the sand of the sea.** <sup>9</sup> **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.** <sup>10</sup> *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.* <sup>11</sup> *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.* <sup>12</sup> *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.* <sup>13</sup> *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.* <sup>14</sup> *And death and hell were cast into the lake of fire. This is the second death.* <sup>15</sup> *And whosoever was not found written in the book of life was cast into the lake of fire.*

We could add endless information here, but to be brief the reader should make it his business to read Gentry's book on the dating of Revelation, **BEFORE JERUSALEM FELL: DATING THE BOOK OF REVELATION**. This will conclusively establish that Revelation should be dated prior to AD 70 which is helpful here in unraveling Westfield's 90 AD dating of Revelation and out of joint interpretation, page. See Pg. 152 ONE KING for 90 AD. Because the book of Revelation was written prior to AD 70, and the subject matter concerns "Things which must shortly come to pass" Rev. 1:1. This is clearly understood when we understand that the destiny of the seven churches mentioned in chapters 1-3 are approaching immediate judgment at the coming of the Lord. That they are dealing with the things present prior to AD 70. Nevertheless, we still await the second coming because we remain in the already-but-not-yet, you can see Orthodox Idealism of Perfect Revelation on Lulu.com for more information on that.

### **Hebrews 6 and 11:29 Answers the fulfillment of the Land Promises:**

Page 26 ONE KING

"Some believers assume Abraham's promises were fulfilled..."

I find it difficult to believe anyone assumes "Abraham's promises were fulfilled" in physical land promises. The real point of Joshua 21:43, 23:15 quoted previously, is that Abraham did not receive the spiritual promise that he searched for. If Abraham was raised from the dead, as Whitefield suggests (page 10), he would only be disappointed with more of the same. The land that Paul is referring to in Hebrews 11:29ff concerns dwelling in the presence of God in a resurrected Land separated forever from the world the flesh and the devil. Hebrews 11:29ff reads as follows:

Hebrews 11:13-16 & 39ff

**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.* **14** *For they that say such things declare plainly that they seek a country.* **15** *And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.* **16** *But now they desire a better country, **that is, an heavenly:** wherefore God is not ashamed to be called their God: for he hath prepared for them a city. ... And these all, having obtained a good report through faith, **received not the promise:** [40] *God having provided **some better thing for us,** that they without us should not **be made perfect.*** [1] *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,* [2] *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* [3] *For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.* [4] **Ye have not yet resisted unto blood, striving against sin.***

What we find here is that Paul is demonstrating that the Promises were not fulfilled in Abraham's search for physical Land and that now in the church we have fully entered into the *already-but-not-yet*, which will only be fulfilled when we arrive together in the resurrection in the presence of Jesus Christ, in that Land. God did fulfill all the promises to Abraham in land, as we have seen above, as well as in salvation and in every which way as seen in Hebrews 6.

*"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ... That ye be not slothful, but followers of them who through faith and patience inherit the promises. **13** For when God made promise to Abraham, because he could swear by no greater, he swore by himself, **14** Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. **15** And so, after he had patiently endured, he obtained the promise. ... Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."*

What Whitefield purposes is that Abraham needs to leave Christ and all his fulfilled promises and go back to the physical Land where Paul proves there never was anything there to begin with throughout the book of Hebrews. When you trade inheritance for a lentil soup like Esau did, that means you lose, you get nothing, Hebrews chapters 6 and 9.

## **SECTION Va Testing the validity of Whitefield's promises, Seeds.**

There is no promise made to the seeds of Abraham in the N.T awaiting fulfillment. And in the O.T. all the promises to Abraham's seeds have to do with circumcision. Hebrews 6:15 says Abraham "*obtained the promise*". Whitefield is the emperor who has no cloths. Nevertheless, just like the story goes, he likes to argue.

Page 12 ONE KING

*"Right there, in Genesis 12, we find the three core promises that drive God's redemptive plan: 1) Abraham will have descendants who will become a righteous nation, 2)"*

Page 68 ONE KING

*When Paul makes his point, he emphasizes God's promise to Abraham was made to a specific individual. He plays on the word seed to emphasize that ultimately only one Man was capable of stewarding and fulfilling the promises made to Abraham. What we cannot miss though is, while Paul makes a play on the word seed to emphasize the singular nature of it, he does not do the same thing with Abraham's promises. He does not singularize those promises, but He continues to refer to them as multiple promises. If multiple promises remain, it means three distinct fulfillments remain: a great nation made up of Abraham's physical descendants, a land for those descendants, and great blessing to the nations. Paul does not redefine Abraham's promises; he simply clarifies how they are to be fulfilled.*

Paul does not refer to Abraham's seeds, Paul refers to Christ's seeds because only in Christ are the promises fulfilled in all those who believe, too many Scriptures to list.

### **Paul says those in Abraham are those in circumcision:**

Genesis 17:9-14

*And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. [10] This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. [11] And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. [12] And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. [13] He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. [14] And the*

*uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

Paul says that those in circumcision are under a curse:

Galatians 5:2-4

*Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. [3] For I testify again to every man that is circumcised, that he is a debtor to do the whole law. [4] Christ is become of no effect unto you ...*

Again Whitefield had no cloths and makes these kinds of arguments:

Page 73-74 ONE KING

*Paul is not saying Jewish identity is not important, but he is saying what counts in terms of being pleasing to God is whether or not we are in Jesus. For that reason, Gentiles do not need to try to convert to being "Jews"; they simply need to submit to Jesus. Once again, Paul is not arguing that being Jewish has no significance; in fact, he argues the opposite in*

*Romans 3:1-2. He is simply making his argument that people find their ultimate destiny in the Person of Jesus regardless of ethnicity.*

Page 87-88 ONE KING

*There are those teaching the Gentiles that they need to be circumcised and take on Jewish identity to be saved. Paul's response is, the true circumcision is to worship by the Spirit of God in Christ Jesus: For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh. (Philippians 3:3) In other words, identity is found in Jesus. Paul is not making a comprehensive statement on physical Jewish identity. In fact, it's very possible that Paul is referring to himself and Timothy, both Jewish believers, and the fact that their teaching represents the true circumcision, not the teaching that all Gentiles need to be circumcised. Again, like Romans, Paul's statement needs to be put into context. He wasn't addressing Jewish identity. He was addressing Jewish teachers who were requiring Gentiles to be circumcised. As we see in Romans, Jewish identity is still important to Paul. In fact, it is so important that he circumcises Timothy to establish Timothy's Jewish identity (see Acts 16:3). In both Romans and Philippians, Paul is emphasizing the need for heart transformation through Jesus for the Jewish people to enter into their full destiny. He is not making a statement to erase Jewish identity and calling. In fact, later in Romans, Paul will emphasize the continuing election of the Jewish people to a very specific calling in God's redemptive plan.*

