

Will there be a 1,000 Years Monarchal Rule of Christ with His Saints at the End of this Present Church Age on this Present Evil World?

Since the close of the first century of Christianity brethren have held to the differences between what we call the *Historic Pre-Mill* position and the *Historic Gospel-Mill* position. It is difficult to determine which was the older position, the Gospel-Mill or the Pre-Mill position. The historic *Post-Mill* position seems to have become a strong position during the 1600s. What we recognize today as the *futuristic pre-mill* position came among *Baptists* by the writings of Clarence Larkin in the late 1800s and early 1900s. J R Graves was an historic Pre-Mill. There were futuristic pre-mills among the other denominations before Larkin brought it into the Baptists. It became very popular under the efforts of Irving and others in the early 1800s. We can find parts of this concept among some of the Anabaptist writers in the 1500s.

Early Concepts Expressed by Justin Martyr

During the Justin-Trypho debate around 150 AD the question of the rebuilding of Jerusalem and the 1,000 years rule of Christ over the nations came up as an issue. By reading this debate contained in the Ante-Nicene Fathers, volume 1, we find that many who favored the writings of John the Apostle held to the 1,000 rule of Christ, though not all. In this debate Justin explains to Trypho the Jew about the distinctions among the Christians regarding the rebuilding of Jerusalem and the 1,000 years rule of Christ. What we call the historic pre-mill and the historic-gospel mill concepts are discussed. They both existed during that time and even before.

J R Graves wrote a very good History of Chiliasm and it was published in his The Southern Baptist Review and Eclectic during the 1850s. It is very good even though there are some statements which are not historically accurate. For example Dr. Graves thought the Post-Mill concept began in the early 1700s by the writings of Daniel Whitley, I think it was. I did have this work, but it burned with most of my other works. Dr. Graves was incorrect on this point as the writings declare of many of the Particular Baptist writers such as Knollys and D'Anvers, during the 1600s.

Here are some of Justin's remarks:

CHAPTER 80

THE OPINION OF JUSTIN WITH REGARD TO THE REIGN OF A THOUSAND YEARS. SEVERAL CATHOLICS REJECT IT

And Trypho to this replied, "I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell

me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?"

Then I answered, "I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the very same things which I admit to you. For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistae, Meristae, Galilaeans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.

CHAPTER 81

**HE ENDEAVORS TO PROVE THIS OPINION
FROM ISALIAH AND THE APOCALYPSE**

“For Isaiah spake thus concerning this space of a thousand years: ‘For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, Behold, I make Jerusalem a rejoicing, and My people a joy; and I shall rejoice over Jerusalem, and be glad over My I people. And the voice of weeping shall be no more heard in her, or the voice of crying. And there shall be no more there a person of immature years, or an old man who shall not fulfill his days. For the young man shall be an hundred years old; but the sinner who dies an hundred years old, he shall be accursed. And they shall build houses, and shall themselves inhabit them; and they shall plant vines, and shall themselves eat the produce of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound. Mine elect shall not toil fruitlessly, or beget children to be cursed; for they shall be a seed righteous and blessed by the Lord, and their offspring with them. And it shall come to pass, that before they call I will hear; while they are still speaking, I shall say, What is it? Then shall the wolves and the lambs feed together, and the lion shall eat straw like the ox; but the serpent [shall eat] earth as bread. They shall not hurt or maltreat each other on the holy mountain, saith the Lord.’ Now we have understood that the expression used among these words, ‘According to the days of the tree [of life] shall be the days of my people; the works of their toil shall abound’ obscurely predicts a thousand years.

For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, ‘The day of the Lord is as a thousand years,’ is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that

thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, ‘They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.’

Taken from *The Ante-Nicene Fathers*, volume 1. I found it very helpful to realize that both the *Historic Pre-Mill* and the *Historic Gospel-Mill* concepts then did exist. I have not been able to find any writings setting forth the Historic Gospel-Mill concept from that era, but would be interested in finding and reading them. Let me emphasize this statement again:

Then I answered, “I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called

Consolidating the Pre, Post, and Gospel-Mill Systems

When we consolidate the Historic Pre-Mill and the Historic Gospel-Mill concepts and take the Historic Post-Mill expectations for a great future Revival, then in my opinion, we are very close to Biblical accuracy in Prophetic expectations. Hansard Knollys wrote a very good work, *The World to Come*, showing the *Historic Post-Mill concepts* and expectations for Israel and the Church.

