

The Nation of Israel and The City of Jerusalem in the New World

The Scriptures teach us that there will be a New Heaven and a New Earth after the Second Coming of Jesus Christ. They also teach us there will be a New Jerusalem. Will the nation of Israel *as a saved or sheep nation*, have her own dwelling place in the New World, and if so, where will it be?

In my opinion the answer is yes, and the sheep nation of Israel shall then indwell in all the Land Grant given in the Abrahamic Covenant. This has not happened before according to my understanding. Before the first coming of Christ, the nation of Israel in the flesh, made up both of elect and reprobates, did indwell the land promised in the Mosaic Covenant but not the Abrahamic Covenant.

Two Typical Covenants made unto Israel

In order to answer this question properly I feel we must distinguish between the *unconditional* Abrahamic Covenant and *its land grant* and the *conditional* Mosaic Covenant and *its land grant*.

The New Testament teaches us that God has cast away the physical nation of Israel and has taken the Elect Gentiles unto Himself. They also seem to be clear that God shall gather elect Israel back unto Himself and graft them into Christ manifestly again.

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

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

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

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

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

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

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded {blinded: or, hardened}

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. {slumber: or, remorse}

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back away.

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

12 *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* {diminishing: or, decay, or, loss}

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

16 For if the firstfruit *be holy*, the lump *is also holy*: and if the root *be holy*, so *are the branches.*

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

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

24 *For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*

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

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

27 *For this is my covenant unto them, when I shall take away their sins.*

28 *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

29 *For the gifts and calling of God are without repentance.*

30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:* {believed: or, obeyed}

31 *Even so have these also now not believed, that through your mercy*

they also may obtain mercy. {believed: or, obeyed}

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

As a Sheep Nation

The Nation of Israel, as a sheep nation, shall be grafted back into Christ manifestly again when the times of the Gentiles are fulfilled. They will not be grafted back in unbelief but in gospel faith, order, worship and works. It is through the Mercy of God that is being shown to the Gentiles that they shall obtain mercy. This is the same redemption and manifestation of election that the Gentile elect enjoy.

So while *we believe in the re-gathering and restoration* of the sheep nation of Israel, *we do not believe that this present Zionist state is the fulfillment of these several prophecies in the Old Testament and New.*

Acts 1:6 When they therefore were come together, they asked of him, saying, ***Lord, wilt thou at this time restore again the kingdom to Israel?***

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Israel in their Converted State

The Kingdom shall include Israel, ***but only in their converted state of manifested faith and obedience.*** The ***Saints*** shall possess the Kingdom after the destruction of the terrible system of Antichrist.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 ***Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.***

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom ***are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.***

25 And he shall speak ***great words*** against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy ***it*** unto the end.

27 ***And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.***

The Seventh Trumpet Shall Began to Sound

When the voice of the seventh Trumpet shall begin to sound then God the Father, *the Ancient of Days*, shall gather together unto Himself the elect in the physical nation of Israel. He shall gather all His people unto Himself and Jesus Christ and then He shall begin to pour out the wrath of God and of the Lamb upon the reprobates.

John presented this:

Rev. 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.
12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. {untimely figs: or, green figs}
14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
15 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;
16 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:
17 For the great day of his wrath is come; and who shall be able to stand?

Rev. 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.
16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. {destroy the earth: or, corrupt the earth}
19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

God the Father and the Lamb Shall Be Seen in the Physical Heavens

God the Father, *the Ancient of Days*, shall no longer dwell in His heavenly Temple,

but shall re-position Himself and His Throne *in the heavens above the earth*. *His new position shall be very visible unto all the people of the earth* and shall cause mass hysteria that has never before been equaled, not even during the days of the great flood.

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13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. {untimely figs: or, green figs}

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 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;

16 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:

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16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

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Not only shall the Father so dwell but the Lamb shall be in close union with Him and that time shall be known as the day of the Wrath of Him Who sits on the throne and of the Lamb. The antichrist kingdom shall be destroyed and he shall be cast alive into the lake of fire and brimstone. The lives of other governments shall be spared for a short time. Please confirm this from Dan. 7.

Re 20:10 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.

The Land Grant of the Abrahamic Covenant

The Abrahamic Covenant is fulfilled in Christ Jesus and true believers, both Hebrews and Gentiles.

Gal. 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. {accounted: or, imputed}

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

9 *So then they which be of faith are blessed with faithful Abraham.*

10 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.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

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. {covenant: or, testament}

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.*

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.

20 Now a mediator is not *a mediator* of one, but God is one.

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

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

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

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

13 *For the promise, that he should be the heir of the world, was not to*

Abraham, or to his seed, through the law, but through the righteousness of faith.

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

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. {before him: or, like unto him}

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

The *Abrahamic Land Grant* included a large section of land that went beyond that of the *Mosaic Land Grant*. It also was made to Abraham and Christ, and being made unto Christ, all those in union with Him, are included in that land Grant. *In our Temporal world the promise appears to be made unto Abraham first, but in reality it was made unto Christ, and Abraham in Christ, before the world began.*

World Dominion is in Christ Jesus

When God the Father brought forth or begot our Lord Jesus Christ in His heavenly and spiritual Manhood, not incarnate, before the world began, *not in His deity for as God the Word He is self-existent in both His Divine Nature and Divine Person*, He made this promise unto Him:

Psa. 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble} {imagine: Heb. meditate}

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

{vex: or, trouble}

6 Yet have I set my king upon my holy hill of Zion. {set: Heb. anointed} {upon...: Heb. upon Zion, the hill of my holiness}

7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. {the decree: or, for a decree}

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Christ's World Dominion is Two-Fold

First, Christ has a *SPIRITUAL dominion* which is in His saints, His gospel church and ordinances. Our forefathers called this Christ's *SPIRITUAL* kingdom. This is a present kingdom and is world-wide. However, it does not include the reprobates even though Christ rules over them for the good of His people. Our Particular Baptist forefathers said in the First London Confession, edition of 1646:

.33.

The Spiritual Kingdom of Christ on Earth is His Church which is a Visible Company of Saints Baptized and in Gospel Order.

Jesus Christ hath here on earth a spiritual kingdom, which is His church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King. Matt. 11:11; 2 Thess. 1:1, and I Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8,9; and 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37, with 10:37; Rom. 10:10; Matt. 28: 19, 20; Acts 2:42; Acts 9:26; I Pet. 2:5.

Second, is Christ's *MONARCHAL kingdom*, this kingdom shall be established when He comes again the second time, at the sounding of the seventh Trumpet. At this time the kingdoms of the world become the kingdom of our Lord and His Christ. Christ's Monarchal Kingdom will be unending, He shall rule forever and ever.

.19.

Christ As A King over His Elect in their Effectual Calling, Conversion and Maintenance Stated, and His Power in Governing all Creation Explained.

Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all angels, and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of His enemies. By this kingly power, He applies the benefits, virtues, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: by this His mighty power He ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to His infinite wisdom. I Cor. 15:4; I Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:2, and 5:30,31; John 20:17; Rom. 14:9; John 5:26, 27; Rom. 5:6, 7, 8, 14, 17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job. 1:8; 2:6; Rom. 9:21,17,18; Eph. 4:7,8; 2 Pet. 2:9.

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His Coming in Glory to Reign Among His Saints.

This His kingly power shall be more fully manifest when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members. I Cor. 15:24,28; Heb. 9:28; 2 Thess. 1:9,10; I Thess. 4:15,16,17; John 17:21, 26.

The 1644 edition states:

.19.

Touching His Kingdom, Christ being risen from the dead, ascended into heaven, sat on the right hand of God the Father, having all power in heaven and earth, given unto Him, He does spiritually govern His Church, exercising His power over all Angels and Men, good and bad, to the preservation and salvation of the elect, to the overruling and destruction of His enemies, which are the Reprobates, communicating and applying the benefits, virtue, and fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having given it, He never takes away from them, but by It still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time. And on the

contrary, ruling in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by His mighty power, as seems good in His divine wisdom & justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment. I Cor. 15:4; I Pet. 3:21,22; Mat. 28:18,19,20; Luke 24:51; Acts 1:11 & 5:30,31; John 19:36; Rom. 14:17. Mark 1:27; Heb. 1:14; Jn. 16:7,15. John 5:26,27; Rom. 5:6, 7, 8 & 14:17. Gal. 5:22,23. John 1:4,13. John 13:1 & 10:28,29, & 14:16,17; Rom. 11:29; Psa. 51:10,11; Job 33:29,30; 2 Cor. 12:7,9. Job 1 and 2; Rom. 1:21 & 2:4,5,6, & 9:17,18. Eph. 4:17,18. 2 Pet. 3 chap.

.20.

This Kingdom shall be then fully perfected when He shall the second time come in glory to reign amongst His Saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members. I Cor. 15:24,28; Math. 9:28; I Thess. 1:9,10; 1 Thess. 4:15,16,17; Jn. 17: 21,26.

Hansard Knollys (even though Knollys was a post Mill, he made many very good and interesting comments):

By the Kingdom of Heaven in this verse we may not understand the Celestial Kingdom of Glory, for there are no foolish Virgins in that Heaven, nor the spiritual Kingdom of Grace which is the Kingdom of God within us, Luke 17:21. But, the Mystical Kingdom of the Church of God under the Gospel, wherein there are both wise and foolish Virgins. Commentary on the 10 Virgins, London: page 5 our edition.