Page 66 ONE KING

*Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them. (Acts 21:17-26)*

*From Luke's account of the meeting in Acts 15, it is clear that, within the early church, the Jewish community remains Jewish, including Paul, and even is involved to some extent in temple worship while gentile believers continue to live as Gentiles.*

Page 72 ONE KING

*In Acts, Paul affirms he is Jewish by participating in temple practice—something he never required or even recommend for gentile believers (Acts 21:20–26). When we take all of Paul's writings together, we find a beautiful equality of Jew and Gentile before God, and yet we also see Paul and the early apostles do not try to dissolve Israel of its unique meaning. They remain Jews with the assumption that Israel's unique calling remains—Jesus clearly affirmed this expectation in Acts 1:6—while also recognizing God's expansive work among the Gentiles that the Jewish community never expected.*

It is impossible to be pleasing to God and pursue physical circumcision, because in doing so Paul says you separate yourself from Christ by those means. Whitefield is arguing with Paul here.

Whitefield writes *“In fact, it's very possible that Paul is referring to himself and Timothy, both Jewish believers ... As we see in Romans, Jewish identity is still important to Paul. In fact, it is so important that he circumcises Timothy to establish Timothy's Jewish identity (see Acts 16:3).”* If Paul circumcised Timothy because he was making him a Jew then Paul is a hypocrite according to Whitefield's method of argumentation on pages 87,88. Paul was not making Timothy Jewish, rather he was doing what was advantageous in the evangelism of Jews to bring them out of circumcision, *“that he might gain some”*. Paul said he wished to be all things to all men, 1 Cor. 9:19-23. Timothy was not a Jew, he was a Gentile evangelist to Jews. Galatians 2:3-4 *“But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup> And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:”*

Below Paul continues to make his point.

Galatians 3:26-31

For ye are all the children of God by faith in Christ Jesus. [27] For as many of you as have been baptized into Christ have put on Christ. [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.** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.[23] But he who was of the bondwoman was born after

the flesh; but he of the freewoman was by promise. [24] Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. [31] So then, brethren, we are not children of the bondwoman, but of the free.

### We have Abraham as our father.

Page 68 ONE THING

*When Paul makes his point, he emphasizes God's promise to Abraham was made to a specific individual. He plays on the word seed to emphasize that ultimately only one Man was capable of stewarding and fulfilling the promises made to Abraham. What we cannot miss though is, while Paul makes a play on the word seed to emphasize the singular nature of it, he does not do the same thing with Abraham's promises. He does not singularize those promises, but He continues to refer to them as multiple promises. If multiple promises remain, it means three distinct fulfillments remain: a great nation made up of Abraham's physical descendants, a land for those descendants, and great blessing to the nations. Paul does not redefine Abraham's promises; he simply clarifies how they are to be fulfilled.*

Whitefield's means to say in the context of his writings is that Paul's Gospel, the seed Christ, has foremost to do with fulfilling the New Testament Promises to the circumcision. even though the NT has no such promises for them anywhere. These kinds of promises are the things that Paul, Christ and John the Baptist opposed in the New Testament repeatedly as seen below.

Matthew 3:7-10 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

*10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

John 8:39 *They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot bear my word. 44 Ye are of your father the devil, ...*

**John 1:11** *He came to his own, and his own people did not receive him.*

*12 But to all who did receive him, he gave them the right to be children of God, to those who believe in his name, 13 who were born, not of natural descent, ...*

## **SECTION Vb Testing the validity of Whitefield's promises, Seeds.**

### **Is Israel Gog, The Whore of Babylon?**

Page 168 ONE KING

The prediction of a future time when the nations seek to destroy the Jewish people, followed by a swift judgment, is a regular occurrence in the Old Testament prophets (see Isaiah 34:8; 35:4; 63:3–5; Joel 3:1–2; Micah 4:9–13; Zechariah 12:8–9; 14:1–4, 9, 11; Matthew 25:31–46; Revelation 19:11–21).

Throughout the Bible God call's Israel after the names of the nations showing there similarity and that Zion is not Israel but those chosen out of Israel who are saved from them. Too many verses to list them all.

Therefore, we know that the Millenniums concerns Christians being persecuted and martyred by Rome influenced under the cooperation of Israel, see the book of Acts and Foxes book of Martyrs for more on that great city: Revelation 11:8 **“the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”** 1 Peter 5:13 **“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”** As we can see now from Galatians 4:25-26, Revelation 11:8, 17:18, 18:24, 1 Peter 5:13, Matt. 23:35 and now 20:8,9 that Israel is Gog and Magog that surrounds the church now called the Holy City and Camp of the Saints and did not prevail against them, Matt. 16:17,19.

### **Melchisedec or Israel's Priesthood:**

To bring about the redemption of the world Israel [Israel in the definition of Whitefield] must become the mother of us all situated again in the Holy Land. In Galatians 3:16-18 Paul answers concerning this promise to Abraham in Genesis 12 concerning Abraham's natural seeds. Gal. 3:16ff "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. [17] And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. [18] For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

What this means is that the natural seeds are not counted for any promises, nor are all the seeds referred to as having to do with Christ any more than does circumcision. Furthermore, it is not to the Levitical Priesthood that the promises belong directly: Hebrews 7:9-11 "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. [10] For he was yet in the loins of his father, when Melchisedec met him. [11] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" . Whitefield answers with Romans 9:1-5 "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, [2] That I have great heaviness and continual sorrow in my heart. [3] For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: [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; [5] Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Concerning Romans 9:1-5 Whitefield argues this pertains to all of what has to do with natural Israel after the flesh. But a few verses later we read the impossibility of the plausibility of such an interpretation. Romans 9:6-8 "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: [7] Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. [8] **That is, They which are the children of the flesh, these are not the children of God:** ... " The Kingdom belongs to the Elect under the priesthood "after the order of Melchisedec" and not the apostate Gog and Magog, Rev. 20.