Some Value of the Scofield System

The Futuristic Pre-Mill concept made so popular by the Scofield Reference Bible, shows us the need to understand that the Antichrist during the last days will be more than the Papal System of Rome as most Historical interpretations have suggested.

I would even go so far as to suggest that many Jewish Popes and other Jewish leaders have already risen in the Roman Catholic Church. For example, the Grand Inquisitor of the Spanish Inquisition was a converted Jew. I think there may be some validity to the suggestion that many of the European and British Monarchy have Jewish ancestors as well. I cannot go overboard on this point for I have no desire to hold to British Israelism in any form.

As dear brother Royce Smith has suggested, we do not need to take an *either/or* approach in the study of prophecy, but rather an *and/also* approach.

So we need to ask this question, if the Abrahamic Covenant finds its greatest fulfillment,

but not its only fulfillment, on the New Earth with the New Jerusalem as Hebrews 11 points out, then what need is there for the 1,000 Rule and Reign of Christ on this present evil world with both elect and probates?

Enlarged Land Grant During Both Eras

Rather than saying that the Abrahamic Land Grant will be fulfilled during the 1,000 years reign only or during the eternal ages only, why cannot we suggest that it will be fulfilled during both eras with this difference: *during the 1000 years reign there will be both elect and reprobates and it will be on this present earth, while in the eternal ages it will be on the new earth and without any reprobates present?* This I hold is the correct position. I will now give some reasons why. Brethren who differ from me are welcome to post and share their differences as well.

The Testimony of Some of the Parables

There is a class of parables that teach that the reprobates shall be gathered out of the kingdom of Christ, *first*, and then the righteousness shall shine forth in the beauty of Christ and His glory. I am emphasizing the removal of the reprobates or as Christ called them in Matt. 13, the tares:

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

He explained it this way:

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his

kingdom all things that offend, and them which do iniquity; {things...: or, scandals}
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Christ shall send forth His angels and they shall gather the tares out of His Kingdom and cast them into the furnace of fire, the Lake of Fire, at the end of this age. Then the righteous shall shine forth as the sun in the Kingdom of their Father. I find it interesting that *this kingdom is called the Kingdom of Christ, or His Kingdom, and the Kingdom of the Father.*

The Angels Gather the Tares First

I also find it very interesting that the *angels shall deal with the tares first* and gather them together out of the Kingdom and cast them into the furnace of fire. Then the righteous shall shine forth, but there is no mention of their being removed from the kingdom or the kingdom being removed from where it now is.

The Kingdom with Tares and without Tares

I find it further interesting that Christ taught that when He returns at the end of the world or age, **aiwnov**, not **kosmov**, His angels will take the reprobates out of His kingdom. I gather from this that there will be a time when the Kingdom *shall exist without any reprobates*. This is in distinction from the Kingdom mixed with both wheat and tares.

Certainly in this present evil world the Kingdom is co-mixed, but at the Lord's return at the end of the age, it will contain only the elect or wheat. The angels shall gather the reprobates out of the kingdom first.

No Contradictions to the Scriptures

I do not find anywhere that this teaching is contradicted by any other writers of the Sacred Scriptures. The Scriptures do not have any contradictions, but they do contain *progressive revelations* that are hard for us to understand at times. As Brother Royce has pointed out, the progressive relation about the Abrahamic Land Grant shows that the Lord God often deals with the reprobates in a gradual way to being about certain and sure judgment on them.

The End of the World or Age

One of the keys to understanding this passage is the expression, *The End of the World or Age*. Here is how it is used elsewhere:

Mt 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Mt 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Mt 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

Mt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

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

The Out-gathering of the Wicked at the End of the Age

There shall be an out gathering of the reprobates from the Kingdom at the end of the age. This passage does not indicate anything about the elect being out gathered from the Kingdom, but only the reprobates or tares.