Secondly, as Christ is said to be in his *Mystical Kingdom the Church of God here on Earth*, where his Laws, his Statutes and his Ordinances are dispensed in his Name, and by the power of his holy Spirit; even so will he be in his *Monarchical Kingdom, the throne of his Father David here on Earth*, Luke 1:32,33. *And the Lord God shall give unto him the Throne of his Father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end; not personally at the beginning of it, but virtually by his Laws, etc. Ibid., page 32.*

So shall Christ reign over all the Nations and Kingdoms of the World *whom he shall Conquer*, and they shall become his, Rev. 11:5 (sic). And HE shall be King of all the Earth, Zech. 14:9. And God shall give him the Throne of his Father David, Luke 1:32,33. And the Judgment shall be given to the Saints of the most high, and they shall possess the Kingdom, and govern the Nations by Christ's Laws, Dan. 7:14,21,27, and in his Name, and by his Commission with his holy Spirit and power, and in great glory. Isa. 60:1,2,3,7,11,12,13,14,15: *Arise, shine, for thy Light is come and the glory of the Lord is risen upon thee ----- The Sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy feet, and they shall call thee the City of the LORD, the Zion of the holy one of Israel ----- Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal Excellency and Joy of many Generations: from the beginning of the thousand years Reign, Rev. 20:4, until the end thereof, which is Christ's Davidical and Monarchical Kingdom. Ibid.*

And after that Christ has put down all rule, all authority and all power that are his Enemy's, by the hands of his Saints, who shall bind Kings in Chains and Nobles in Fetters of Iron, and execute the Judgment written, *This honor have all the Saints*, Psal. 149:7-9. Then will the Lord Jesus Christ himself come in his own person, and all his holy Angels and Saints shall attend him, Matt. 25:31,32. *When the Son of Man shall come in his glory and all the holy Angels with him, then shall he sit upon the Throne of his glory ----- And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats.* Then shall he sit upon the Throne of his Glory, and the Saints shall sit upon thrones with Christ, Matt. 19:28. *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory: Ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* Rev. 3:21: *To him that overcometh will I grant to sit with me in my Throne, even also as I overcame and am set down with my Father in his Throne.* Page 33.

Here follows some email study postings from the Old School Baptist Study group from brother Royce Smith and myself.

Email Letters

----- Original Message -----

From: [Royce Smith](#)

To: old-school-baptist@yahoogleroups.com

Sent: Tuesday, July 10, 2007 12:43 PM

Subject: Re: [old-school-baptist] Ron on the land

Dear Bro. Ron,

I *do not think* it improper for God's people to own land in this age. Indeed, I would encourage it if they can so possess it. To own land, we must either inherit it from our fathers or purchase it. But the land you and I seek to own and that which most believers have owned is not in the land of Canaan. That land was promised to Abraham's natural descendants through Isaac and Jacob. While they were living, they had to purchase land even for a burial plot, but God had promised it to their natural descendants forever. It was Israel who was led out of Egyptian bondage into the promised land, not the church or Gentile believers. The church was to go into all the earth and preach the gospel. It was never bound to a particular land. Israel was and is. God does not make covenants and break them. Note the promise of the land to Israel in relation to "an everlasting covenant" in Psalm 105:9-11, "Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." To national Israel, when they had themselves by their wickedness broken the covenant on their part, God says, "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant" (Ezek. 16:60).

I have not read anywhere that God gave Israel a "two strikes and your out policy." That He would re-gather them one time into the land, and if they departed from Him as second time, He was through with them forever.

**VERY GOOD POINTS, AND ON THESE I FULLY AGREE WITH YOU DEAR BROTHER.
REP**

I am not saying you believe this, but some brethren do.

I do not believe in a replacement theology in which the church takes the place of Israel. I believe God's eternal purpose included both and they are distinct entities. I do not believe Israel has ever as yet been re-gathered into their land as God has promised (Deut. 30:1-6). Only a relatively small number of Jews returned to the land under Zerubbabel, Ezra, and Nehemiah. Deuteronomy 30:6 indicates the circumcising of their hearts will occur after they are re-gathered into their land, not before, as does Jeremiah 31:7-10, 28-36. Perhaps Ezekiel 36:21-28 is even more to the point. I believe these promises refer to national Israel as shall be represented by the remnant or spiritual Israel. This interpretation seems to accord with Romans 11:25, 26.

These are just a few of my thoughts. I remain

Your learning brother,

Royce Smith

Tuesday, July 10, 2007 2:42 PM

Dear Brother Royce, thank you for your reply, due to my physical handicaps, I must slow down a bit and consider several points one at a time. Let me try to make this brief summary at this point, mostly for my own understanding:

1. There may be a distinction between the *Land Grant under the Abraham Covenant, and the Land Grant under the Mosaic Covenant;*

2. Do you understand that there is a distinction between the land grants under the two covenants?

Also, due to my weak understanding, I need to slow down and consider the Scriptures you are giving from both the Pre-Christ LXX and the M T or King James O. T. I am sorry that I must go so slowly, but this is a very vital issue and my inabilities will not allow me to make haste.

Also, while I do believe that the majority of the Hebrew peoples are among the dispersa, I do not believe that any of the 12 Tribes have ever been lost, but that they were all, as Tribes, in the Land before Christ's coming the first time. I also find that the Hebrews themselves, for the most part, do not hold to the lost Tribes concepts, though there may be a writer here and there among them who so holds.

I believe that the Lord God promised to re-gather the Hebrews, all 12 Tribes, back into the Land and did so before the First Coming of Christ.

Then at ad 70, He dispersed them for the final time and they as *physical or natural*

Hebrews, are finally and totally cast away. I do not find that God promised to re-gather them the third time, that is, after the First Coming in the flesh of Jesus Christ. ***I AM SPEAKING NOW ONLY OF THE NATURAL HEBREWS AND THE NATURAL LAND GRAND UNDER MOSES.***

HOWEVER, I am not saying this in regard to the SHEEP NATION OF ISRAEL. I understand the Sheep Nation of Israel to be the true seed of Abraham, WITH ELECT FROM ALL THE NATIONS, as Paul presented it in Romans 4 and Gal. 3. I DISTINGUISH HERE ALSO BETWEEN THE SHEEP ISRAEL AND THE SHEEP GENTILES WHEN WE ARE DEALING WITH NATIONS AND THE NATIONAL Land Grants DURING THE MILL AND THE ETERNAL AGES.

I DO HOLD THAT SHEEP ISRAEL SHALL YET INHERIT THE LAND PROMISED IN THE ABRAHAMIC COVENANT, AND THAT SHALL BE IN TWO FUTURE PHASES, FIRST DURING THE 1,000 YEARS OF CHRIST'S MONARCHIAL RULE ON THIS SINFUL EARTH, REV. 20 (GOOD POINTS YOU MADE ON THIS DEAR BROTHER Royce) AND THEN DURING THE HEAVEN AGES ON THE NEW EARTH. TO ME THIS IS WHAT THE JUDGMENT OF MATTHEW 25 IS PRESENTING,,,THE ENTRANCE OF THE SHEEP NATIONS INTO THE GLORY STATE, FIRST DURING THE MILL, THEN FINALLY AND TOTALLY DURING THE ETERNAL AGES.

SO I MAKE A DISTINCTION BETWEEN THE SHEEP ISRAEL AND THE NATURAL ISRAEL AND ALSO BETWEEN THE UNLIMITED LAND GRANT PROMISED TO ABRAHAM AND THE MORE LIMITED ONE PROMISED TO MOSES.

I ALSO MAKE A DISTINCTION BETWEEN THE MILL REIGN AND THE ETERNAL REIGN, THOUGH BOTH CONTAIN NATIONS, EVEN SHEEP NATIONS. I THINK THAT REVELATION 19-20 AND DAN. 7 SHOW THIS DISTINCTION, BUT MORE ON THAT LATER.

I TRUST THAT YOU AND THE OTHER BRETHERN CAN CONTINUE TO HELP ME WITH THESE POINTS, AS I TRY TO HOLD TO THE HISTORICAL PRE-MILL CONCEPTS AND LEAVE ROOM FOR SOME OF THE GOSPEL MILL AND FUTURISTIC PRE-MILL CONCEPTS. MAY THE LORD BLESS US AS WE STUDY TOGETHER, Ron.

Dear brother Royce, this is also an excellent reply. Let me note this point and I feel certain you will agree to it if I can word it properly, the Abrahamic Covenant not only included the Physical Hebrews, but many nations as well. Therefore while the Physical Hebrews of the Abrahamic Covenant were included in the Mosaic Covenant, do you feel that the additional nations that Abraham was the Father of, were also included in the Mosaic Covenant? Please do enlarge on that point when you have the time. Again excellent post dear brother, notes in the post below,Ron.

----- Original Message -----

From: [Royce Smith](#)

To: old-school-baptist@yahoogleroups.com

Sent: Wednesday, July 11, 2007 10:58 AM

Subject: Re: [old-school-baptist] Ron on the two covenants

Dear Bro. Ron,

I concur with your statements, but I would add that the people who were under the Abrahamic Covenant were also under the Mosaic Covenant. If I understand the Abrahamic Covenant correctly, it involved both a physical and a spiritual seed. In Genesis 15:13-18, it is obviously the physical seed who are in view in God's promise to Abraham. We certainly would not limit the spiritual seed of Abraham to the land area between the river of Egypt and the river Euphrates.

