

## The Grace of Endurance

Just as Obedience is a *work and performance of grace*, so also is endurance.

During the last days of the present evil world the earth's most difficult times will occur. How shall it be that the manifest elect shall hold onto their way in the Lord and persevere unto the end? Is this perseverance from the elect or from Jesus Christ? It is from Jesus Christ. These few comments and several Scriptures are designed to show that the *Lord will confirm His own unto the end*. The manifest elect *shall endure unto the end because Christ will give them the grace of endurance*.

By *the end* I mean either the end of their lives or the end of the age.

Phil. 2:1 *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

3 *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

4 *Look not every man on his own things, but every man also on the things of others.*

5 *Let this mind be in you, which was also in Christ Jesus:*

6 *Who, being in the form of God, thought it not robbery to be equal with God:*

7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. {fashion: or habit}*

9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

11 *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

13 *For it is God which worketh in you both to will and to do of his good pleasure.*

14 *Do all things without murmurings and disputings:*

15 *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

Heb 3:6 *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

1Co 1:8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

Heb 3:14 *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

**1Co 1:8** Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*

**Heb 6:11** And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

**1Co 1:8** Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*

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

**1Co 1:8** Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*

**I Cor. 1:1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

**2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

**3** Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

**4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

**5** That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

**6** Even as the testimony of Christ was confirmed in you:

**7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: {coming: Gr. revelation}

**8** *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

**9** *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

**Jude 20** But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

**21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

**22** And of some have compassion, making a difference:

**23** And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

**24** *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*

**25** *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

**Rev. 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.

**Mt 13:21** Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. {offended: he relapseth, or, falleth into sin}

**Mt 24:21** For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

**Mt 24:29** Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

**Mr 13:24** But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

**Joh 16:33** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

**Ac 14:22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

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

**Re 2:10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

**Mt 24:21** For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

**Re 2:22** Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

**Re 7:14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

*8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

*9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

## **Confirmed by Christ and Kept from the Battle of Armageddon**

I shall introduce this chapter with a long quote from D'Anvers, *The City of God, London*; 1672, Volume 2, our edition; please go to the back of the book and you can find the reading.

## Rule

That the Israelites, after the Captivity, had a return, and were in conjunction with the Jews, under one head, David their Prince, to the fulfilling of many of the Prophets, and that as well in a Literal as a Mystical sense.

As First, under Hezekiah, especially in the keeping of that Passover whereto many of the Tribes came, viz., Ephriam, Ashar, Manasseh, Issacher, Zebulon (that it is said had escaped out of the hands of the Kings of Assyria) came up to Jerusalem to keep the Passover, and to pay their Tithes, offerings and first-fruits, 2 Chron. 30. So that there was great joy in Jerusalem, for since the time of Solomon, there was not that like in Jerusalem; 26. The separation between Israel and Judah having continued, during all the Kings in Israel for the space of 250 years.

Secondly, In the days of Josiah, a hundred years after, who in his eighth year reformed all the Tribes, breaking down altars, groves, images, taking away all the abominations out of all the Countries that pertained to the Children of Israel, and made all who were present in Israel to serve, even to serve the Lord their God, And all his days they departed not from following the Lord God of their Fathers, 2 Chron. 34:4-6. And they kept such a Passover, that there was none like to it kept in Israel, from the days of Samuel the Prophet; neither did all the Kings of Israel keep such a Passover as Josiah kept, and the Priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem.

Thirdly, in Zerubabell's time under him, when by the proclamation of Cyrus, whom the spirit of the Lord stirred up, all the Jews or Israelites within his Territories, the 130 provinces, including the place where Israel was carried, all Assyria had liberty to return; which was in these words: *That whosoever was amongst them of all his People, let him go up to Jerusalem which is in Judeah, to build the house of the Lord; and whosoever remains of anyplace where he sojourned, let the men of his place help him with Silver and with Gold, and with Goods, ect.,* And who accordingly came up by degrees, and did under one Prince in their own Land, partake of their Legal right and privileges together.

Fourthly, In the Apostle's days, it is said, Acts 26:7, unto which promise our 12 Tribes instantly serving God day and night hope to come, and James directs his Epistle to the 12 Tribes, and Peter, I Peter 1, to them also, by all which is it not manifest, that whatever the received opinion has been, that since Israel's captivity, they were never heard of, that there was a return in Hezekiah's time of many of the Tribes and in Josiah's time a hundred years after, many more of them inhabiting their own land, under one King, and in Zerubabells' and the Machabees' time afterwards all of David's line, as Matthew 1 and Luke 3, and in the Apostle's time there were Jews, devout men of every nation under heaven, dwelling at Jerusalem, and the 12 Tribes were then known as Paul, James and Peter discovers.