However, do other passages enlarge this passage and teach *that both the elect and the reprobates shall be out gathered at the end of the world?* Perhaps, but let me note that the out gathering of the tares will be first. After they are gathered out, then shall the righteous shine. Then shall the kingdom be given to the saints, per. Dan. 7. I am trying to make this point...there will come a time when only the righteous shall be in the Kingdom.

The Wheat Gathered into Christ's Barn

Christ distinguishes between the out-gathering of the reprobates or tares first and then the gathering of the wheat or elect into His Barn.

Mt 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The co-mingling shall last unto the harvest. Then the angles shall gather the Reprobates out of the Kingdom and bind them into bundles, false churches and religious groups that shall go into the Battle or Armageddon. These shall be the occult religious system and churches of the beast system. They shall receive the final form of the mark of the beast, the smart chip under the skin, and have the smart card for all their human economic needs.

Re 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

After the Harvest

After the Harvest the Kingdom shall not be co-mingled any longer. *This I hold refers to*

the time of the New Heaven and the New Earth. This time is distinct from the 1,000 years of Revelation 19. Let us remember that in Rev. 19 the devil or Satan shall gather the reprobates together for one final effort to overthrow God. This shows that there shall be reprobates during that time but they will not have any power to affect the kingdom in any way or continue to persecute the elect.

However, at this point I must confess that I must lean strongly in part to the gospel mill concept of the 1,000 years, but not totally. I realize that the 1,000 years may mystically refer to this present age of the Kingdom, or Gentile church age. Once again, I cannot take an either/position, but rather a both/and position.

Rev. 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {white: or, bright}

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Christ does come as the Bridegroom at the Marriage Supper of the Lamb

At this point I must confess that the Post-Mill brethren may have an argument. Does Christ come in Bodily form at His visible Second Coming *now* or in a *spiritual form* by a Great Revival and empowering of the saints to enable them to rule the nations in righteousness? If in a Bodily form then what about at the end of the 1,000 years reign? We shall consider that in just a bit.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty

men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

This refers to the *Coming of Jesus Christ*, but as the Bridegroom in His special powers, or in His Visible, Bodily form? Does it somehow refer to both?

Let me ask this, since *the remnant are to be slain with the Sword of Christ* at this time, then who lives on to reproduces reprobates during the 1,000 years rule of Christ?

There shall be Reprobates on Earth During the 1,000 Reign of Christ.

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

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

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

(I must confess that I have problems with all the prophetic schools dealing with this chapter. I do not believe that the binding of Satan is occurring now in the church age, for when he is bound he shall be in the bottomless pit and shut up. Now Satan is walking to and fro on the earth seeking those whom he may devour. He is not bound up by the degrees of God anymore during the church age than he was before the flood or during the ages of the Law of Moses and prophets. In all human existence Satan has been deceiving the nations and has not been shut up in the bottomless pit yet. He shall not deceive the nations until the 1,000 years are over.

But, I must also confess that I have problems with the modern pre-mill concept that teaches this to be a literal 1,000 years. If this is so, and we must take this chapter only at face value then we have only a martyr reign. What about those who have not been martyred, will they continue in their graces or be raised but not reign? It becomes ever narrower; these are beheaded martyrs, not just martyrs. What about those who have died other ways, such as burning at the stake alive, or being drowned? Where are they during this time?)

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

with Christ a thousand years.

(This fairly well explains that the passage teaches a special blessing for those who are alive at the end of the age and reject the totality of the antichrist system. Those who rule and reign with Christ during this 1,000 years, are those who reject the total antichrist system.

Perhaps this is not limited to the rejection of the mark or smart cards only, but includes the totality of the elect in their rejection of the antichrist system in all its various phases?

But the question remains, there is a special death here suggested? Let me ask this, *at what time were all the elect ever beheaded?* Where they in some sense beheaded in a spiritual form by their union with Christ when He died on the Cross? When He cried out unto God the Father that He was alone, was He not in some way cut off from His body of people for that moment? Is there more here than just physical beheading? I must say yes, but I know not this as I should anymore than any of the other points and answers to the questions I am asking.