I DO AGREE WITH THE ABOVE, AND YOUR STATEMENT JUST BELOW IS VERY TRUE AND I CAN SAY AMEN TO IT, THANK YOU DEAR BROTHER. RON.

I think our difficulty on this issue is taking an either/or position instead of a both/and position. I remain Your learning brother,

Royce Smith

Ron Pound <pat4809@distributed.net> wrote:

Dear Brother Royce, let me make this observation for further clarification and then I will try and go back over the Scriptures you have presented...

In my opinion there is a basic difference between the Abrahamic Covenant and the Legal or Mosaic Covenant and it is this:

The Abrahamic Covenant is an Unconditional Covenant, and is a picture or type of the Eternal and Everlasting Covenant;
But the Mosaic Covenant was added because of sins, and is conditional, if natural Israel obeyed, then God would respond and bless, if they did not obey, God would bring in the curses promised for disobedience.

How do you feel about these points? Ron.

Ron Pound <pat4809@distributed.net> wrote:

Dear Brother Royce, thank you dear brother for your very good study about the land grant issue. There are several points that I want to ask about on that subject, but not in this email. In the main I do agree with your conclusions on the Land. However, let me ask you for your comments on this point.

While I agree that the Church as a Church is not to look for physical possessions in this world, yet I do feel that church members are promised certain blessings under the New Covenant, and one is land ownership, if they so desire. I FEEL IT IS VERY IMPORTANT FOR GOD'S CHILDREN TO UNDERSTAND THAT THEY DO HAVE THE RIGHT UNDER GOD TO BE LAND OWNERS AND THAT WHEN ANY GOVERNMENT OR

SYSTEM TRIES TO TAKE AWAY THEIR RIGHTS AS LANDOWNERS, THEY MUST BE RESISTED. I FEEL CERTAIN YOU WOULD AGREE.

Please do enlarge on this distinction when you have the time. Here is the passage I am referring unto. Thank you dear brother, Ron.

ps. In no way does this effect the study of Israel and their Land Grant.

Mark 10: 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,*

30 *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

31 But many *that are* first shall be last; and the last first.

Dear Brothers and Sisters, let me further add that in this Psa., I find Israel to be the Physical Israel of God, or National Israel, containing at this time both the elect and reprobates within Physical Israel. In this light, I find this to be fulfilled already. **THIS IS A VERY LIMITED SENSE AND IS NOT THE FULFILLMENT OF THE ABRAHAMIC COVENANT, BUT ONLY AS IT IS CONTAINED IN THE MOSAIC COVENANT.**

HOWEVER I DO NOT FIND THE ABRAHAMIC COVENANT, IN ITS ENLARGED AND FULLEST SENSE, GAL 3 WITH REVELATION 2-3, AND 20, TO BE FULFILLED YET. IN THIS ENLARGED SENSE I UNDERSTAND A FULFILLMENT BOTH IN REVELATION 20 AND THEN AFTER THE 1,000 YEARS REIGN, IN REVELATION 21-22, ROMANS 4. Ron.

Some Further Distinctions between the Mill and the Eternal Ages, and National Israel, Sheep Israel,

Sheep Gentiles, the Whole Israel of God,

and the Gospel Church.

I am making these distinctions to help me in my thoughts on these important points. Please feel free to correct me or offer any additional helps on these points. Let me define further some terms:

1. **Sheep Israel**, by this I mean the Hebrew people who are the elect of God, considered in their National Identity and enter into the Mill, and then later the eternal ages, in their national capacity, *to receive the Land Grant contained in the Abrahamic Covenant*. I see here a distinction between those who will indwell the Heavenly Jerusalem during the eternal ages, and those who dwell outside of the Holy City, but come in for worship. Those outside of the Holy City shall dwell in the Land Grant as a Sheep Nation.
2. **Sheep Gentiles**, by this I mean the Gentile people who are the elect of God who shall enter into both the Mill and then later the eternal ages, in their national capacities. They are partakers of their Land Grant through Christ and His inheritance which is typed out under the Abrahamic Covenant. Christ's inheritance includes the Abrahamic Land Grant, but extends far beyond that, for He has received the Heathen for His inheritance and the uttermost parts of the earth for His possession. The Sheep Gentiles do not *replace* the Sheep Israel nor will the Sheep Israel replace them during the Mill or the eternal ages.
3. Only in the spiritual part of the Kingdom and Rule of Christ, in distinction from the Monarchial Rule and Reign of Christ, has the spiritual Israel, made up of both the elect Hebrews and the elect Gentiles, replaced the natural Hebrews. God has taken the kingdom from them and given it unto the little flock, or the gospel church, during this, the Church Age. For the spiritual kingdom has been given unto a nation that shall bring forth the fruit thereof. The elect, in Christ, are the one spiritual nation, true Israel collectively considered in Redemption in Christ, but not Nationally considered for National distinctions remain just as gender distinction remain, under the New Covenant. This replacement does not dispose of or disinherit the Sheep Nation of Israel during the Mill nor during the Eternal Ages, for the Land Grants given both to Abraham and to Christ are fixed, sure and certain.
4. Abraham's Land Grant is contained in Christ and His Inheritance and Land Grant, for all the promises of God are in Him, Yea and Amen. As Christ said unto Abraham, *I am thy Exceeding Great Reward*. I do not hold to any earned rewards or Land Grants for God's little children, only such as Christ Himself has earned for them. Their Land Grants and other rewards are a part of Christ's earned Inheritance and Rewards and He shall bring His Reward with Him and shall give unto every man as his work shall be.
5. Christ's Land Grant was conditioned upon His obedience and His asking, that He fulfilled. Soon He shall take full possession of all He has eared by His Active and Passive Obedience. Psa. 2 and other places citing this passage. The Sheep Gentiles, as Sheep Nations, shall receive their Land Grants in Christ as a part of His earned Inheritance. We who were once not a people are now a people and inherit all things in Christ. The Sheep Gentile Nations shall dwell around Sheep Israel during the Mill and then during the Eternal Ages. Sheep Israel shall then, and only then, realize the fullness of the Abrahamic Covenant in its purest and complete Spiritual state in and by Christ, Gal. 3 and Romans 4, with Romans 2 ultra.
6. Abraham's Land Grant is typical and shows the Land Grants that Christ has

earned for all His people. Unto Abraham and His spiritual Seed, the elect in Christ, Gal, 3, this is all unconditional and certain, established upon Christ and His active and passive Obedience, or the Better Promises of the New and Everlasting Covenant, Hebrews 7-11.

7. **Abrahamic Covenant**, by this I mean that Covenant the Lord God, in Christ, made with Abraham and confirmed unto Isaac and Jacob. This Covenant I hold is unconditional, eternal and typical. By typical, I mean that it shows the greater and larger eternal or everlasting covenant of Redemption between the Father and the Son, called the Covenant of Peace and Life, or the Everlasting Covenant. This is in distinction to the Mosaic Covenant. See also Nehemiah Cox, on the Covenants; London, near 1670.
8. I hold that there is a distinction between the Spiritual Israel, the true Israel of God Who shall all be saved, made up of both the elect Hebrews and the elect Gentiles as individuals, and the Sheep Nation of Israel and the Sheep Nations of the Gentiles. The national existence of the Sheep Nations shall continue during the Mill and the Eternal Ages, Matt. 25 and Revelation 21-22.
9. I see a distinction between the *Monarchial Rule and Reign of Christ* during the Mill, for the 1,000 years, bound by the first and second resurrections, the First Being the resurrection of Christ, and the last being the general resurrection at the last day; and the *eternal Rule and Reign of Christ during the eternal ages*.
10. During the Mill, the saints and the Churches of Christ shall rule over the nations, and this rule shall even extend over the supporting kings of the Beast system and others who are reprobates. This rule shall extend also over those who are not in the true gospel churches, but who shall be taught the better things of Christ, His Gospel, Church and Ordinances during the 1,000 years. See Knolly's *Commentary on the Book Of Revelation*, the first three chapters. I do not hold that Moses shall be reinstated in any way for any people during this 1,000 years. See Kiffen, Knollys, D'Anvers, Patience, Spilsbury, and the others who have spoken about prophecy and these different points. D'Anvers on *The City of God*, is very helpful on these distinctions.
11. During the Eternal Ages there shall be no reprobates, but national existence shall continue, but only among the Sheep Nations. These sheep nations are in distinction from the Heavenly Jerusalem, the place and dwelling of the Bride, Revelation 18-22. In my opinion, just an opinion, there shall be new creations and new beings that shall fill the new universe and the elect of God shall show forth the glories of Christ unto them through the eternal ages. I think Paul hints at this in several places, but this is not revealed fully yet. Ephesians 3:21 contains a brief hint of this, in my opinion.
12. I hold that there shall be a distinction between the 1,000 year reign of Christ over the Adamic Creation and Race, and the unending rule and reign of Christ during the eternal ages over the new Creation and the coming Beings of that Creation. One is over both elect and reprobates while the other is not.