Fifthly, Mystically did the believing Jews and Israelites, whereof there were great numbers, gather under David their King, the Lord Jesus, in conjunction with the believing Gentiles in His New Testament, Rule, Government and Sovereignty, which in express terms is said by the Apostle James to be the restoring of the fallen Tabernacle

of David, Acts 15. And a fulfilling of that blessed prophecy of Amos, and which is expected more amply to be fulfilled in the great Conversion and Conjunction of Jews and Gentiles, that is foretold in the latter days.

Therefore, whether for any to assert, because the Prophets so often speak of a Conjunction of Israel and Judah, and a return into their own Land, to the building of a City and Temple, and enjoyment of legal rites and ceremonies under one King, that therefore, those prophecies are to be yet fulfilled in the Letter, is not an absolute mistake and such a sense, that necessarily offers violence to the principles of the Gospel, and not to be reconciled with the first Rule before mentioned, and not only hardens the deluded Jews in their expectation of a Temporary Messiah or whom they have had already so many Impostors, but teaches the Gentile believers to Judaize also, of which there have been so many in these latter days, though in a mystical and spiritual sense, all those prophecies may admit of a larger and further accomplishment, as before, and which with the consideration of what is fulfilled in the letter as before may reconcile all.

#### 4. Rule

That the great conversions of the Jews to Jesus Christ is not to be till the fullness of the Gentiles be come in, Luke 21:24, Romans 11:25, Matthew 23:38.

Which fullness is not to be till Babylon's fall and preaching of the everlasting gospel, and the erecting of the Kingdom of Jesus Christ, for they are contemporary and it is clear that the Gentile Saints, who have born the heat of the day under Antichrist, and who have kept the Commandments of God and the testimony of Jesus, but be the special instruments thereof, not the Jews who have been such blasphemers of Christ, and all by His appointments all that done, But then will they so receive the Gospel that they will bless those who come in the name of the Lord, Matthew 23:38. And so in those great conversions that will be effected in that day of the Lord, amongst Jews and Gentiles, all Israel, viz., the whole body of the elect, the whole seed of Abraham spiritual, shall be saved; which is true only in that sense, for all Israel in a natural sense shall not be saved, as Wollebius well observes upon Romans 11.

#### FINISH

Re 16:15 **Behold, *I come as a thief*. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

Re 3:4 **Thou hast a few names even in Sardis which have *not defiled their garments*; and they shall walk with me in white: for they are worthy.**

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 3:18 **I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be clothed, and that the shame of thy nakedness do**

not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Re 4:4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, *clothed in white raiment*; and they had on their heads crowns of gold.

Re 6:11 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.

Re 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white robes*, and palms in their hands;

Re 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in *white robes*? and whence came they?

Re 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and *made them white* in the blood of the Lamb.

Re 15:6 And the seven angels came out of the temple, having the seven plagues, *clothed in pure and white linen*, and having their breasts girded with golden girdles.

Re 19:8 *And to her (The Bride) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

Re 19:11 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.

Re 19:14 And the armies *which were* in heaven followed him upon white horses, *clothed in fine linen, white and clean.*

Rev. 16:1 And I heard a great voice out of the temple saying to the seven angels, *Go your ways, and pour out the vials of the wrath of God upon the earth.*

(Here begins the wrath of God poured out upon the earth. By this time all of God's little children shall be off the earth. This applies to those already manifest and those called out of Babylon just before God destroys her. You will note that the Battle of Armageddon is not yet, but is being prepared and about to occur. REP)

*2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

(This verse settles the question of when the Mark of the Beast is given, it is given before the Battle of Armageddon, REP)

**3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.**

**4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.**

**5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.**

**6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.**

**7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.**

**8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.**

**9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. {scorched: or, burned}**

**10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,**

**11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.**

**12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east (Zionists REP) might be prepared.**

**(Here is the judgment of God upon the nations that will come to the Battle of Armageddon, the River Euphrates is the boundary of the empire of Persia, or Iraq. REP)**

**13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.**

**14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.**

**15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his**

***garments, lest he walk naked, and they see his shame.***

***16 And he gathered them together into a place called in the Hebrew tongue Armageddon.***

(Here the Battle of Armageddon is set, nations favoring Zionism, Islam, and then America or the Protestants, false Baptists and the Papacy, both East and West. REP)

***17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.***

***18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.***

***19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.***

The City of Babylon shall be divided and each part shall be against the other parts during these times. Our forefathers have understood the *cities of the nations* to be false churches.