Hebrews 7

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? **12**For the priesthood being changed, there is made of necessity a change also of the law.**13**For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. **14**For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. **15**And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, **16**Who is made, not after the law of a carnal commandment, but after the power of an endless life. **17**For he testifieth, Thou art

*a priest for ever after the order of Melchisedec. 18*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. *19*For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. *20*And inasmuch as not without an oath he was made priest: *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:)

The Melchisedec Priesthood shows that the Abrahamic promise has nothing to do with securing a holy nation of circumcision in the service of a future “THE TEMPLE OF GOD, as it was formally known by in 2 Thess. 2, that which existed within the transitional period can not be re-established without going backward in time, and so neither can circumcision be re-established.

### **Seed:**

#### Page 21-22 ONE KING

*That “seed” is Jesus. The “seed” is referenced in Genesis, Second Samuel, and Galatians: Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. (Genesis 12:7) “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.” (2 Samuel 7:12) Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. (Galatians 3:16)*

Paul declares the promises made to Abraham are ultimately secured and fulfilled through a single seed, the man Jesus. *Paul is revealing how the promise will be fulfilled rather than explaining the nature of the promises. Jesus is the One, who will fulfill the promises to all people, both Jew and Gentile.*”

Galatians 3:16 in context is not about fulfilling Abrahams promises pertaining to a future dispensation yet to come in Abrahams seed, but about fulfilling all things in Christ by faith.

*14*That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *15*Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. *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.

Whitefield infers things into Paul's writings that do not exist. Whitefield writes on Page 21-22 ONE KING “(Galatians 3:16) ...Paul declares the promises made to

*Abraham are ultimately secured and fulfilled through a single seed, the man Jesus.* “ This is true, however the promises to Abraham do not have to do with merely a future Millennium. Rather the promises refer only to the past in the past dispensation in the person of Abraham and the past and present dispensation in the person of Christ. Galatians 3:16 in context is not about fulfilling Abrahams promises pertaining to the flesh or to a future dispensation yet to come but about fulfilling all things in Christ by faith and for faith alone. *“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.* 15*Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 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 subject here is faith not race.

Opposite of what Whitefield says, Paul is revealing the nature of the promise, that it is not fulfilled into the seeds of Abraham as the Jews supposed who tried to kill Christ in John 8:30ff, and who opposed John the Baptist as we saw in Luke 3:7,8. But rather all is fulfilled only by means of faith and having nothing to do with race.

### **One King**

Page 185 ONE KING:

*He has ultimate sovereignty over the nations.*

Page 190 ONE KING:

*Therefore, the establishment of God's King takes place in two stages. First, God reveals His King, sets Him in His place of authority, and commands the nations to repent, which is ultimately expressed in submission to the King. He did this in the suffering, death, resurrection, and ascension of Jesus. Next, He will establish His King's rule over the earth, which begins with the removal of all other rulers (Revelation 19:15).*

God is not revealing how a future dispensation will be fulfilled in an Abrahamic dispensational millennium in literal holy land with an earthly King. That is why Israel stumbled, because they wished for an earthly King, they wanted that kind of dispensation. And this is why they said, “We have no king but Caesar” when Jesus was not willing to Lord it over them. Righteousness is not made through Power, nor by Might, nor by Whitefield's proposed millennial kingdom. Righteousness comes through the Spirit of God, John 4:21-24, Zachariah 4:6.

The book of Revelation concerns primarily this age as it is addressed to the church. Jesus is now Sovereign over all the earth and presently the Gospel is sufficient to separate the sheep from the goats to save the all the elect of Israel, all the elect both Jews and Gentiles. The millennium is a recapitulation with progress in the book of Revelation ending in the already-but-not-yet of chapters 21-22.

## Vengeance does not refer to the Circumcision:

### Page 11 ONE KING

*In biblical thinking, the unrighteous are cut off from the earth (see Psalm 37), but Abraham is promised the exact opposite ...*

### Page 142-143 ONE KING

In Luke 21, Jesus describes the hostility of the nations toward Israel (vv. 20–24) that will occur just before His coming (vv. 25–28). Jesus refers to this time as the “days of vengeance” that must fulfill all that is written: For these are days of vengeance, to fulfill all that is written. (v. 22) The “days of vengeance” is a well-known Old Testament phrase that refers to the time period in history when God judges the nations on account of how they have treated Israel. ... For it is the day of the Lord’s vengeance, the year of recompense for the cause of Zion. (34:8 nkjv) ... **The “days of vengeance” clearly does not refer to Israel’s destruction in AD 70,** *as we can see in the verses above. It is the prediction of a day when God judges the nations for what they have done to Israel—a day when the fury of God is unleashed on the nations related to how they have treated her.*

Samuel Whitefield takes the Scriptures and Luke 21:22 completely out of context again here on page 142-143 because of his hermeneutic. Zion here refers to God’s elect people only, those who did as instructed and left Jerusalem (Matt. 24:17) not those who stayed within. Note the Scriptures below.

### Luke 3:2ff

*[T]he word of God came unto John the son of Zacharias in the wilderness. **3**And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; **4**As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

***5**Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; **6**And all flesh shall see the salvation of God. **7**Then said he to the multitude that came forth to be baptized of him, O generation of vipers, **who hath warned you to flee from the wrath to come?** **8**Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. **9**And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

Luke 21

*And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, **6**As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. . . . But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. **13**And it shall turn to you for a testimony. **14**Settle it therefore in your hearts, not to meditate before what ye shall answer: **15**For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. **16**And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. **17**And ye shall be hated of all men for my name's sake. **18**But there shall not an hair of your head perish. **19**In your patience possess ye your souls. **20**And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. **21**Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **22**For these be the days of vengeance, that all things which are written may be fulfilled.*

Matthew 23

*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **35**That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **36**Verily I say unto you, All these things shall come upon this generation. **37**O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! **38**Behold, your house is left unto you desolate.*

### **Grafted into Cut off Branches:**

Page 123 ONE THING

*Israel is the elect nation and the Gentiles are grafted into Israel,*

National Israel is the Olive tree that Gentiles are grafted into. However, the tree has to do with Christ and God's election, the New Jerusalem of Gal. 5 which is by faith alone. "But Jerusalem which is above is free, which is the mother of us all." And if we are now citizens of the New Jerusalem in the already but not yet, we certainly do not need the Millennium to get there.