13. These two different rules and reigns of Christ may not seem essential or necessary, but in my limited understanding this seems to be the way that God works to bring about the fullness of His purpose. By this I mean God brings about His purpose in a gradual manner, revealing and working His purpose piece by piece and bit by bit, here a little and there a little.
14. *The Gospel Church*, or Churches, I understand to be the *Spiritual Kingdom of Christ* in this present evil world. I hold the Gospel Church to be the Visible Manifestation and representatives of the entire Israel of God, spiritual, and as such there are many promises made to them in the New Covenant, that apply only to them, such as Matthew 28:18-20, and many found in Revelation chapters 1-8, and other places. These special blessings come to the saints in these churches not because they have earned them because they are in the churches, but because they are in Christ and receive His earned blessing and rewards. These are manifested fully in the Churches as no where else. An example would be when the Church sets down for the Lord's Supper, or when it administers baptism by means of its commissioned officers. There are so many additional blessings that come to us in the gospel churches, not because we are in the church and earn these, *but because that is where Christ walks, dwells and communes in a special way during this, the Church Age*, see Knollys on the Song of Solomon.

These are some of my feeble thoughts on these important points. Please do offer any helps or corrections as you feel led to do so. I summarize by these points:

1. Promises to Physical Israel; beginning in Abraham;
2. Promises to the Gospel Church, considered as the Visible Manifestation of the True Israel of God, beginning with John the Baptist and Christ's Chief or First Apostles;
3. Promises to the True Israel of God, the entire elect of God in Christ, beginning in the Covenant of Grace, in Christ Jesus before the world was;
4. Promises to the Sheep Israel and the Sheep Gentiles, as Sheep Nations, contained in both the New and Old Testaments, as purposed, decreed and set up in Christ Jesus before the world was.

Dear Bro. Ron,

Our subject is vast and deep--perhaps too deep for my shallow mind. Obviously the Abrahamic Covenant is by far the greater covenant and the fullest expression of the

everlasting covenant of Heb. 13:20.

1. The Mosaic Covenant was brought in because of transgressions til Christ came (Gal. 3:19) and was to serve as a schoolmaster to conduct Israel to Christ (Gal. 3:24). Nothing in it could disannul the promises God made to Abraham (Gal. 3:15-18). The Mosaic Covenant was far more limited in its scope, applying only to Israel (Mal. 4:4).
2. *The land promised to Abraham first was the land of Canaan only (Gen. 13:14-18). It was not until Gen. 15:18 that God made a covenant with Abraham to give him the land that reached to the River Euphrates. If God had promised him all that land at first, then Abraham would not have needed to go to Canaan because Ur of the Chaldees is in the land grant of Gen. 15:18. But Gen. 15:16 limits that part of this land grant which Israel would occupy to Canaan wherein dwelt the Amorites. Israel had to spend 400 years in Egypt for the iniquity of the Amorites to be full so that God would give them their land.*
3. *The land designated for Israel was the west bank of the Jordan. The twelve spies were sent to spy out the land of Canaan (the west bank of the Jordan) only (Num. 13:18).*
4. *The Tribes of Reuben, Gad, and half of the Tribe of Manasseh requested their inheritance on the east bank of the Jordan (Num. 32) which request caused Moses to launch a tirade against them. Why, then, did Moses grant their request (Num. 32:33). Was it not that their request, while falling not within the bounds of the land first promised to Israel (Gen. 15:16), was within the area promised to Abraham in Gen. 15:18?*

One more fact:

5. *The six cities of refuge were placed in the areas God gave to Israel under the first promise and the permitted inheritance of the two and one-half tribes (Num. 35). Not one of these cities was in area of the Euphrates.*
6. Israel has never possessed *that* land; they only had it under tribute under Solomon (1 Kings 4:21).
7. I grant that it shall not be national Israel as including both the elect and reprobate that inherits all the land promised to Abraham in Gen. 15:18, but it must be granted to national Israel as composed of the elect that inherits it in the millennium, or God will not have fulfilled the promise. Ezekiel 47:13-23 seems to me to confirm this position.

This is all I have time to discuss for now. I remain

Your learning brother,

Royce Smith

Dear Bro. Ron,

Yes the Abrahamic Covenant reaches to the elect among the Gentile nations. I do not believe any one Gentile nation was chosen in the Abrahamic Covenant. The blessings on the elect among the Gentiles are spiritual; some of the blessings in the Abrahamic Covenant promised to national Israel were physical or temporal, or so it seems to me. For national Israel, the land was and is very important, for it represents to them the promise of God. To us as the elect among the Gentiles, the land has very little meaning. This world is not our home; we are looking for a city, as was Abraham, whose builder and maker is God. The spiritual and eternal aspects are higher and more precious than the physical and temporal aspects of the Abrahamic Covenant, but they do not render null or inconsequential these physical and temporal aspects as anticipated by national Israel. Again I maintain these promises shall be fulfilled to the elect in the nation of Israel. I do remain

Your learning brother,

Royce Smith

Here is another email from the Old School Baptist, by Brother Anthony Ramsey:

From: [Anthony Ramsey](#)
To: old-school-baptist@yahoogleroups.com
Sent: Monday, November 16, 2009 7:55 PM
Subject: Re: [old-school-baptist] 57 final for today The Nation of Israel and the City of Jerusalem in the New World

Did not the Abrahamic Covenant have both a temporal national fulfillment, which typified the spiritual and heavenly which was of distant off, and was the one that Abraham, Isaac, and Jacob had a eye too? I gather that from this passage in Heb 11:

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

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

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

I believe the city he looked for was this one Rev 21:14

And the wall of the city had twelve *foundations*, and in them the names of the twelve apostles of the Lamb.

19.And the *foundations* of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

I believe Abraham and the other patriarchs as in Heb 11:9 were given to see beyond the land of Canaan literally per vs 15

¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

And sought a heavenly Canaan per vs 13-14, 16

¹³These 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.

¹⁴For they that say such things declare plainly that they seek a country.

¹⁶But 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.

So I believe Abraham was given a spiritual apprehension of the land of Canaan, which typified the new world per Rom 4:

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

Now, ask yourself, is this the same heirship as that in Heb 11:

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

Brief Summation of the Land Grants of Moses and Abraham

These Scriptures seem to justify our conclusion that the Land Grant in the Abrahamic Covenant shall be fulfilled **fully** during the eternal ages when the New Jerusalem dwells upon the New Earth.

I understand that during the Mill there shall be both elect and reprobates on the earth. During the eternal ages there shall only be elect and they will be glorified, on the New Earth. This is one of the main distinctions between the 1,000 years mill and the eternal ages.

I find it also interesting to note that Isaac and Jacob were in Union with Abraham when he went forth looking for that city whose builder and maker is God. This promised blessing and inheritance was through the righteous of Christ and His faith, called the righteousness of faith.

I find it further interesting that Paul distinguishes between the promises given with the **righteousness of faith** rather than **through the law**. In my opinion this further distinguishes between the Land Grant of Abraham and the Land Grant under Moses.

The New Jerusalem Kept by the Power of God in the Heavens

Does anyone believe that the New Jerusalem of Revelation 21 and 22 shall ever dwell upon this present earth during the course of this present evil world? The New Jerusalem shall come down out of the *New Heavens* but from God.

Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

The question remains:

WHEN DID GOD CREATE THE NEW JERUSALEM?

Was the New Jerusalem also the dwelling place of the Godhead and the elect in their spiritual state even before this present natural creation? Certainly we have RETURNED unto the Shepard and Bishops of our souls, as lost sheep we have been found and carried back to our Shepard's fold. What is this fold but the New Jerusalem, the Mother of us all as Paul says?

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Ga 4:26 But Jerusalem which is above is free, which is the mother of us all.

Receiving the Kingdom Prepared from the Casting Down of the World

In my opinion God created the New Jerusalem before the casting down of the world and has kept it reserved in the heavens as our inheritance since its creation. In my opinion the Lord God, in the fullness of His Godhead, did indwell the New Jerusalem before He Indwelt His Heavenly Temple. I also am of the opinion that the elect did indwell the New Jerusalem in their spiritual state before the casting down of the world in union with their heavenly Father. This includes Christ Jesus, the chiefest of the elect of God, considered in His heavenly Being, not His incarnate Being.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

When the Lord God, in His Trinity, shall indwell the New Jerusalem with the Lamb, upon the New Earth, and the elect shall be gathered unto Them, and the Bride shall indwell the City, or be the City mystically, and the Saved Nations walk in the light of the City and enter through its gates, then the Sheep Nation of Israel shall dwell in the fullness of the Abrahamic Land Grant, and all the Saved Nations of the new world shall certain be blessed in Abraham and His Seed, Jesus Christ.

Returning Home

In a sense all those who were possessed by the Father before the creation of this present natural world, and given to the Son, and even the Father, the Word, and the Divine Spirit, will be returning home where they were before the creation and casting down of this present evil world. The New Jerusalem is indeed the Mother of the elect.

For more on this please see my work, *Eternal, Paternal Union*, on our site.

John 17:6 **I have manifested thy name unto the men which thou gavest me out of the world: *thine they were*, and thou gavest them me; *and they have kept thy word.***

7 Now they have known that all things *whatsoever thou hast given me are of thee.*

8 *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

9 I pray for them: I pray not for the world, but for them which thou hast given me; *for they are thine.*

Before I close this chapter, let me note that the issue of the 1,000 years rule at the end of this present church age, and its distinctions between the heaven ages of eternal glory under the New Heavens and upon the New Earth, must be considered briefly.