Here are Knollys' remarks taken from his chapter on Rev. 16, while we do not agree with each point, on the whole we do agree:

### **The Temple of heaven**

is the Church of God. {Jer 17:12} A glorious high throne from the beginning is the place of our sanctuary. {Eph 2:19-21}

### **Saying, it is done;**

that is, there shall be time no longer to the beast, to the Turk, to mystery Babylon, nor to their dominions; for the mystery of God is finished. {Re 10:6-7 11:15-16 21:5-6} And all the kingdoms of the world shall then become the kingdom of Christ, and of his saints. {Da 7:27 Re 11:15}

**Re 16:18-19 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.**

Like unto this was the effect of the mystical resurrection of the witnesses of Christ. See the exposition of Re 11:13. See KNOLLYS on "Rev 11:13" In that earthquake the tenth part of the city fell; so by this great earthquake,

**the great city was divided into three parts. And the cities of the nations fell.**

By this great city, we are to understand the great whore, that woman whose name is mystery Babylon the great, {Re 17:1-18} which in John's time reigned over the kings of the earth. By

**the cities of the nations,**

we may understand all national churches: As the great whore is called

**the great city,**

**the mother of harlots, so all national churches, her daughters are here called**

**the cities of the nations**

who shall fall with her; that is, all the three parts of mystical Babylon, namely, the national churches of the papists, of the Lord Bishops, and of the Presbyterians; these three sorts only are for national churches. *An Exposition upon the Book of Revelation, London; 1688.*

**20 And every island fled away, and the mountains were not found.**

**21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.**

The first and perhaps most important point to note is that the *Battle of Armageddon* shall occur AFTER THE LORD has taken His own off the earth. God shall preserve His own during all the terrible events leading up to the final battle. *However, the end is not yet.* Dan. 7 shows that the leading Beast, the Revived Roman Empire, under first the Pope and then the Zionists, shall be destroyed, but the supporting cast of Beasts shall have their lives prolonged for a short time.

**Dan. 7: 11 I beheld then because of the voice of the great words which the horn spake:**

I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

**12** As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

John says:

Re 19:20 *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.*

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 Unholy Tri-Unity and the Last Judgment

I find it interesting that the unholy tri-unity does not stand before the Great White Throne for judgment, but they are progressively cast into the lake of fire. First the Beast and False Prophet are cast into the fire and a 1,000 years later (whatever this time period represents), then the devil is cast into the lake of fire and brimstone.

Next we note that after the Zionists and apostate American churches have overcome successfully the Moslem empire, then these conquerors shall pretend that they have ushered in world wide peace, *it will be short lived.*

The mark of the beast has already be given. This shall continue the world wide surrender of all peoples, except the elect, after the Moslem empire is gone, the forces of antichrist will not allow any further threats to its goals, See Rev. 13.

It appears to me that all of God's Gentile people shall be taken off the earth before this Battle either by Christ's gathering them unto Himself or by persecution unto death. These times will be filled with terrible events designed to destroy all the manifest followers of Christ, both Jews and Gentiles.

Dan. 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. {their lives...: Chaldee, a prolonging in life

was given them}

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

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. {dominions: or, rulers}

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

#### Overcoming the Gentile Saints unto the End

It also appears to me that the forces of evil shall overcome the Gentile saints in particular until the time of the end is come and then the Kingdom shall be given to the saints, Dan. 7. Certainly this can refer to the united testimony of both the converted natural Hebrews and the Gentile saints as well.

However, even before this time there will be terrible laws and changes designed to

eliminate manifested followers of Christ from existence. These laws and changes shall all go into the final form of the Beast and his system as presented in Rev. 13 and Dan. 7.

*It seems to me that the setting in Revelation 13 speaks of those events leading up to the Battle of Armageddon.*

### Christ's Confirming His People Unto the End

Christ shall preserve and confirm His people through all this unto the end. Most may have to suffer death at the hands of evil in connection with the Lord's return, but if so, He shall give them grace.