### **The N.T. Gospel salvation of the nations through the Circumcision.**

Revelation 7 is the only verse in the New Testament I can find that could be used to make such an argument.

Revelations 7:1-10 reads:

*And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. [5] Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. [6] Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. [7] Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. [8] Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. [9] **After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.***

Page 56 ONE KING NOTE REGARDING Revelation 7:4

*“Some commentators would take a completely symbolic view of Revelation 7:4 and may see it as referring to something other than the Jewish people, but the language of the passage, including a specific list of twelve tribes, is very Israel-centric. The passage does not use language that refers to Israel in terms applicable to both Jews and Gentiles.”*

Commentary on Revelation 7, Days of Vengeance Pg. 89

The two visions of this chapter (v. 1-8 and v. 9-17) are still part of the Sixth Seal, providing a resolution of the problem of Israel's fall. Yet they also form an interlude or intermission, a period of delay between the sixth and seventh seals that serves to heighten the sense of waiting complained of by the saints in 6:10, since this section is in part the divine answer to their prayer (cf. the delay between the sixth and seventh trumpets, 10:11:14). Before the Fall of Jerusalem, Christianity was still largely identified with Israel, and the futures of the two were interconnected. The Christians were not separatists; they regarded themselves as the true heirs of Abraham and Moses, their

religion as the fulfillment of all the promises to the fathers. For the Church to exist completely separate from the Israelite nationality and from the Holy Land was virtually unimaginable.

Days of Vengeance Pg. 92

Scholars have long puzzled over the order of the tribes in St. John's list. Obviously, Judah is named first because that is the tribe of Jesus Christ; other than that, many have supposed that the list is either haphazard (given the Biblical writers' – especially St. John's – extreme attention to detail, this is highly unlikely), or else permanently locked in mystery (this is just sheer arrogance; we should always remember that, if we can't answer a question, someone probably will come along in the next hundred years or so who will). As usual, however, Austin Farrer's explanation has the most to offer. Pointing out that the names of the twelve tribes are written on the gates of the four-cornered New Jerusalem (21:12), he proposes that the order of the tribes corresponds to the order in which the gates are listed: east, north, south, west.

The Gospel came foremost through Paul and the elect of Israel, and the result in chapter seven is that the Gentiles are saved. Nevertheless, the seven churches are told they will inherit Israel's promises who are both Jews and Gentiles. Concerning those Jews who rejected Christ and trusted in circumcision God says in Revelation 3:9 *"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."* The promises belong to elect Jews and Gentiles as revealed to the seven churches in Revelation, Revelation is not teaching one thing in chapter 3 and the reverse in chapter 7. The promises to the 7 churches in chapters 1-3 are all fulfilled in chapters 21-22. The elect Jews saving Gentiles until the church is established. I would suggest starting with Gentry's book **Before Jerusalem Fell** which gives convincing evidence that the book was written prior to AD 70, and not AD 90 as Whitefield supposes. The 90 AD view is extremely weak, too much information to list, and the dispensational view changes one's soteriology.

## **SECTION VII Testing the validity of Whitefield's no Law no blessing-cursing Gospel.**

Whitefield says “*The new covenant will do what the Mosaic covenant never could...*” pg. 25. Jesus, the seed in Genesis 21, is not come to fulfill O.T. Shadows literally, He is not come to bring us to worship as a literal temple, with literal sacrifices because they are already fulfilled in Christ in heavenly places in our present already but not yet dispensation.

### Page 8 ONE KING

*There is a tendency to consider the Old Testament something that is only part of history, something that has been completely superseded by the New Testament. However, that is not true.*

*While the New Testament does say the law given to Moses is passing away, it does not say the entire Old Testament is passing away ...*

### Page 16 ONE KING

*To understand God's redemptive plan, it is important to recognize these key differences between this covenant and the Mosaic, where God laid out requirements, with blessings and curses, and the outcome of the agreement was based on the people's performance. These key differences are why Paul says that the suffering, death, and resurrection of Jesus has caused one to pass away (Sinai) and another to be guaranteed (Abraham) forever.*

### Page 22, 23, 25 ONE KING

*The great challenge of the Mosaic law is that humans have obligation under the Mosaic covenant, and it brings curses when the people fall into sin. Because humans, both Jew and Gentile, are prone to sin, God cannot fulfill all His promises so long as He relates to us based on our performance. ... God's chosen King and this new covenant are His permanent solution to mankind's condition. ... His blood enables men to be right with God and enter into relationship with God through a covenant that is secured by God's faithfulness and righteousness rather than the righteousness of men.*

### Page 67 ONE KING

*The Mosaic law given at Sinai is passing away, but Abraham's covenant remains and is the basis for Paul's gospel.*

Answering pg. 8: Whitefield misunderstands the O.T., the O.T. Law is never passing away, rather “... *the ministry of condemnation ... is passing away*”, 2 Cor. 3:9.

Answering pg. 16: The blessings and curses are still in place, see Galatians 5 as well as Rev. 1-3.

Answering pg. 22, 23, 25 The N.T. relates to performance the same way the O.T. did in that Paul says that believers have unity with God by the Holy Spirit who

enables them to have a right relationship with God. When that relationship is understood to be broken 1.) the “believer” (John 30-39) needs to understand he never really had saving faith to begin with or 2.) that his salvation is in doubt according to Paul, 2 Cor. 13:5. For this reason and others the Law has indeed not passed away.

OSAS-No-Repentance-Necessary-Salvation though they teach we are not saved by law nevertheless agree that we are judged by the law in this life. They understand repentance is not necessary for salvation because making Christ King has to do with works. Whitefield kicks it up a notch by saying the blessings and curses of the Law are removed.

Answering pg. 67. Where in Scripture do you find this?