All I can say now is that for many years I have suggested that brothers and sisters do not take an either/or attitude toward prophecy, but rather take parts and pieces from each major system and piece them together into a more Biblical pattern. In my opinion there are good and bad parts in all the systems of prophecy, but viewed together there is a very good system that we can develop. With these remarks made mind, I shall add a brief chapter dealing with the 1,000 years rule and reign of Christ and His saints at the end of this present age, and then the Eternal Rule of Christ in His Kingdom during the eternal ages.

The Nation of Israel and The City of Jerusalem in the New World

The Scriptures teach us that there will be a New Heaven and a New Earth after the Second Coming of Jesus Christ. They also teach us there will be a New Jerusalem. Will the nation of Israel *as a saved or sheep nation*, have her own dwelling place in the New World, and if so, where will it be?

In my opinion the answer is yes, and the sheep nation of Israel shall then indwell in all the Land Grant given in the Abrahamic Covenant. This has not happened before according to my understanding. Before the first coming of Christ, the nation of Israel in the flesh, made up both of elect and reprobates, did indwell the land promised in the Mosaic Covenant but not the Abrahamic Covenant.

Two Typical Covenants made unto Israel

In order to answer this question properly I feel we must distinguish between the *unconditional* Abrahamic Covenant and *its land grant* and the *conditional* Mosaic Covenant and *its land grant*.

The New Testament teaches us that God has cast away the physical nation of Israel and has taken the Elect Gentiles unto Himself. They also seem to be clear that God shall gather elect Israel back unto Himself and graft them into Christ manifestly again.

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

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

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left

alone, and they seek my life.

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

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

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

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded {blinded: or, hardened}

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. {slumber: or, remorse}

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

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

12 ***Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? {diminishing: or, decay, or, loss}***

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 ***For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?***

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

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

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 ***And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.***

24 ***For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?***

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

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

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: {believed: or, obeyed}

31 Even so have these also now not believed, that through your mercy they also may obtain mercy. {believed: or, obeyed}

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

As a Sheep Nation

The Nation of Israel, as a sheep nation, shall be grafted back into Christ manifestly again when the times of the Gentiles are fulfilled. They will not be grafted back in unbelief but in gospel faith, order, worship and works. It is through the Mercy of God that is being shown to the Gentiles that they shall obtain mercy. This is the same redemption and manifestation of election that the Gentile elect enjoy.

So while *we believe in the re-gathering and restoration* of the sheep nation of Israel, *we do not believe that this present Zionist state is the fulfillment of these several prophecies in the Old Testament and New.*

Acts 1:6 When they therefore were come together, they asked of him, saying, *Lord, wilt thou at this time restore again the kingdom to Israel?*

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Israel in their Converted State

The Kingdom shall include Israel, *but only in their converted state of manifested faith and obedience.* The *Saints* shall possess the Kingdom after the destruction of the terrible system of Antichrist.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it

down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

The Seventh Trumpet Shall Began to Sound

When the voice of the seventh Trumpet shall begin to sound then God the Father, *the Ancient of Days*, shall gather together unto Himself the elect in the physical nation of Israel. He shall gather all His people unto Himself and Jesus Christ and then He shall begin to pour out the wrath of God and of the Lamb upon the reprobates.

John presented this:

Rev. 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. {untimely figs: or, green figs}

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 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;

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

Rev. 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their

faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

God the Father and the Lamb Shall Be Seen in the Physical Heavens

God the Father, *the Ancient of Days*, shall no longer dwell in His heavenly Temple, but shall re-position Himself and His Throne *in the heavens above the earth*. *His new position shall be very visible unto all the people of the earth* and shall cause mass hysteria that has never before been equaled, not even during the days of the great flood.

Rev. 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. {untimely figs: or, green figs}

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 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;

16 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:

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17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an

earthquake, and great hail.

Not only shall the Father so dwell but the Lamb shall be in close union with Him and that time shall be known as the day of the Wrath of Him Who sits on the throne and of the Lamb. The antichrist kingdom shall be destroyed and he shall be cast alive into the lake of fire and brimstone. The lives of other governments shall be spared for a short time. Please confirm this from Dan. 7.

Re 20:10 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.

The Land Grant of the Abrahamic Covenant

The Abrahamic Covenant is fulfilled in Christ Jesus and true believers, both Hebrews and Gentiles.

Gal. 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. {accounted: or, imputed}

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

9 *So then they which be of faith are blessed with faithful Abraham.*

10 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.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

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. {covenant: or, testament}

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.*

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.

20 Now a mediator is not *a mediator* of one, but God is one.

Romans 4: 9 *Cometh* this blessedness then upon the circumcision *only*, or upon the

uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

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

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

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

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

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

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

17 *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. {before him: or, like unto him}*

18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

19 *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:*

20 *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

21 *And being fully persuaded that, what he had promised, he was able also to perform.*

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

The *Abrahamic Land Grant* included a large section of land that went beyond that of the *Mosaic Land Grant*. It also was made to Abraham and Christ, and being made unto Christ, all those in union with Him, are included in that land Grant. *In our Temporal world the promise appears to be made unto Abraham first, but in reality it was made unto Christ, and Abraham in Christ, before the world began.*

World Dominion is in Christ Jesus

When God the Father brought forth or begot our Lord Jesus Christ in His heavenly and spiritual Manhood, not incarnate, before the world began, *not in His deity for as God the Word He is self-existent in both His Divine Nature and Divine Person*, He made this promise unto Him:

Psa. 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble} {imagine: Heb. meditate}
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. {vex: or, trouble}
6 Yet have I set my king upon my holy hill of Zion. {set: Heb. anointed} {upon...: Heb. upon Zion, the hill of my holiness}
7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. {the decree: or, for a decree}
8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*
16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. {destroy the earth: or, corrupt the earth}
19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Christ's World Dominion is Two-Fold

First, Christ has a *SPIRITUAL dominion* which is in His saints, His gospel church and ordinances. Our forefathers called this Christ's *SPIRITUAL* kingdom. This is a present kingdom and is world-wide. However, it does not include the reprobates even though Christ rules over them for the good of His people. Our Particular Baptist forefathers said in the First London Confession, edition of 1646:

.33.

The Spiritual Kingdom of Christ on Earth is His Church which is a Visible Company of Saints Baptized and in Gospel Order.

Jesus Christ hath here on earth a spiritual kingdom, which is His church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King. Matt. 11:11; 2 Thess. 1:1, and I Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8,9; and 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37, with 10:37; Rom. 10:10; Matt. 28: 19, 20; Acts 2:42; Acts 9:26; I Pet. 2:5.

Second, is Christ's *MONARCHAL kingdom*, this kingdom shall be established when He comes again the second time, at the sounding of the seventh Trumpet. At this time the kingdoms of the world become the kingdom of our Lord and His Christ. Christ's Monarchal Kingdom will be unending, He shall rule forever and ever.

.19.

Christ As A King over His Elect in their Effectual Calling, Conversion and Maintenance Stated, and His Power in Governing all Creation Explained.

Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all angels, and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of His enemies. By this kingly power, He applies the benefits, virtues, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: by this His mighty power He ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to His infinite wisdom. I Cor. 15:4; I Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:2, and 5:30,31; John 20:17; Rom. 14:9; John 5:26, 27; Rom. 5:6, 7, 8, 14, 17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job. 1:8; 2:6; Rom. 9:21,17,18; Eph. 4:7,8; 2 Pet. 2:9.

.20.

His Coming in Glory to Reign Among His Saints.

This His kingly power shall be more fully manifest when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members. I Cor. 15:24,28; Heb. 9:28; 2 Thess. 1:9,10; I Thess. 4:15,16,17; John 17:21, 26.

The 1644 edition states:

.19.

Touching His Kingdom, Christ being risen from the dead, ascended into heaven, sat on the right hand of God the Father, having all power in heaven and earth, given unto Him, He does spiritually govern His Church, exercising His power over all Angels and Men, good and bad, to the preservation and salvation of the elect, to the overruling and destruction of His enemies, which are the Reprobates, communicating and applying the benefits, virtue, and fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having given it, He never takes away from them, but by It still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time. And on the contrary, ruling in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by His mighty power, as seems good in His divine wisdom & justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment. I Cor. 15:4; I Pet. 3:21,22; Mat. 28:18,19,20; Luke 24:51; Acts 1:11 & 5:30,31; John 19:36; Rom. 14:17. Mark 1:27; Heb. 1:14; Jn. 16:7,15. John 5:26,27; Rom. 5:6, 7, 8 & 14:17. Gal. 5:22,23. John 1:4,13. John 13:1 & 10:28,29, & 14:16,17; Rom. 11:29; Psa. 51:10,11; Job 33:29,30; 2 Cor. 12:7,9. Job 1 and 2; Rom. 1:21 & 2:4,5,6, & 9:17,18. Eph. 4:17,18. 2 Pet. 3 chap.

.20.

This Kingdom shall be then fully perfected when He shall the second time come in glory to reign amongst His Saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members. I Cor. 15:24,28; Math. 9:28; I Thess. 1:9,10; 1 Thess. 4:15,16,17; Jn. 17: 21,26.

Hansard Knollys (even though Knollys was a post Mill, he made many very good and interesting comments):

By the Kingdom of Heaven in this verse we may not understand the Celestial Kingdom of Glory, for there are no foolish Virgins in that Heaven, nor the spiritual Kingdom of Grace which is the Kingdom of God within us, Luke 17:21. But, the Mystical Kingdom of the Church of God under the Gospel, wherein there are both wise and foolish Virgins. Commentary on the 10 Virgins, London: page 5 our edition.