**Rev. 2:8** And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

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

**10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

**11** He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

**I Thess. 5:1** But of the times and the seasons, brethren, ye have no need that I write unto you.

**2** *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

**3** For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

**4** But ye, brethren, are not in darkness, *that that day should overtake you as a thief.*

**5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

**6** Therefore let us not sleep, as *do* others; but let us watch and be sober.

**7** For they that sleep sleep in the night; and they that be drunken are drunken in the night.

**8** But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

**9** For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

**10** Who died for us, that, whether we wake or sleep, we should live together with him.

**Re 3:3** Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, *I will come on thee as a thief*, and thou shalt not know what hour I will come upon thee.

**1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a *thief in the night.***

**2Pe 3:10 But the day of the Lord will come *as a thief in the night*; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

### Summation to this Chapter

I have entered into the study of end times, not because I know so much about the end times, for I do not, but rather to show that whatever comes upon the Lord's little ones, ***He shall take care of them.*** It is not within the elect to endure or continue unto the end. They have not the ability within themselves to overcome and reject the mark of the beast and the other terrible changes that the antichrist system shall bring upon the world during the end times. The Lord has this ability and He has already overcome all things. He will confirm His brothers and sisters unto the end.

**I Cor. 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;**

**5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;**

**6 Even as the testimony of Christ was confirmed in you:**

**7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: {coming: Gr. revelation}**

**8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.***

**9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.**

## The Eternal Home

Where is our eternal home but upon the New Earth, under the New Heavens? The Scriptures says about our eternal home.

**Isa. 66:22** For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

**23** And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

**24** And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

**2 Peter 3:4** And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

**5** For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: {standing: Gr. consisting}

**6** Whereby the world that then was, being overflowed with water, perished:

**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.

**8** But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

**9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**10** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

**11** *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

**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? {hasting...: or, hasting the coming}

**13** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

**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.

### God Will No Longer Dwell in His Heavenly Temple

The Scriptures seem to indicate that God has dwelt in a Heavenly Temple since the casting down of the world. The casting down referred to the original fall of Lucifer. Lucifer was indeed cast down out of heaven.

**Ezek. 28:12** Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

**Isa. 14: 12** How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! {O Lucifer: or, O day star}

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

**Rev. 11:7** And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: *for the accuser of our brethren is cast down, which accused them before our God day and night.*

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

Adam and Eve fell, but they were not cast down. The Lord did uphold them in His redemption by His mighty hand.

Psa. 37:23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way. {ordered: or, established}

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

#### God Dwelling in His Heavenly Temple

God has dwelt upon His Throne in His Holy Temple in heaven since the casting down of the world. During the course of this present evil world God administers His affairs from His Throne in His Heavenly Temple.

Ps 9:7 But the LORD shall endure for ever: *he hath prepared his throne for judgment*.

Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

The Temple of God contains many of the heavenly objects that have been pictured on this earth. The heavenly angels are constantly entering and exiting it as they go their ways to carry out the will of God.

Heb. 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

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.

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

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

Re 11:19 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.

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

a sharp sickle.

**Re 15:5** And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

**Re 15:6** And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

**Re 15:8** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

**Re 16:1** And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

**Re 16:17** And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

**Re 21:22** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

### The Golden Altar

There is a golden altar in God's presence in connection with the Heavenly Temple of God.

**Re 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?

**Re 8:3** And another angel came and stood at the altar, having a golden censer; and

there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

**Re 8:5** And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. {into: or, upon}

**Re 9: 13** And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. (The Moslem empire REP)

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. {for an hour: or, at an hour}

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

When the course of this present evil world is finished and God has judged all the wicked and cast them all, including Satan, into the Lake of Fire and Brimstone, then this present creation shall vanish away in the baptism of universal fire.

With the vanishing away of this sinful world and the reprobates, demons, fallen angels and Satan or Lucifer, God shall no longer dwell in His Heavenly Temple.

**Re 21:22** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

### God Will Dwell Within the New Jerusalem on the New Earth

One of the wonderful promised blessings from our Lord Jesus is that **the pure in heart shall see God**. God's little ones have looked upon the Father mediatorially, through Jesus Christ. A change is coming when God dwells within the New Jerusalem on the New Earth.

**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.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

**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.*

#### Christ shall Totally Perfect His Brothers and Sisters

When God's little ones are with Him on the New Earth there will be a complete glorification in us from the Mediatorial Work of Jesus Christ. *He will then perfect His brothers and sisters so fully that they too, with Him, shall behold the face of God directly.* This change that Christ shall make in His brothers and sisters shall come at the end of this present evil world and shall make them like Him.