Conclusion:

The Law being done away with in the Whitefield sense makes it possible that Circumcision can now take on a new meaning for the Jews to live in the NT worldview. But if the Law is not done away with then Circumcision as connected to the Law still has living relevance---Circumcision is indeed connected to the “Mosaic Law” and therefore has significance. If not, then why was the Rich Young Ruler in Matthew 19:16-26 or Luke 10:25-37 rejected for not being committed to it in Matt 19?---indeed the Law has living relevance because the Holy Spirit only moves through the Law, to love God with the all and your neighbor as yourself:

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? [26](#)He said unto him, What is written in the law? how readest thou? [27](#)And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. [28](#)And he said unto him, Thou hast answered right: this do, and thou shalt live.[29](#)But he, willing to justify himself, said unto Jesus, And who is my neighbour? [30](#)And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. [31](#)And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. [32](#)And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. [33](#)But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,[34](#)And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast,

and brought him to an inn, and took care of him. [35](#)And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. [36](#)Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? [37](#)And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## **SECTION VIII The Resulting Time of Transitional Change Implications in the new Hermeneutic.**

### **The Subject is the Jewish Millennium:**

We now have a transition from NT to Law because the Millennium will conform to Law, yet the law can only be kept in the resurrection, thus making the application of the law useless. There will be no sin and nothing unholy in if the law should be brought out to find sin. Whitefield asserts that the next dispensation will be made up of those who are resurrected using 1 John 3:2 to define the people of the dispensation, Pages 41, 80, 81 ONE THING. This is something that was impossible in the previous dispensations under Moses. It is only possible in a new body in the heaven-now state not subject to sin. Because Christ is on the throne and on earth in His resurrected glory He must therefore rightly be on the side of law---saying that the law will be imposed is the same as to say God will baptize the nations, that there must be a death and resurrection of the nations so that they can keep the law. Those of the Nations that are saved are equal to those who are resurrected, and evangelism will be a thing of the past. The purpose of Whitefield's Gospel is to trigger this new dispensation of Law.

### **Transitions:**

#### **Transition from Circumcision to Faith in Christ:**

Previously from the time of Christ and His crucifixion until the destruction of the Temple of God in Jerusalem there was a transition from OT to NT, God permitted ignorance of the NT for a time up until AD 70. This transition was marked solely on the basis of faith and sanctification looking for the resurrection. Only in a secondary OT sense does Genesis 12 have to do with the circumcision, the Nation that has passed away and was resurrected in Christ. When the peoples of apostate Israel would not repent and turn to Christ, God then brought the destruction of the OT sacrificial system under Rome, Luke 21:20. This is explained in Hebrews 10:26, 27 where Paul warns Jews not to go back to the OT sacrifices of Israel because there is wrath and no more sacrifice for sin after receiving a knowledge of the truth.

## Transition for ethnicity or judgment.

Similarly, according to the implications of Whitefield we shall now enter into transition again, and thus the need for a new Gospel which must necessarily result in accountably followed by eternal judgments, just as it did before based on what people do with the message. Due to the dramatic nature of change Whitefield correctly agrees similarly that warnings and wrath in his transition do apply just as it was in the OT-NT transition [Pages 103, 232, 233 ONE KING] and makes logical parallels between rejecting Jesus in the past and now rejecting Israel in the future [Pages 99, 121, 132 ONE KING].

## Transition from Faith in Christ alone to Faith in Jews and Christ:

The Gentiles cannot be saved without the Jews, Page 34 ONE THING "... *the gentile salvation will not come apart from the ultimate salvation of Israel.*". Whitefield has removed the Apostolic hermeneutical process of interpretation that goes from OT shadows [having to do with a particular people or a particular land] to NT types [found in Christ alone and His elect]. In its place he has a process of interpretation that by default must end merely with OT shadows. I do not think Whitefield has understand the ramifications of his divisive hermeneutic.

That it robs the church of the substance we now have in Christ, Col. 2:17.

Whitefield adds to this, that Faith is no longer "*the substance of things hoped for, the evidence of things not seen*" having to do with Christ. Now the things hoped for, and not yet seen are no longer having to do with 1 John 3:2 "...*we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*" but rather have to do with those things of Col. 2:22 "*Which all are to perish...*".

The NT is here only to expound OT shadows and no longer a means to explain them as fulfilled in Christ.

## **Examples of the Whitefield's new gospel for our transition are outlined below:**

### Whitefield's Gospel for the Jews is as follows:

1. Israel has been elected.
2. Israel rejected their King.
3. Israeli peoples are drawn into their rightful election and the land.
4. Israel experiences sanctification though war.
5. Israel sees Christ in the air (contrary to Matt.12:39), where by all Israel is thereafter forever saved and can minister the Gospel correctly to the world for the continued salvation of all the world forever.

### Whitefield's Gospel for the Gentiles or the Church is as follows:

1. Gentiles follow Israel's election and salvation in principle by King Servant obedience, but they are not elect. Whitefield says God can elect individuals, but this is not what Romans 11 is about when it comes to Israel. Romans 11:5 *"Even so then at this present time also there is a remnant according to the election of grace."* Romans 11 concerns elect out of Israel not Israel out of the elect.
2. Gentiles are taking up residence in Israel's house and take an imperfect role in bringing salvation back to Israel. It is there fault that things are not as they should be and they have only themselves to blame in many cases.
3. The Gentiles follow Israel in the Millennium.

### The true Gospel of Paul:

1. God elects-saves lost souls.
2. Jews and Gentiles believe on Christ and receive salvation in the "one new man" doctrine of Paul.
3. True faith results in making Jesus Lord of one's life.
4. The elect do not follow strangers.

Are Gentiles truly grafted in? What are the implications of Whitefield's gospel?

1. There is an implied deficiency in the Gospel because it is not going forth with enforced Laws as in the Millennium.
2. There is an implied deficiency in the Spirit of God is in the absence of the Law as in the Millennium.
3. There is an implied deficiency in the Spirit of God in the absence of the Person of Jesus because we are not in the Millennium.
4. There is an implied deficiency in the Election of Gentile believers and their Father by faith.
5. There is an implied deficiency in the Eternal state where Jesus is not with His Bride but seeks another.
6. There is an implied deficiency in the Scriptural elect Jerusalem as mother of us all, Gal. 4:26.
7. There is an implied deficiency in the Election of God because it has to do with race.
8. There is an implied deficiency because the OT shadow becomes the substance and the NT substance becomes the shadow.
9. There is an implied deficiency because Elect Israel is Apostate, and the Apostates are Elect.
10. There is an implied deficiency because those against Christ are Elect, and the Elect are against Christ.
11. There is an implied deficiency in that Gentiles are as goats among God's sheep.