Secondly, as Christ is said to be in his *Mystical Kingdom the Church of God here on Earth*, where his Laws, his Statutes and his Ordinances are dispensed in his Name, and by the power of his holy Spirit; even so will he be in his *Monarchical Kingdom, the throne of his Father David here on Earth*, Luke 1:32,33. *And the Lord God shall give unto him the Throne of his Father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end; not personally at the beginning of it, but virtually by his Laws, etc. Ibid., page 32.*

So shall Christ reign over all the Nations and Kingdoms of the World *whom he shall Conquer*, and they shall become his, Rev. 11:5 (sic). And HE shall be King of all the Earth, Zech. 14:9. And God shall give him the Throne of his Father David, Luke 1:32,33. And the Judgment shall be given to the Saints of the most high, and they shall possess the Kingdom, and govern the Nations by Christ's Laws, Dan. 7:14,21,27, and in his Name, and by his Commission with his holy Spirit and power, and in great glory. Isa. 60:1,2,3,7,11,12,13,14,15: *Arise, shine, for thy Light is come and the glory of the Lord is risen upon thee ----- The Sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy feet, and they shall call thee the City of the LORD, the Zion of the holy one of Israel ----- Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal Excellency and Joy of many Generations: from the beginning of the thousand years Reign, Rev. 20:4, until the end thereof, which is Christ's Davidical and Monarchical Kingdom. Ibid.*

And after that Christ has put down all rule, all authority and all power that are his Enemy's, by the hands of his Saints, who shall bind Kings in Chains and Nobles in Fetters of Iron, and execute the Judgment written, *This honor have all the Saints*, Psal. 149:7-9. Then will the Lord Jesus Christ himself come in his own person, and all his holy Angels and Saints shall attend him, Matt. 25:31,32. *When the Son of Man shall come in his glory and all the holy Angels with him, then shall he sit upon the Throne of his glory ----- And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. Then shall he sit upon the Throne of his Glory, and the Saints shall sit upon thrones with Christ, Matt. 19:28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory: Ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel. Rev. 3:21: To him that overcometh will I grant to sit with me in my Throne, even also as I overcame and am set down with my Father in his Throne. Page 33.*

Here follows some email study postings from the Old School Baptist Study group from brother Royce Smith and myself.

Email Letters

----- Original Message -----

From: [Royce Smith](#)

To: old-school-baptist@yahoogroups.com

Sent: Tuesday, July 10, 2007 12:43 PM

Subject: Re: [old-school-baptist] Ron on the land

Dear Bro. Ron,

I do not think it improper for God's people to own land in this age. Indeed, I would encourage it if they can so possess it. To own land, we must either inherit it from our fathers or purchase it. But the land you and I seek to own and that which most believers have owned is not in the land of Canaan. That land was promised to Abraham's natural descendants through Isaac and Jacob. While they were living, they had to purchase land even for a burial plot, but God had promised it to their natural descendants forever. It was Israel who was led out of Egyptian bondage into the

promised land, not the church or Gentile believers. The church was to go into all the earth and preach the gospel. It was never bound to a particular land. Israel was and is. God does not make covenants and break them. Note the promise of the land to Israel in relation to "an everlasting covenant" in Psalm 105:9-11, "Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." To national Israel, when they had themselves by their wickedness broken the covenant on their part, God says, "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant" (Ezek. 16:60).

I have not read anywhere that God gave Israel a "two strikes and your out policy." That He would re-gather them one time into the land, and if they departed from Him as second time, He was through with them forever.

VERY GOOD POINTS, AND ON THESE I FULLY AGREE WITH YOU DEAR BROTHER. REP

I am not saying you believe this, but some brethren do.

I do not believe in a replacement theology in which the church takes the place of Israel. I believe God's eternal purpose included both and they are distinct entities. I do not believe Israel has ever as yet been re-gathered into their land as God has promised (Deut. 30:1-6). Only a relatively small number of Jews returned to the land under Zerubbabel, Ezra, and Nehemiah. Deuteronomy 30:6 indicates the circumcising of their hearts will occur after they are re-gathered into their land, not before, as does Jeremiah 31:7-10, 28-36. Perhaps Ezekiel 36:21-28 is even more to the point. I believe these promises refer to national Israel as shall be represented by the remnant or spiritual Israel. This interpretation seems to accord with Romans 11:25, 26.

These are just a few of my thoughts. I remain

Your learning brother,

Royce Smith

Tuesday, July 10, 2007 2:42 PM

Dear Brother Royce, thank you for your reply, due to my physical handicaps, I must slow down a bit and consider several points one at a time. Let me try to make this brief summary at this point, mostly for my own understanding:

1. There may be a distinction between the *Land Grant under the Abraham Covenant, and the Land Grant under the Mosaic Covenant;*
2. Do you understand that there is a distinction between the land grants under the two covenants?

Also, due to my weak understanding, I need to slow down and consider the Scriptures

you are giving from both the Pre-Christ LXX and the M T or King James O. T. I am sorry that I must go so slowly, but this is a very vital issue and my inabilities will not allow me to make haste.

Also, while I do believe that the majority of the Hebrew peoples are among the dispersa, I do not believe that any of the 12 Tribes have ever been lost, but that they were all, as Tribes, in the Land before Christ's coming the first time. I also find that the Hebrews themselves, for the most part, do not hold to the lost Tribes concepts, though there may be a writer here and there among them who so holds.

I believe that the Lord God promised to re-gather the Hebrews, all 12 Tribes, back into the Land and did so before the First Coming of Christ.

Then at ad 70, He dispersed them for the final time and they as *physical or natural Hebrews, are finally and totally cast away*. I do not find that God promised to re-gather them the third time, that is, after the First Coming in the flesh of Jesus Christ. **I AM SPEAKING NOW ONLY OF THE NATURAL HEBREWS AND THE NATURAL LAND GRAND UNDER MOSES.**

HOWEVER, I am not saying this in regard to the SHEEP NATION OF ISRAEL. I understand the Sheep Nation of Israel to be the true seed of Abraham, WITH ELECT FROM ALL THE NATIONS, as Paul presented it in Romans 4 and Gal. 3. I DISTINGUISH HERE ALSO BETWEEN THE SHEEP ISRAEL AND THE SHEEP GENTILES WHEN WE ARE DEALING WITH NATIONS AND THE NATIONAL Land Grants DURING THE MILL AND THE ETERNAL AGES.

I DO HOLD THAT SHEEP ISRAEL SHALL YET INHERIT THE LAND PROMISED IN THE ABRAHAMIC COVENANT, AND THAT SHALL BE IN TWO FUTURE PHASES, FIRST DURING THE 1,000 YEARS OF CHRIST'S MONARCHIAL RULE ON THIS SINFUL EARTH, REV. 20 (GOOD POINTS YOU MADE ON THIS DEAR BROTHER Royce) AND THEN DURING THE HEAVEN AGES ON THE NEW EARTH. TO ME THIS IS WHAT THE JUDGMENT OF MATTHEW 25 IS PRESENTING,,,THE ENTRANCE OF THE SHEEP NATIONS INTO THE GLORY STATE, FIRST DURING THE MILL, THEN FINALLY AND TOTALLY DURING THE ETERNAL AGES.

SO I MAKE A DISTINCTION BETWEEN THE SHEEP ISRAEL AND THE NATURAL ISRAEL AND ALSO BETWEEN THE UNLIMITED LAND GRANT PROMISED TO ABRAHAM AND THE MORE LIMITED ONE PROMISED TO MOSES.

I ALSO MAKE A DISTINCTION BETWEEN THE MILL REIGN AND THE ETERNAL REIGN, THOUGH BOTH CONTAIN NATIONS, EVEN SHEEP NATIONS. I THINK THAT REVELATION 19-20 AND DAN. 7 SHOW THIS DISTINCTION, BUT MORE ON THAT LATER.

I TRUST THAT YOU AND THE OTHER BRETHERN CAN CONTINUE TO HELP ME WITH THESE POINTS, AS I TRY TO HOLD TO THE HISTORICAL PRE-MILL CONCEPTS AND LEAVE ROOM FOR SOME OF THE GOSPEL MILL AND FUTURISTIC PRE-MILL CONCEPTS. MAY THE LORD BLESS US AS WE STUDY TOGETHER, Ron.

Dear brother Royce, this is also an excellent reply. Let me note this point and I feel certain you will agree to it if I can word it properly, the Abrahamic Covenant not only included the Physical Hebrews, but many nations as well. Therefore while the Physical Hebrews of the Abrahamic Covenant were included in the Mosaic Covenant, do you feel that the additional nations that Abraham was the Father of, were also included in the Mosaic Covenant? Please do enlarge on that point when you have the time. Again excellent post dear brother, notes in the post below, Ron.

----- Original Message -----

From: Royce Smith

To: old-school-baptist@yahoogleroups.com

Sent: Wednesday, July 11, 2007 10:58 AM

Subject: Re: [old-school-baptist] Ron on the two covenants

Dear Bro. Ron,

I concur with your statements, but I would add that *the people who were under the Abrahamic Covenant were also under the Mosaic Covenant.* If I understand the Abrahamic Covenant correctly, it involved both a physical and a spiritual seed. In Genesis 15:13-18, it is obviously the physical seed who are in view in God's promise to Abraham. *We certainly would not limit the spiritual seed of Abraham to the land area between the river of Egypt and the river Euphrates.*

I DO AGREE WITH THE ABOVE, AND YOUR STATEMENT JUST BELOW IS VERY TRUE AND I CAN SAY AMEN TO IT, THANK YOU DEAR BROTHER. RON.