**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.**

**1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

**The Lamb will Dwell Therein with God**

During this era the Lord Jesus, pictured as the Lamb of God, or one like unto the Son of Man, as Daniel said, shall be in close union with God, in His sacred manhood, as the Lamb of God who was slain from the casting down of the world, that ***They both shall always be seen together. This further manifests the union of the Father and the Son in all they do.***

**Joh 10:30 I and my Father are one.**

**Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

**Re 6:16 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:**

**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:**

Please also note that both God the Father, God, and the Lamb ***both shall be seen***. This further shows that there is not just one Being, but God is a Tri-Unity of Divine Beings. ***God's little children see God and the Lamb***. In the first part of the Book of Revelation the Holy Spirit is seen as set forth as the seven spirits of God.

**Re 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;**

**Re 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.**

**Re 4:5** And out of the throne proceeded lightnings and thunderings and voices: and *there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

**Re 5:6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

### The Distinction Between The Grace Bride and the Saved Nations

**Rev. 21:9** And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, *I will shew thee the bride, the Lamb's wife.*

*10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

*11 Having the glory of God:*

*22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

*23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

*24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

*25 And the gates of it shall not be shut at all by day: for there shall be no night there.*

*26 And they shall bring the glory and honour of the nations into it.*

*27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Let me note again that *I do not believe that the Scriptures teach that any of God's little children earn any bridal standing with Christ Jesus. All God's blessings are grace blessings and come to us only by and through Jesus Christ and what He has earned.* What is commonly known as the Baptist Bride position I do not hold. But I do hold that the *manifest elect of this age are now in the Bridal relationship.* I do hold that in the New World there will continue to be a distinction between the saved nations and the Bride. This relationship is to show the union between Christ and the manifest elect in their walk in the true gospel faith, order, worship and works. Christ has chosen us in this distinction and it is not of ourselves or our faithfulness, nor from our ability, if indeed we are a part that the Bride of Christ.

The Scriptures reach us that there is a distinction between the bride, the New Jerusalem, and the saved nations.

The Bible further teaches us that the saved nations shall walk in the light of the New Jerusalem.

*23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory*

of God did lighten it, and the Lamb *is* the light thereof.

**24** *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

### The Place of the Grace Bride

**John 15:16** *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

Not only did Christ choose out and call unto Himself His Bride, but He also died for her and does even more, He makes her clean so that He may present the Bride to Himself as a Glorious Church!

Christ chooses His bride, Christ died for His Bride, and the rest of the elect, see Boaz' taking Ruth to wife for a type of this, and Christ cleanses His Bride and will present Her unto Himself as a GLORIOUS CHURCH. He does all this. We do not help Him in any way. *We are the passive objects of Christ love, choice, and actions and our part is that of manifest purposes.* The honor and glory belongs unto the Lord not unto men.

**Eph. 5:25** *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

**26** *That he might sanctify and cleanse it with the washing of water by the word,*

**27** *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

There is a Bride in this Present, Evil World

**Joh 3:29** *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

Please note that when John spoke this Christ had already called unto Himself some of His disciples. These made up the beginning members of the Gospel Church at Jerusalem. These were disciples indeed, manifesting their obedience to Gospel Order as they understood it.

John said that *Christ then had the bride*. John Identified Christ as the Bridegroom and himself as the friend of the bridegroom. John did not place Himself in the Bride. If this shall be overturned or not in the New Word is hard to say, but during Christ's personal ministry He then had the Bride and John was not a part of it.

The Gospel Church is Espoused unto Christ

**2 Cor. 11:1** *Would to God ye could bear with me a little in my folly: and indeed bear*

with me. {indeed bear...: or, indeed ye do bear with me}

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Paul said this to the Gospel Church at Corinth. I conclude that what was true at Corinth is true of all Gospel Church, this was not the only Gospel Church that gospel ministers espoused unto Christ. Each Gospel Church stands as being espoused unto Christ.

### Gospel Begetting

This is also known as Gospel Begetting. The Gospel minister stands in type as a natural Father presenting His daughter to the bridegroom. Each time a gospel church is formed the gospel minister who is used to bring manifest faith and obedience is in this relationship.