12. Many of the interpretations of Matthew 24, Luke 21, and the Book of Revelation, and OT prophecy are attempted to be taken literally and then reversed into an opposite meaning. This is seen through the days of vengeance wrongly interpreted in Luke 21.
13. Eschatology determines Soteriology.
14. That both Jews and Gentiles need to be circumcised and go back to keeping the sabbath and all the OT Law. Whitefield does not say this but this is implied because you can not support circumcision without supporting the whole package.

### **What are the most convincing arguments that Whitefield has made to the church?**

1. Romans 11:28 *“As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.”*
2. The glorification of this coming dispensation to force a new understanding on the text. Although I think Whitefield does not see a new dispensation coming, he thinks we need to re-invent our present dispensation, but unavoidably this does indeed make for a new dispensation whether Whitefield likes it or not.
3. Arguments for free will contrary to Romans 9. By the rejection of God’s election in Romans 9 he inserts a free will election to create a new understanding of election. Thereafter to justify this he must argue that salvation that trumps election. All Jews are elect but not all Jews are saved.

When I make these points above let me point out that they are not convincing to me. But I will admit that after reading Whitefield something strange happened to me. I realized that I had believed him at one point. He keeps repeating himself and it was late at night, around 2:00 AM. Then when I looked at Scripture for it, I could not find what he was talking about. Whitefield makes preconceived assumptions about conclusion based on his eschatology. The cart goes before the horse. When I held to the OSAS view of Hodges I could not explain 1 Cor. 1:18 and 2 Cor. 2:15. When I held to a Preterist view I found 1 Cor. 7:33 to be a sticky point. I have yet to find anything convincing from Whitefield because I have not bought into his dispensationalism. I would need something from outside the teachings of Paul to force a new idea upon the text. One time I had read a book concerning a viewpoint to which I felt gave me something, which in turn changed my thinking about Scripture. Suddenly, when I became more in-tune with a right relationship to God I was able to put the Scriptures into their proper perspective and read them for what they were trying to say rather than for what I was looking for in them. Once I did that, I was surprised at how wrong I was. In other words, it is important to consider what Paul’s point is foremost, rather than what your point of view is.

## What are the most convincing passages and arguments that Whitefield is in error?

1. Romans 9:6 *“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.”*
2. Hebrews 7:11 *“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?”*
3. *He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*
4. Hebrews 6:15 *“And so, after he had patiently endured, he obtained the promise.  
...”*
5. Galatians 3:25 *“But after that faith is come, we are no longer under a schoolmaster.”*
6. There are no NT Land promises.
7. There are no NT Seeds promises.
8. There are no NT Law passing away promises to make Circumcision change its significance.
9. Whitefield makes the election of Christ and the election of Israel equal in a number of ways. One King page 76, 232-233, 121 *“Israel and Jesus are inseparably tied together.” “God used Judas to betray Jesus but also declared a “woe” to him for the action (Matthew 26:24). ... The prophets predict such a betrayal at the end of the age, but as in the case of Judas, woe to those through whom that betrayal comes. ... remaining silent is essentially a betrayal.” ““Crucify Him,” and the controversy of Israel’s election will cause the nations to rise and declare, “Crucify them!”*
10. Because Whitefield infers that the Circumcision has validity and because of his method of arguing this to be the case, this implies that the Church, Jews and Gentiles, need to follow the OT Law just as they did prior to the cross. See the follow quote below:

### The circumcision:

Page 73 ONE KING

This is the first key to understanding verse 16. [Galatians 6:16] Paul is talking about Jews who have strayed from the truth that God freely accepts Gentiles in Jesus according to what He promised Abraham. He goes on to say these Jews are primarily identifying themselves with the Jewish community rather than with the cross of Christ. This is in contrast to Paul, who is Jewish but finds his ultimate identity in Jesus and in His cross (which does not mean he forsook his Jewish identity). However, there are other Jews whose primary identity is in their Jewishness and not in Jesus. Paul makes his summary statement in verse 15. It is not being born either Jewish or Gentile that ultimately determines our destiny. It is whether or not we are a new creation.

Here Whitefield has said that Jews can remain in the Jewish community and in the circumcision in as secondary way, "*Jews are primarily identifying themselves with the Jewish community*". Paul says that is impossible anyway, but Whitefield denies it here in the very quote Paul uses in Genesis 6:12-16. Galatians 5:1-4 "*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*" In Christ there are no Jews there are not Gentiles, there is only Christ and in Him there is no other circumcision for us because we are not under the law. And "*Thou shalt have no other gods before me*" can be applied here in an abstract sense.

### **The Covenant:**

Threefold review of:

#### **ONE KING (O.K.)**

#### **IT MUST BE FINISHED (I.M.B.F.)**

#### **ISRAEL AND THE GREAT COMMISSION (I.A.T.G.C.)**

One King Page 8-9 *While the gospel teaches that the law of Moses is passing away, it clearly teaches that the covenant with Abraham is not passing away at all but, instead, is the foundation of the gospel. ... While the law must pass away, Abraham's promises must not pass away because they are the very basis of the gospel, ... In Genesis 12, God begins to give shape and definition to His redemptive plan. He begins by calling out Abraham and giving him very specific promises. He says to Abraham, Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. (Genesis 12:1-3) God makes three very distinct promises to Abraham here. Each of these is important to recognize because the promises are key components of God's redemptive plan and all three—the promise of land, the promise of descendants, and the promise to the nations—must be fulfilled by His chosen King. ... pg. 14 Yes, there will be billions, like Abraham's servant, who will be grafted into Abraham's house and receive blessing. However, the promise is given to Abraham will have a literal fulfillment in his descendants.*

#### **1 The Promises and the Covenant to Abraham are one in the same.**

O.K. pg. 8 "*...the covenant with Abraham is not passing away ... Abraham's promises must not pass away.*"

I.M.B.F. pg. 33,34 *“God began His redemptive of the nations with a covenant made with Abraham. This covenant is the foundation of the Gospel because its success is guaranteed by God and not by Abraham. While many believers believe the Old Testament is passing away, it is more accurate to say the Mosaic covenant is passing away. Abraham’s covenant has not passed away.*

I.M.B.F. pg. 34, 35 *The foundation of the of God’s covenant with Abraham ...God made with three distinctive promises to Abraham”*

The promises to Abraham that are to be fulfilled in Christ have to do with Spiritual Land and One Seed, Heb. 11, Gal. 6. They are not covenanted by Christ in physical Land, and Seeds plural excluding the Gentiles.