I think our difficulty on this issue is taking an either/or position instead of a both/and position. I remain Your learning brother,

Royce Smith

Ron Pound <pat4809@distributel.net> wrote:

Dear Brother Royce, let me make this observation for further clarification and then I will try and go back over the Scriptures you have presented...

In my opinion there is a basic difference between the Abrahamic Covenant and the Legal or Mosaic Covenant and it is this:

The Abrahamic Covenant is an Unconditional Covenant, and is a picture or type of the Eternal and Everlasting Covenant;
But the Mosaic Covenant was added because of sins, and is conditional, if natural Israel obeyed, then God would respond and bless, if they did not obey, God would bring in the curses promised for disobedience.

How do you feel about these points? Ron.

Ron Pound <pat4809@distributel.net> wrote:

Dear Brother Royce, thank you dear brother for your very good study about the land grant issue. There are several points that I want to ask about on that subject, but not in this email. In the main I do agree with your conclusions on the Land. However, let me ask you for your comments on this point.

While I agree that the Church as a Church is not to look for physical possessions in this world, yet I do feel that church members are promised certain blessings under the New Covenant, and one is land ownership, if they so desire. I FEEL IT IS VERY IMPORTANT FOR GOD'S CHILDREN TO UNDERSTAND THAT THEY DO HAVE THE RIGHT UNDER GOD TO BE LAND OWNERS AND THAT WHEN ANY GOVERNMENT OR SYSTEM TRIES TO TAKE AWAY THEIR RIGHTS AS LANDOWNERS, THEY MUST BE RESISTED. I FEEL CERTAIN YOU WOULD AGREE.

Please do enlarge on this distinction when you have the time. Here is the passage I am referring unto. Thank you dear brother, Ron.

ps. In no way does this effect the study of Israel and their Land Grant.

Mark 10: 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,*

30 *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

31 But many *that are* first shall be last; and the last first.

Dear Brothers and Sisters, let me further add that in this Psa., I find Israel to be the Physical Israel of God, or National Israel, containing at this time both the elect and reprobates within Physical Israel. In this light, I find this to be fulfilled already. **THIS IS A VERY LIMITED SENSE AND IS NOT THE FULFILLMENT OF THE ABRAHAMIC COVENANT, BUT ONLY AS IT IS CONTAINED IN THE MOSAIC COVENANT.**

HOWEVER I **DO NOT** FIND THE ABRAHAMIC COVENANT, IN ITS ENLARGED AND FULLEST SENSE, GAL 3 WITH REVELATION 2-3, AND 20, **TO BE FULFILLED YET.** IN THIS ENLARGED SENSE I UNDERSTAND A FULFILLMENT BOTH IN REVELATION 20

AND THEN AFTER THE 1,000 YEARS REIGN, IN REVELATION 21-22, ROMANS 4. Ron.

Some Further Distinctions between the Mill and the Eternal Ages, and National Israel,
Sheep Israel,

Sheep Gentiles, the Whole Israel of God,

and the Gospel Church.

I am making these distinctions to help me in my thoughts on these important points. Please feel free to correct me or offer any additional helps on these points. Let me define further some terms:

3. *Sheep Israel*, by this I mean the Hebrew people who are the elect of God, considered in their National Identity and enter into the Mill, and then later the eternal ages, in their national capacity, *to receive the Land Grant contained in the Abrahamic Covenant*. I see here a distinction between those who will indwell the Heavenly Jerusalem during the eternal ages, and those *who dwell outside of the Holy City, but come in for worship*. Those outside of the Holy City shall dwell in the Land Grant as a Sheep Nation.
4. *Sheep Gentiles*, by this I mean the Gentile people who are the elect of God who shall enter into both the Mill and then later the eternal ages, in their national capacities. They are partakers of their Land Grant through Christ and His inheritance which is typed out under the Abrahamic Covenant. Christ's inheritance includes the Abrahamic Land Grant, but extends far beyond that, for He has received the Heathen for His inheritance and the uttermost parts of the earth for His possession. The Sheep Gentiles do not *replace* the Sheep Israel nor will the Sheep Israel replace them during the Mill or the eternal ages.
4. Only in the spiritual part of the Kingdom and Rule of Christ, in distinction from the Monarchial Rule and Reign of Christ, has the spiritual Israel, made up of both the elect Hebrews and the elect Gentiles, replaced the natural Hebrews. God has taken the kingdom from them and given it unto the little flock, or the gospel church, during this, the Church Age. For the spiritual kingdom has been given unto a nation that shall bring forth the fruit thereof. The elect, in Christ, are the one spiritual nation, true Israel collectively considered in Redemption in Christ, but not Nationally considered for National distinctions remain just as gender distinction remain, under the New Covenant. This replacement does not dispose of or disinherit the Sheep Nation of Israel during the Mill nor during the Eternal Ages, for the Land Grants given both to Abraham and to Christ are fixed, sure and certain.
5. Abraham's Land Grant is contained in Christ and His Inheritance and Land Grant, for all the promises of God are in Him, Yea and Amen. As Christ said unto Abraham, *I am thy Exceeding Great Reward*. I do not hold to any earned rewards or Land Grants for God's little children, only such as Christ Himself has earned

for them. Their Land Grants and other rewards are a part of Christ's earned Inheritance and Rewards and He shall bring His Reward with Him and shall give unto every man as his work shall be.

6. Christ's Land Grant was conditioned upon His obedience and His asking, that He fulfilled. Soon He shall take full possession of all He has earned by His Active and Passive Obedience. Psa. 2 and other places citing this passage. The Sheep Gentiles, as Sheep Nations, shall receive their Land Grants in Christ as a part of His earned Inheritance. We who were once not a people are now a people and inherit all things in Christ. The Sheep Gentile Nations shall dwell around Sheep Israel during the Mill and then during the Eternal Ages. Sheep Israel shall then, and only then, realize the fullness of the Abrahamic Covenant in its purest and complete Spiritual state in and by Christ, Gal. 3 and Romans 4, with Romans 2 ultra.
7. Abraham's Land Grant is typical and shows the Land Grants that Christ has earned for all His people. Unto Abraham and His spiritual Seed, the elect in Christ, Gal, 3, this is all unconditional and certain, established upon Christ and His active and passive Obedience, or the Better Promises of the New and Everlasting Covenant, Hebrews 7-11.
8. **Abrahamic Covenant**, by this I mean that Covenant the Lord God, in Christ, made with Abraham and confirmed unto Isaac and Jacob. This Covenant I hold is unconditional, eternal and typical. By typical, I mean that it shows the greater and larger eternal or everlasting covenant of Redemption between the Father and the Son, called the Covenant of Peace and Life, or the Everlasting Covenant. This is in distinction to the Mosaic Covenant. See also Nehemiah Cox, on the Covenants; London, near 1670.
9. I hold that there is a distinction between the Spiritual Israel, the true Israel of God Who shall all be saved, made up of both the elect Hebrews and the elect Gentiles as individuals, and the Sheep Nation of Israel and the Sheep Nations of the Gentiles. The national existence of the Sheep Nations shall continue during the Mill and the Eternal Ages, Matt. 25 and Revelation 21-22.
11. I see a distinction between the *Monarchial Rule and Reign of Christ* during the Mill, for the 1,000 years, bound by the first and second resurrections, the First Being the resurrection of Christ, and the last being the general resurrection at the last day; and the *eternal Rule and Reign of Christ during the eternal ages*.
12. During the Mill, the saints and the Churches of Christ shall rule over the nations, and this rule shall even extend over the supporting kings of the Beast system and others who are reprobates. This rule shall extend also over those who are not in the true gospel churches, but who shall be taught the better things of Christ, His Gospel, Church and Ordinances during the 1,000 years. See Knolly's *Commentary on the Book Of Revelation*, the first three chapters. I do not hold that Moses shall be reinstated in any way for any people during this 1,000 years. See Kiffen, Knollys, D'Anvers, Patience, Spilsbury, and the others who have spoken about prophecy and these different points. D'Anvers on *The City of God*, is very helpful on these distinctions.

12. During the Eternal Ages there shall be no reprobates, but national existence shall continue, but only among the Sheep Nations. These sheep nations are in distinction from the Heavenly Jerusalem, the place and dwelling of the Bride, Revelation 18-22. In my opinion, just an opinion, there shall be new creations and new beings that shall fill the new universe and the elect of God shall show forth the glories of Christ unto them through the eternal ages. I think Paul hints at this in several places, but this is not revealed fully yet. Ephesians 3:21 contains a brief hint of this, in my opinion.

12. I hold that there shall be a distinction between the 1,000 year reign of Christ over the Adamic Creation and Race, and the unending rule and reign of Christ during the eternal ages over the new Creation and the coming Beings of that Creation. One is over both elect and reprobates while the other is not.

14. These two different rules and reigns of Christ may not seem essential or necessary, but in my limited understanding this seems to be the way that God works to bring about the fullness of His purpose. By this I mean God brings about His purpose in a gradual manner, revealing and working His purpose piece by piece and bit by bit, here a little and there a little.