### May Cease to Be in the Bridal State

There is no place for carnal security in the service of the Lord. Paul had a well grounded fear that the Gospel Church at Corinth might *cease to be espoused as a chaste virgin to Christ*. This can happen and has happened all too often.

Re 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

### Foreordained to Depart

What all this involves I am not able to go into as the differences and causes of the removal of the candlestick may be different in each case. This is also of the Lord as well. This simply manifests that they who depart from the faith have been, from before of old, ordained to such.

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

The departure from the faith *may manifest* that they were not of the elect or in Christ in the first place. If they are in Christ then He will find them and bring them back. Christ will confirm them unto the end.

**1 Cor. 1:8** Who shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ.

**9** God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

**Mt 26:41** Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

**Ro 14:1** Him that is weak in the faith receive ye, *but* not to doubtful disputations. {not...: or, not to judge his doubtful thoughts}

**Ro 14:2** For one believeth that he may eat all things: another, who is weak, eateth herbs.

**Ro 14:21** *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

**Ro 15:1** We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

It is possible to be weak at times, we all are, see Peter and John Mark.

**Ac 15:24** Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

**1Jo 2:19** They went out from us, but they were not of us; for if they had been of us, *they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*

### The Type of Boaz and Ruth

**Ruth 1:1** Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

**2** And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

**3** And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

**4** And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

**5** Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance.

**6** And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance:

redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: {do thou...: or, get thee riches, or, power} {be famous: Heb. proclaim thy name}

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. {left...: Heb. caused to cease unto thee} {kinsman: or, redeemer}

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. {a nourisher of: Heb. to nourish} {thine...: Heb. thy gray hairs}

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

In this wonderful and loving account of love and courtship, it is very evident that the Lord worked on all the parties involved to bring about His own purpose. The love within each of these persons and their obedience is sweet indeed to behold.

Eph. 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

I want to show here that in addition to the general purchase of all the entitled land, *Boaz bought Ruth in a special sense to be his wife*. This is a part of the purchase. In this we find the creation bought back unto the Lord and Ruth in a special sense to be His wife. Of course by creation, I do not mean the reprobates or the devil and his angels or any of the demons.

Even so our Lord purchased the Kosmos, or world. This does not include the reprobates, Satan, fallen angels, and demons. In His redemptive possession our Lord has the elect angles, the saved nations, and His Bride, the manifest elect in gospel faith, order, worship, and works. The Gospel Church is the visible manifestation of His Bride in this present evil world. How this may be different in the world to come, I am unable to know or say.

### The Saved Nations

**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.

**23** And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

**24** *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.*

**Rev. 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.

### The Saved Nations are the Sheep Nations

There is no distinction between the saved nations and the sheep nations. The judgment of the nations describes one of several different events occurring when the Lord returns the Second Time. *This kingdom has been prepared for them from the foundation of the world.*

**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:***

**35** For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

**36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

**37** Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

**38** When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

**39** Or when saw we thee sick, or in prison, and came unto thee?

**40** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

**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:

**42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

**43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

**44** Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

**45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

**46** And these shall go away into everlasting punishment: but the righteous into life eternal.

Please note that the saved nations receive a kingdom prepared for them from the casting down or foundation of the world. It was not prepared for any others, but for these. ***Therefore their existences, conversions, and obediences were and are just as secure as the kingdom.***

Can it be imagined that one of the saved nations was not included in the final end because they did not exercised their collective wills and receive Christ and be faithful unto Him? If this were left up to their collective wills that could happen, ***but it shall not because it has all been foreordained by God in Christ and therefore secure and we can rest assured that what has been determined shall be done.***

#### **The Bride Sends Forth Light That the Saved Nations Walk In**

**23** And the city had no need of the sun, neither of the moon, to shine in it: ***for the glory of God did lighten it, and the Lamb is the light thereof.***

**24** ***And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.***

#### **The Enlightenment of the New Jerusalem and the Saved Nations**

The New Jerusalem is enlightened by the Lord Jesus Christ and the Father. Christ Jesus, in His manhood, continues to reflect the Father's essential light. This light the New Jerusalem sends forth and the saved nations walk in it. What is this light from the

New Jerusalem but both physical and spiritual light?

The Spiritual light that enables the saved nations to walk correctly is teaching and presenting the full council of God

Lu 7:30 **But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.**

Ac 20:27 **For I have not shunned to declare unto you all the counsel of God.**

The coming glory of the Lord as manifested in the Ordinances of the Everlasting Covenant shall be displayed in the eternal ages. The ordinances that show forth our Lord's redemptive work shall be experienced during *this time* by all the elect, just as they have been experienced by the union of the Father and the Son.