## 2a The Promises are specifically to the literal physical decedents who all literally must be circumcised according to Genesis 17.

OK pg. 9 *“Yes, there will be billions, like Abraham’s servant, who will be grafted into Abraham’s house and receive blessing. However, the promise is given to Abraham will have a literal fulfillment in his descendants.”*

I.M.B.F. pg. 37 *“The promise has never been realized in history. To fulfill His promise to Abraham, God must resolve Israel’s failure to bring great blessing to Abraham’s name and make Abraham’s descendants the righteous people who God promised him they would one day be. This is the foundation of Jesus’ promise in the New Testament to save Israel.”*

I.A.T.G.C. pg. 16 *“Those promises include specific promises for Abraham’s descendants, but those promises are not just given for Abraham’s sake. God’s covenant with Abraham in Genesis 12 is not a promise to save only one people group out of the nations; it is a promise to save a people group for the sake of the nations.”*

## 2b The Promises to the Gentiles are not there, they are merely grafted into Israel by following Israel as slaves, Genesis 17:27.

O.K. pg. 9 *“Yes, there will be billions, like Abraham’s servant, who will be grafted into Abraham’s house and receive blessing. However, the promise is given to Abraham will have a literal fulfillment in his descendants.”*

I.M.B.F. pg. 39 *“...the nations cannot come into their full blessing without the Jewish people receiving salvation and a land inheritance.”*

I.A.T.G.C pg. 16 *“Those promises include specific promises for Abraham’s descendants, but those promises are not just given for Abraham’s sake. God’s covenant with Abraham in Genesis 12 is not a promise to save only one people group out of the nations; it is a promise to save a people group for the sake of the nations.”*

The NT promises are literal to all because they are only by faith and nothing to do with race.

## 2c The Gentiles are saved in the IHOP Gospel by blessing Abraham and Christ who has the promises.

O.K. pg. 9 *“And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. (Genesis 12:1–3) God makes three very distinct promises to Abraham here.”*

I.M.B.F. pg. 39 "... by blessing Abraham is the way to receive the blessing that will flow to the nations of the earth."

I.A.T.G.C. pg. 17 "Jesus is the ultimate example of God's election. ... We must understand God's election so that we do not resist it or become offended by it. God told Abraham He would bless those who bless him and curse those who curse him:"\_ Election here means the ability to submit.

### 3a The Promises are the basis of the Gospel.

O.K. pg. 8 "... Abraham's promises must not pass away because they are the very basis of the gospel"

### 3b The Promises are key to the Redemptive Plan.

".. the promises are key components of God's redemptive plan and all three—the promise of land, the promise of descendants, and the promise to the nations ... " **Those promises are shadows and have nothing to do with the redemptive plan.**

### 3c The Abrahamic Covenant is the basis for the Gospel.

O.K. pg. 8 "...the covenant with Abraham is not passing away at all but, instead, is the foundation of the gospel."

I.M.B.F. pg. 34 "...Paul identifies Abraham's covenant as the basis for the gospel: ... Galatians 3:16-18"

I.A.T.G.C. Pg. 14 "The fully understand the Great Commission, we have to deal with wrong assumptions. One of these is that the Great Commission is a New Testament idea. The truth is, though, the roots of the Great Commission are in the Old Testament."

### 4a The Abrahamic Covenant is not passing away.

O.K. pg. 8 "While the gospel teaches that the law of Moses is passing away, it clearly teaches that the covenant with Abraham is not passing away."

I.M.B.F. pg. 33,34 "...Abraham's covenant has not passed away."

Wrong, the OT passed away.

### 4b The Promises are not passing away.

I.M.B.F. pg. 33 "The promises made in the Old Testament continue to drive the redemption ..."

I.M.B.F. pg. 35 "God made three very distinct promises to Abraham. Each of these promises are key components of God's redemptive plan and all three ... must come to pass."

### 5 The Law is passing away:

O.K. pg. 8 "While the gospel teaches that the law of Moses is passing away, it clearly teaches that the covenant with Abraham is not passing away."

I.M.B.F. pg. 33,34 "While many believers believe the Old Testament is passing away, it is more accurate to say the Mosaic covenant is passing away."

The law is not passing away, its condemnation has passed and is passing away in an already but not yet sense. The ceremonial Law has passed away and is not passing away.

The Key to Understanding is Circumcision.

God said according to His covenant with Abraham's physical seed in Genesis 17:13-14: "*He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*" The problem here is that we are no longer to be under the OT and circumcision, nor are we to be Gentiles servants of Israel, nor are we to be likened unto Ishmael. The NT promises stop at Christ and do not go back to Abraham's physical seed.

Paul says in the NT Galatians 5:3 "*For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*". Paul says in the NT Galatians 5:2,4 "*Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ... Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*"

Whitefield very delicately says Paul is saying something else in Galatians 5 on page 73-74 of ONE KING, that circumcised Jews can and must need to continue in the covenant of Abraham to fulfill the Gospel.

Paul says in Galatians 2:6-9 "*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*"

The "Redemption" and Gospel:

6 The OT promises are fulfilled in Israel, though Christ giving the power to do it:

O.K. pg. 9 "*...the promise of land, the promise of descendants, and the promise to the nations—must be fulfilled by His chosen King.*"

I.M.B.F. pg. 37 "*The promise has never been realized in history. To fulfill His promise to Abraham, God must resolve Israel's failure to bring great blessing to Abraham's name and make Abraham's descendants the righteous people who God promised him they would one day be. This is the foundation of Jesus' promise in the New Testament to save Israel.*"

I.A.T.G.C. pg. 13 "*God's plan to save Israel will do more than save Israel. It will also release salvation into the nations. ... The Gospel is at stake in Israel's story.*"

I.A.T.G.C. pg. 16-17 "*God chose Abraham and his family as part of His plan to resolve the crisis of the fall and redeem the judgment of Genesis 11. It may seem odd to us that God would choose one person and his family for the sake of the world, but this is God's way. The Bible calls this election.*"

The OT promises have been fulfilled in Christ, Jesus said "It is finished" on the cross. One the other hand, Whitefield by his gospel makes it so that the OT promises were not fulfilled in Christ on the cross. Christ is only the conduit through whom the promise are to be fulfilled in redemptive promises brought to light by the IHOP Movement. This results in the new birth of Israel in a day.