Beheading the Elect Mystically Considered

It may seem strange that I would raise this point. In the past when I discussed with certain Cambellites who denied that the church existed when Christ died on the cross, they argued that if it did then the head of the church died and the body died also for a body cannot live without its head. I denied their argument because He only died in His body, but not in His spirit. This partly answered their argument. I did not enter into eternal and vital union then because I knew not as I hope I know now.

In my opinion the elect were all beheaded in a spiritual sense when Christ died on the cross, their Mystical Head was then off and they then died in Him and with Him.)

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. (This I understand to be the reprobates-REP)

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

(I understand that this could be an actual rule and reign of Christ for 1,000 years either by an actual bodily presence, or in an empowered spiritual presence through His saints and churches of saints. I understand this could occur following a great end times revival when the elect or sheep Hebrews shall be converted to Christ and the New Covenant, and then multitudes of Gentiles shall also be converted:

Ro 11:15 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?)

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth,

Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(Mt 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Mt 3:12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mt 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mt 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Mt 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Mt 13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Lu 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

(Let us remember that at Christ's first coming in the flesh there was a baptism in fire for the reprobate Jews, REP)

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {it shall be: Gr. it is}

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

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

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

(Here is the final overthrow of the wicked and their leader, Satan. Let me again ask, *where do these reprobates come from?* If the entire wicked are destroyed *at the beginning of the 1,000 years* and all the elect are caught up into heaven and glorified, then who shall reproduce and have natural reprobate offspring? Dr. Gill and others of that era said that Satan shall raise them up. I am not disputing that, for he shall show mighty signs and wonders and deceive all but the elect during times of the great tribulation, but does Satan have the power to do this? REP)

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.

(note: the beast and false prophet are already there, been there since the battle of Armageddon.)

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

(This is the last judgment and at this time the old heavens and the old earth shall be destroyed in readiness of the new heavens and the new earth. REP)

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

(This last judgment is only *the dead*. The saints or elect have already been judged on the Cross and their deeds judged at the judgment seat of Christ. REP)

Ro 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.)

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
{hell: or, the grave}

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Original Issue of the Abrahamic Land Grant

How then can these things be reconciled? I really do not know, but I do believe brother Royce furnished us with a reasonable clue to this mystery by some of his remarks about the original issue of the Abrahamic Land Grant. I shall now quote again from Brother Royce:

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.*

(Please go back to the previous chapter to see these entire emails, REP)

Brother Royce, correctly in my opinion, *shows that God progressively reveals His purposes and actions.* The reason why God did not make the promise complete *when He first gave it was to delay the time of the Hebrews taking possession of their land for an additional nearly 400 years until the times of the Amorites came to an end.* This is an example of God's progressive judgments against sin and sinners.

Perhaps this is why there is a distinction between the eternal ages and the 1,000 years reign of Christ with both elect and reprobates in the Kingdom and on the earth, but not on the new earth.

Please feel free to comment on this point as the Lord may lead and give utterance.

God Has A Progressive Purpose for the Antichrist and His System and Followers

In my opinion the Lord God has made all things for Himself, yea even the wicked for the day of evil. This certainly speaks of the spirit, system and final form of the antichrist.

Prov. 16:4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

2 Thess. 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, {unto him: or, around him}

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (IN MY OPINION THE FINAL GREAT FALLING AWAY BECAME MANIFEST DURING THE 1880S, THE DOWNGRADER MOVEMENT, THE WESTCOTT AND HORT BIBLE, UNION WITH THE OCCULT AND MARIOLOGY, AND THE CHANGES THESE HAVE CAUSED IN THE ENTIRE WORLD OF ESTABLISHED RELIGIONS, INCLUDING DOWNGRADER GREEK, THE RE-WRITING OF HISTORY AND THE BIBLE AND COMMENTARIES AND ALL*

OTHER RELATED STUDIES, REP)

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (THE TEMPLE OF GOD IS THE VISIBLE GOSPEL CHURCH, AND THESE APOSTATE CONDITIONS HAVE DESTROYED MANY, MANY GOSPEL CHURCHES, BUT THE LORD HAS KEPT HIS SUCCESSION OF TRUE BELIEVERS AND FOLLOWERS CALLED OUT, REP. See S. Trott, The Image of the Beast, in the Old Faith Baptist Library at our site.)