**The Elect Shall Then All Be One Just as the Father and Son Are**

This is when all the elect shall experience the same Oneness of the Father and the Son. Christ Jesus and the Father experienced this Oneness of glory from before creation.

John 17:1 **These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:**

**2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

**3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

**4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.**

**5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

**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.**

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

**10 And all mine are thine, and thine are mine; and I am glorified in them.**

**11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, *keep through thine own name those whom thou hast given me, that they may be one, as we are.***

**All the Elect Experiencing Oneness**

The Father has and will continue to answer the Son's prayers and all the elect shall indeed be one even as the Father and Son are, *not one in Being, but one in experiencing the manifest glory of the whole counsel of God, during the endless rule and reign of Christ and His people during the eternal ages to come.*

Eph. 3:21 **Unto him [be] glory in the church by Christ Jesus throughout all ages, world**

without end. Amen.

Eph. 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}

6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

9 *Not of works, lest any man should boast.*

10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

### The Future Oneness of all the Elect in the Glory of Christ

The manifest elect are *NOW sitting together in union with Christ in heavenly places*. They are now made into Kings and Priests, in union with Christ, His Melchisedec priesthood, so that in the world to come they will show forth the exceeding riches of God's grace to others, teaching them and administering the gospel ordinances of the everlasting covenant to those who were not so blessed with this experience in this present evil world and the age of the Law and the Prophets.

#### The Place of the Elect Nation of Israel

De 32:8 *When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

This verse teaches us *national separation*, not international union. *The Lord God established and brought forth nations*. The Lord God did separate the sons of Adam. The Lord God did set the limitations and bounds of the people or nations according to the coming number of the children of Israel. This speaks of Old Testament natural existences. This is a type and picture of the eternal ages when the saved Nation of Israel along with the entire group of the Sheep Nations are walking in the Counsel of God displayed in the New and Everlasting Covenant with its ordinances and teachings of our Lord Jesus Christ.

Eze 36:22 *Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.*

23 *And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. {their: or, your}*

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

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

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

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

Eze 36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

Eze 37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

#### Additional Notes from Isaiah 66

Isaiah 66 is so enlightening when we consider end time events and expectations that I shall present it from both the ancient Greek LXX as a commentary, and from the King James Version, the present received text of our Christian people.

Isa. 66: 1 Thus saith the Lord, {1} Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind *is to be* the place of my rest? {1} Ac 7:49, 50}

1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the *man* that trembles *at* my words?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

3 But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as *one that offers* swine's blood; he that gives frankincense for a memorial, is as a blasphemer. Yet they have chosen their own ways, and their soul has delighted in their abominations.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. {lamb: or, kid} {burneth: Heb. maketh a memorial of}

4 I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not. {delusions: or, devices}

5 Hear the words of the Lord, ye that tremble at his word; speak ye, {1} our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and

may appear {2} their joy; but they shall be ashamed. {1) Alex. *hmwn*, but Heb. and Vat. 'your' 2) Or, your}

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to *his* adversaries.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she that travailed brought forth, before the travail-pain came on, she escaped *it* and brought forth a male.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children?

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God. {not...: or, not beget?}

10 Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that *now* mourn over her:

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. {abundance: or, brightness}

12 For thus saith the Lord, Behold, I {1} turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees. {1) i. e. turn myself}

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be

comforted in Jerusalem.

14 And ye shall see, and your heart shall rejoice, and your bones shall {1} thrive like grass: and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient. {1) Gr. spring up}

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the Lord will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For with the fire of the Lord all the earth shall be judged, and all flesh with his sword: many shall be slain by the Lord.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves and purify themselves in the gardens, and eat swine's flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith the Lord.

17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. {behind...: or, one after another}

18 And I *know* their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters *drawn by* mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. {litters: or, coaches}

21 And I will take of them priests and Levites, saith the Lord.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass from month to month, and from sabbath to sabbath, *that* all flesh shall come to worship before me in Jerusalem, saith the Lord.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. {from one new...: Heb. from new moon to his new moon, and from sabbath to his sabbath}

24 And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Before going further let me state that in my weak opinion Isaiah 66 is a dual prophecy, it deals with events surrounding both advents of Jesus Christ with the conversion of the Gentiles, or the church age, being included.