The OT promises, and covenant are spiritually fulfilled in Christ's NT promises and Covenant. Christ is not now going to go backwards so that He can fulfill the OT promises to Ishmael and the Circumcision. And for what reason?, so that the Uncircumcision can submit to Israel, and we have a resulting perfection by being like slaves to Ishmael son of the slave women. In effect IHOP is replacing Christ and has set up its own means of redemption with an idol in the temple of God, that idol being apostate Israel. I.A.T.G.C. pg. 17 *"Jesus is the ultimate example of God's election. ... We must understand God's election so that we do not resist it or become offended by it. God told Abraham He would bless those who bless him and curse those who curse him:"* This means the Gospel has to do with blessing Israel (what the NT defines as Ishmael) and by means of Christ. The implications are that the old system set in place by IHOP is to bring about the new Gospel because Christ failed when he was crucified.

## Ishmael and Abraham:

**Genesis 17** *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. <sup>2</sup>And I will make my covenant between me and thee, and will multiply thee exceedingly. <sup>3</sup>And Abram fell on his face: and God talked with him, saying, <sup>4</sup>As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. <sup>5</sup>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. <sup>6</sup>And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup>This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup>And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <sup>12</sup>And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. <sup>13</sup>He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup>And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. <sup>15</sup>And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. <sup>16</sup>And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. <sup>17</sup>Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? <sup>18</sup>And Abraham said unto God, O that Ishmael might live before thee! <sup>19</sup>And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. <sup>20</sup>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. <sup>21</sup>But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. <sup>22</sup>And he left off talking with him, and God went up from Abraham. <sup>23</sup>And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. <sup>24</sup>And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. <sup>25</sup>And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. <sup>26</sup>In the selfsame day was Abraham circumcised, and Ishmael his son. <sup>27</sup>And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.*

Note that God establishes the Land, Circumcised Nation, and Gentile promises under Ishmael and Circumcision in Genesis 17. What Whitefield is implying is that through Abraham, then through Isaac, then through Christ God will now bring

salvation to the Circumcision and Ismael who will in turn by default bring salvation back to Isaac and therefore subsequently Christ Himself through election. Everything is now going backwards all the way back to the beginning. This follows that Christ and the Gospel of the Gentiles is weak and has failed. And all that is light is ordained to come only through the ministry of IHOP.

Galatians 4:21-26

Tell me, ye that desire to be under the law, do ye not hear the law? [22](#)For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23](#)But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. [24](#)Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25](#)For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26](#)But Jerusalem which is above is free, which is the mother of us all.

### **Transition from worshipping God to worshipping Idols:**

The Biblical problem is National Israel is setup as an idol before Jesus Christ for worship, and this is a violation of the ten commandments:

Noah Webster 1828 Dictionary on the English Language: Worship: To adore; to pay divine honors to; to reverence with supreme respect and veneration.

Deuteronomy 20:3-5:

*Thou shalt have no other gods before me. <sup>4</sup> Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

Commentary on the second book of Moses Keil-Delitzsch:

Exodus 20:3 "Before me". The First Word. - "Let there not be to thee (thou shalt have no) other gods פני על פן," lit., beyond Me (ל) as in [Genesis 48:22](#); [Psalm 16:2](#)), or in addition to Me (ל) as in [Genesis 31:50](#); [Deuteronomy 19:9](#)), equivalent to  $\pi\lambda\eta\nu\ \epsilon\mu\omicron\tilde{\nu}$  (lxx), "by the side of Me" (Luther). "Before Me," coram me (Vulg., etc.), is incorrect; also against Me, in opposition to Me. (On פני see [Exodus 33:14](#).) The singular יהיה does not require that we should regard Elohim as an abstract noun in the sense of Deity; and the plural אהררים would not suit this rendering (see [Genesis 1:14](#)). The

sentence is quite a general one, and not only prohibits polytheism and idolatry, the worship of idols in thought, word, and deed (cf. Deuteronomy 8:11, Deuteronomy 8:17, Deuteronomy 8:19), but also commands the fear, love, and worship of God the Lord (cf. Deuteronomy 6:5, Deuteronomy 6:13, Deuteronomy 6:17; Deuteronomy 10:12, Deuteronomy 10:20). Nearly all the commandments are couched in the negative form of prohibition, because they presuppose the existence of sin and evil desires in the human heart.

According to Exodus 20 Whitefield has set up an idealistic idol in the temple of God that must be overthrown. Our King Jesus has already addressed this false teaching on ethnic salvation in Revelation 3:9. Abraham is the father of the Gospel of a Christ centered faith alone, the father of all who believe.

Galatians 4:12-16

*As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. **13**For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. **14**But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. **15**For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. **16**And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

### **Other:**

Page 134 ONE KING *“And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” (9:27)*

See Edward J. Young on Daniel. The Hebrew here means “confirm” not “make”, *“And he shall confirm the covenant”*. It is Christ who causes the OT conventional curses of Deuteronomy 28 to come to bear here in Daniel 9:27 by confirming them.

### **Summary:**

The true Gospel has to do with faith in Jesus as our Lord and Saviour, God is the Father of all who believe, the Holy Spirit that indwells the believer which in turn causes us to deny ourselves, the world the flesh and the devil, and to do good works as we make Jesus Lord of all. If there is no Holy Spirit there has been no salvation, Romans 6, John 8:30ff. This is the Gospel.

The true Church will not give away or change the true Gospel of our Lord and Saviour Jesus Christ, who is head of the Church, Eph. 3:21. *Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.* 1 Tim. 3:15 “... *the church of the living God, the pillar and ground of the truth.*”

To Jesus Christ be all glory and honor Amen.

THE END