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time. {withholdeth: or, holdeth} (Not the Holy Spirit, but the pagan Roman Empire that gave way to the Papal Roman Empire-REP)

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, (This was fulfilled in part then Pagan Rome gave way to Papal Rome, which in turn fell and became in union with the Zionist movement in the 1860s- REP)

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Re 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Re 17:13 These have one mind, and shall give their power and strength unto the beast.

Re 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

For further studies on these progressive points, let me direct you to Hansard Knollys' Commentary on the Revelation and his other related writings. This is on our site.

In addition brother Web-Master, Idaho David, has recently sent me a further study dealing with the Unveiling of the Antichrist, written by a Baptist minister from the 1600s. I hope that Brother David will soon have the time to place this old work up on our site as it is very rewarding to read and study.

Here is the final form of the revived Roman Empire as it shall be in the latter days of this age:

Rev. 17:9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

See also Daniel chapter 7.

The Gradual Development of the Reign of Christ

Mark 4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come

In my opinion the place of the [sickle](#) and how it is used elsewhere dealing with the end times, is the key to our understanding. Here are other verses:

Mr 4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. {brought...: or, ripe}

Re 14:14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Re 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. {ripe: or, dried}

Re 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Re 14:17 And another angel came out of the temple which is in heaven, he also having

a sharp sickle.

Re 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Re 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

Reigning with Christ

Ruling and Reigning with Christ is indeed a beautiful experience. In my opinion the Scriptures teach that we shall have a two-fold experience in ruling and reigning with Christ. This is both a literal reign and a mystical or spiritual reign.

Union with Christ in His Reign

Ruling and Reigning with Christ is based upon *union with Christ*. We do this, if indeed we do so, because of *our union with Christ in His rule and His reign*.

Lu 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

Lu 19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

Ro 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

1Co 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

1Co 15:25 For he must reign, till he hath put all enemies under his feet.

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Re 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

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.

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

Re 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Mt 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 in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Lu 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Re 21:5 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.

Re 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Re 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Mt 2:6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Mr 10:42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

1Co 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Re 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Re 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

Re 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the

nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

These Scriptures teach there is a *present* rule and reign and a *future* rule and reign of Christ.

Present:

1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that shall be destroyed is death.*

27 For he hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Future:

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Re 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

There is also a *Spiritual Rule and Reign of Christ* and a coming *Monarchial Rule and Reign of Christ.*

Spiritual:

Ro 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

1Co 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. {have the rule: or, are the guides}

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. {have...: or, guide}

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Mt 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mt 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Mt 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Mt 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Mt 20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Mt 21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Mt 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: {his...: Gr. the Son of his love}

Col 4:11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

1Th 2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

2Th 1:5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

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

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Re 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Ro 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

1Co 4:20 For the kingdom of God *is* not in word, but in power.

Monarchial

Re 5:10 And hast made us unto our God kings and priests: *and we shall reign on the earth.*

Re 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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.*

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

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

Co-Rule and Co-Reign with Christ

The Scriptures teach us that the saints who have overcome share in a *co-rule and co-reign* with Christ.

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

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

The Scriptures teach us that the saints who overcome are those who believe that Jesus is the Christ.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. {is born: Gr. has been born}

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Re 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Re 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

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

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Re 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Our Particular Baptist forefathers stated in the *First London Confession*, edition of 1646:

.32.

**Jesus Christ, as the Alone Strength of His People,
is a Covenant Blessing**

The only strength by which the saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ, Who is the Captain of their salvation, being made perfect through sufferings, Who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom. John 16:33; John 15:5; Phil. 4:11; Heb. 2:9,10; 2 Tim. 4:18.

.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.

.19.

Christ As A King over His Elect in their Effectual Calling, Conversion and Maintainance 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.