15. *The Gospel Church*, or Churches, I understand to be the *Spiritual Kingdom of Christ* in this present evil world. I hold the Gospel Church to be the Visible Manifestation and representatives of the entire Israel of God, spiritual, and as such there are many promises made to them in the New Covenant, that apply only to them, such as Matthew 28:18-20, and many found in Revelation chapters 1-8, and other places. These special blessings come to the saints in these churches not because they have earned them because they are in the churches, but because they are in Christ and receive His earned blessing and rewards. These are manifested fully in the Churches as no where else. An example would be when the Church sets down for the Lord's Supper, or when it administers baptism by means of its commissioned officers. There are so many additional blessings that come to us in the gospel churches, not because we are in the church and earn these, *but because that is where Christ walks, dwells and communes in a special way during this, the Church Age*, see Knollys on the Song of Solomon.

These are some of my feeble thoughts on these important points. Please do offer any helps or corrections as you feel led to do so. I summarize by these points:

1. Promises to Physical Israel; beginning in Abraham;
2. Promises to the Gospel Church, considered as the Visible Manifestation of the True Israel of God, beginning with John the Baptist and Christ's Chief or First Apostles;

3. Promises to the True Israel of God, the entire elect of God in Christ, beginning in the Covenant of Grace, in Christ Jesus before the world was;

4. Promises to the Sheep Israel and the Sheep Gentiles, as Sheep Nations, contained in both the New and Old Testaments, as purposed, decreed and set up in Christ Jesus before the world was.

Dear Bro. Ron,

Our subject is vast and deep--perhaps too deep for my shallow mind. Obviously the Abrahamic Covenant is by far the greater covenant and the fullest expression of the everlasting covenant of Heb. 13:20.

8. The Mosaic Covenant was brought in because of transgressions til Christ came (Gal. 3:19) and was to serve as a schoolmaster to conduct Israel to Christ (Gal. 3:24). Nothing in it could disannul the promises God made to Abraham (Gal. 3:15-18). The Mosaic Covenant was far more limited in its scope, applying only to Israel (Mal. 4:4).
9. *The land promised to Abraham first was the land of Canaan only (Gen. 13:14-18). It was not until Gen. 15:18 that God made a covenant with Abraham to give him the land that reached to the River Euphrates. If God had promised him all that land at first, then Abraham would not have needed to go to Canaan because Ur of the Chaldees is in the land grant of Gen. 15:18. But Gen. 15:16 limits that part of this land grant which Israel would occupy to Canaan wherein dwelt the Amorites. Israel had to spend 400 years in Egypt for the iniquity of the Amorites to be full so that God would give them their land.*
10. *The land designated for Israel was the west bank of the Jordan. The twelve spies were sent to spy out the land of Canaan (the west bank of the Jordan) only (Num. 13:18).*
11. *The Tribes of Reuben, Gad, and half of the Tribe of Manasseh requested their inheritance on the east bank of the Jordan (Num. 32) which request caused Moses to launch a tirade against them. Why, then, did Moses grant their request (Num. 32:33). Was it not that their request, while falling not within the bounds of the land first promised to Israel (Gen. 15:16), was within the area promised to Abraham in Gen. 15:18?*

One more fact:

12. *The six cities of refuge were placed in the areas God gave to Israel under the first promise and the permitted inheritance of the two and one-half tribes (Num. 35). Not one of these cities was in area of the Euphrates.*
13. Israel has never possessed *that* land; they only had it under tribute under

Solomon (1 Kings 4:21).

14. I grant that it shall not be national Israel as including both the elect and reprobate that inherits all the land promised to Abraham in Gen. 15:18, but it must be granted to national Israel as composed of the elect that inherits it in the millennium, or God will not have fulfilled the promise. Ezekiel 47:13-23 seems to me to confirm this position.

This is all I have time to discuss for now. I remain

Your learning brother,

Royce Smith

Dear Bro. Ron,

Yes the Abrahamic Covenant reaches to the elect among the Gentile nations. I do not believe any one Gentile nation was chosen in the Abrahamic Covenant. The blessings on the elect among the Gentiles are spiritual; some of the blessings in the Abrahamic Covenant promised to national Israel were physical or temporal, or so it seems to me. For national Israel, the land was and is very important, for it represents to them the promise of God. To us as the elect among the Gentiles, the land has very little meaning. This world is not our home; we are looking for a city, as was Abraham, whose builder and maker is God. The spiritual and eternal aspects are higher and more precious than the physical and temporal aspects of the Abrahamic Covenant, but they do not render null or inconsequential these physical and temporal aspects as anticipated by national Israel. Again I maintain these promises shall be fulfilled to the elect in the nation of Israel. I do remain

Your learning brother,

Royce Smith

Here is another email from the Old School Baptist, by Brother Anthony Ramsey:

From: [Anthony Ramsey](#)

To: old-school-baptist@yahoogleroups.com

Sent: Monday, November 16, 2009 7:55 PM

Subject: Re: [old-school-baptist] 57 final for today The Nation of Israel and the City of Jerusalem in the New World

Did not the Abrahamic Covenant have both a temporal national fulfillment, which typified the spiritual and heavenly which was of distant off, and was the one that Abraham, Isaac, and Jacob had a eye too? I gather that from this passage in Heb 11:

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

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

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

I believe the city he looked for was this one Rev 21:14

And the wall of the city had twelve *foundations*, and in them the names of the twelve apostles of the Lamb.

19.And the *foundations* of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

I believe Abraham and the other patriarchs as in Heb 11:9 were given to see beyond the land of Canaan literally per vs 15

¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

And sought a heavenly Canaan per vs 13-14, 16

¹³These 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.

¹⁴For they that say such things declare plainly that they seek a country.

¹⁶But 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.

So I believe Abraham was given a spiritual apprehension of the land of Canaan, which typified the new world per Rom 4:

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

Now, ask yourself, is this the same heirship as that in Heb 11:

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

Brief Summation of the Land Grants of Moses and Abraham

These Scriptures seem to justify our conclusion that the Land Grant in the Abrahamic Covenant shall be fulfilled **fully** during the eternal ages when the New Jerusalem dwells upon the New Earth.

I understand that during the Mill there shall be both elect and reprobates on the earth. During the eternal ages there shall only be elect and they will be glorified, on the New Earth. This is one of the main distinctions between the 1,000 years mill and the eternal ages.

I find it also interesting to note that Isaac and Jacob were in Union with Abraham when he went forth looking for that city whose builder and maker is God. This promised blessing and inheritance was through the righteous of Christ and His faith, called the righteousness of faith.

I find it further interesting that Paul distinguishes between the promises given with the *righteousness of faith* rather than *through the law*. In my opinion this further distinguishes between the Land Grant of Abraham and the Land Grant under Moses.

The New Jerusalem Kept by the Power of God in the Heavens

Does anyone believe that the New Jerusalem of Revelation 21 and 22 shall ever dwell upon this present earth during the course of this present evil world? The New Jerusalem shall come down out of the *New Heavens* but from God.

Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God*.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

The question remains:

WHEN DID GOD CREATE THE NEW JERUSALEM?

Was the New Jerusalem also the dwelling place of the Godhead and the elect in their spiritual state even before this present natural creation? Certainly we have RETURNED unto the Shepard and Bishops of our souls, as lost sheep we have been found and carried back to our Shepard's fold. What is this fold but the New Jerusalem, the Mother of us all as Paul says?

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Ga 4:26 But Jerusalem which is above is free, which is the mother of us all.

Receiving the Kingdom Prepared from the Casting Down of the World

In my opinion God created the New Jerusalem before the casting down of the world and has kept it reserved in the heavens as our inheritance since its creation. In my opinion the Lord God, in the fullness of His Godhead, did indwell the New Jerusalem before He Indwelt His Heavenly Temple. I also am of the opinion that the elect did indwell the New Jerusalem in their spiritual state before the casting down of the world in union with their heavenly Father. This includes Christ Jesus, the chiefest of the elect of God, considered in His heavenly Being, not His incarnate Being.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

When the Lord God, in His Trinity, shall indwell the New Jerusalem with the Lamb, upon the New Earth, and the elect shall be gathered unto Them, and the Bride shall indwell the City, or be the City mystically, and the Saved Nations walk in the light of the City and enter through its gates, then the Sheep Nation of Israel shall dwell in the fullness of the Abrahamic Land Grant, and all the Saved Nations of the new world shall certain be blessed in Abraham and His Seed, Jesus Christ.

Returning Home

In a sense all those who were possessed by the Father before the creation of this present natural world, and given to the Son, and even the Father, the Word, and the Divine Spirit, will be returning home where they were before the creation and casting down of this present evil world. The New Jerusalem is indeed the Mother of the elect.

For more on this please see my work, *Eternal, Paternal Union*, on our site.

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Before I close this chapter, let me note that the issue of the 1,000 years rule at the end of this present church age, and its distinctions between the heaven ages of eternal

glory under the New Heavens and upon the New Earth, must be considered briefly.

All I can say now is that for many years I have suggested that brothers and sisters do not take an either/or attitude toward prophecy, but rather take parts and pieces from each major system and piece them together into a more Biblical pattern. In my opinion there are good and bad parts in all the systems of prophecy, but viewed together there is a very good system that we can develop. With these remarks made, I shall add a chapter dealing with the 1,000 years rule and reign of Christ and His saints at the end of this present age, and then the Eternal Rule of Christ in His Kingdom during the eternal ages.