Inheriting a Future Kingdom

Christ's Kingdom is both spiritual and monarchial, it both now and in the future. In a little bit I hope to make some distinctions between the Mediatorial Kingdom of Christ and the Eternal Kingdom of the Father. But for now let us note the future inheritance of a kingdom for the saints.

Re 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Mt 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Mr 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Lu 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

Lu 20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

Ac 7:5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Ac 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Ga 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

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

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

Acts 7:1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much* as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

Appointed unto a Kingdom

Luke 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

God the Father has appointed unto Christ His kingdom. Christ has appointed unto His followers a Kingdom. They are one kingdom. Within this Kingdom, by union with Christ in His kingdom, God's little ones shall eat and drink at Christ's table and exercise judgment.

The Kingdom came unto Christ and His brothers and sisters by APPOINTMENT. Christ did not take this honor upon Himself, neither do His brothers and sisters. This kingdom does not come by self will or self-choices, but by Appointment.

The Mediatorial Phase of the Kingdom

During this present evil world Christ rules and reigns not only spiritually, but mediatorially. He shall do the same during the 1,000 years reign, what ever that means. As long as this present evil world exists and the elect are upon it, Christ shall rule in a mediatorial manner. There shall exist both wheat and tares in the kingdom.

The Mediatorial Phase of the Kingdom shall Cease

However, when the New Heaven and the New Earth are in place and this present evil world has passed away, Christ shall rule and reign directly and we shall be like Him and shall directly see the very face of God the Father and He shall dwell with us on the new earth.

While the saints shall continue to be in union with Christ in the New World, and continue to live in and by Him, just as they did before creation, they shall be like Him and *therefore He shall no longer mediate between the saints and the Father.*

Rev. 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

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.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

I Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

God Tabernacles with His people

Christ shall then *cease to rule and reign mediatorially*. God shall have *no more enemies for Christ to rule over mediatorially*. God the Father shall dwell among His little children in their totally glorified state. *They shall be like Christ in His glory. They shall see God the Father and shall see the Lamb, the Son in all His glory.*

The First London Confession of Faith, edition of 1646, stated:

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.

.14.

Christ's Office as a Mediator is Three-Fold, a Prophet, a Priest, and a King.

This office to which Christ is called, is threefold, as a Prophet, Priest, and King: this number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office. And in respect of our great alienation from God, we need His priestly office to reconcile us: and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold, and preserve us to His heavenly Kingdom. Deut. 18:15, with Acts 3:22,23. Heb. 3:1, and 4:14,15. Psal. 2:6. 2 Cor. 5:20; Acts 26:18. Col. 1:21. John 16:8. Psal. 110:3. Cant. 1:4; John 6:44. Phil. 4:13. 2 Tim. 4:18. 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.

Christ Shall Continue to Rule and Reign with His Members

However, this does not mean that Christ shall cease to rule and reign, for there shall be no end to His kingdom. He shall reign forever and ever. His kingdom shall take on a different form. It shall be fully manifested and perfected in all parts and phases. There shall be no wicked ones in the kingdom.

Lu 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

**Rev. 22:4 And they shall see his face; and his name *shall be* in their foreheads.
5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.**

The Abrahamic Land Grant Then Fulfilled

Acts 7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and

to his seed after him, when as yet he had no child.

Abraham's dwelling in the land as a sojourner *then* was not his promised possession of the land.

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

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

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

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. {in faith: Gr. according to faith}

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

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

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

He shall possess the land with the sheep nation of Israel during the eternal ages. There shall be no evil one in the land then.

Matthew 25:31 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:

32 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:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Christ and His Enlarged Land Grant

In my opinion there are three wonderful Land Grants spoken about in the Scritprues.

First is the Abrahamic Land Grant that we have been discussing.

Secondly is the Mosaic Land Grant under the Law that we have briefly discussed.

Thirdly is Christ's Land Grant and it concerns this present evil world in a spiritual manner and then the entire new world when the new heaven and the new earth are set up.

Ps 2:8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

By their union with Christ in His inheritance, His brothers and sisters shall be there with Him as heirs of God and joint-heirs with Christ.

Ro 8:17 And if children, then heirs; heirs of God, and joint–heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Finish