#### Further Considerations from Isaiah 66

Isa. 66 from the KJ and the Complete Jewish Bible is present below. Please note that this Jewish Translation follows the corrupted Pharisee's translation and does not place Jehovah in the Text but incorrectly places ADONAI in the text. I use the additional versions only as commentary helps. See this in Dr. Bullinger's Notes in his excellent work, The Companion Bible.

<http://www.biblestudytools.com/ParallelBible/bible.cgi>

The King James Version (Authorized)	The Complete Jewish Bible
Isa 66	Isa 66
<u>66:1</u> Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?	<u>66:1</u> "Heaven is my throne," says ADONAI, "and the earth is my footstool. What kind of house could you build for me? What sort of place could you devise for my rest?"
<u>66:2</u> For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and	<u>66:2</u> Didn't I myself make all these things? This is how they all came to be," says ADONAI. "The kind of person on whom I look with favor is one with a poor and humble spirit, who trembles

trembleth at my word.

[66:3](#)

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, <sup>F284</sup> as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

[66:4](#)

I also will choose their delusions, <sup>F285</sup> and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

[66:5](#)

Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

[66:6](#)

A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

[66:7](#)

Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

[66:8](#)

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

[66:9](#)

Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

[66:10](#)

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

at my word.

[66:3](#)

Those others might as well kill a person as an ox, as well break a dog's neck as sacrifice a lamb, as well offer pig's blood as offer a grain offering, as well bless an idol as burn incense. Just as these have chosen their ways and enjoy their disgusting practices,

[66:4](#)

so I will enjoy making fools of them, and bring on them the very things they fear. For when I called, no one answered; when I spoke, they did not hear. Instead they did what was evil in my sight and chose what did not please me."

[66:5](#)

Hear the word of ADONAI, you who tremble at his word: "Your brothers, who hate you and reject you because of my name, have said: 'Let ADONAI be glorified, so we can see your joy.' But they will be put to shame."

[66:6](#)

That uproar in the city, that sound from the temple, is the sound of ADONAI repaying his foes what they deserve.

[66:7](#)

Before going into labor, she gave birth; before her pains came, she delivered a male child.

[66:8](#)

Who ever heard of such a thing? Who has ever seen such things? Is a country born in one day? Is a nation brought forth all at once? For as soon as Tziyon went into labor, she brought forth her children.

[66:9](#)

"Would I let the baby break through and not be born?" asks ADONAI. "Would I, who cause the birth, shut the womb?" asks your God.

[66:10](#)

Rejoice with Yerushalayim! Be glad with her, all you who love her! Rejoice, rejoice with her, all of you who mourned for her;

**66:11**

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance <sup>F286</sup> of her glory.

**66:12**

For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

**66:13**

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

**66:14**

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

**66:15**

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

**66:16**

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

**66:17**

They that sanctify themselves, and purify themselves in the gardens behind <sup>F287</sup> one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

**66:18**

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

**66:19**

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish,

**66:11**

so that you nurse and are satisfied by her comforting breast, drinking deeply and delighting in the overflow of her glory.

**66:12**

For ADONAI says, "I will spread shalom over her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried in her arm and cuddled in her lap.

**66:13**

Like someone comforted by his mother, I will comfort you; in Yerushalayim you will be comforted."

**66:14**

Your heart will rejoice at the sight, your bodies will flourish like newly sprouted grass. It will be known that the hand of ADONAI is with his servants; but with his enemies, his fury.

**66:15**

For - look! - ADONAI will come in fire, and his chariots will be like the whirlwind, to render his anger furiously, his rebuke with blazing fire.

**66:16**

For ADONAI will judge all humanity with fire and with the sword, and those slain by ADONAI will be many.

**66:17**

"Those who consecrate and purify themselves in order to enter the gardens, then follow the one who was already there, eating pig meat, reptiles and mice, will all be destroyed together," says ADONAI.

**66:18**

"For I [know] their deeds and their thoughts. "[The time] is coming when I will gather together all nations and languages. They will come and see my glory,

**66:19**

and I will give them a sign. I will send some of their survivors to the nations of Tarshish, Pul, Lud (these are

Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

[66:20](#)

And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, <sup>F288</sup> and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

[66:21](#)

And I will also take of them for priests and for Levites, saith the LORD.

[66:22](#)

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

[66:23](#)

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

[66:24](#)

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

archers), Tuval, Greece and more distant coasts, where they have neither heard of my fame nor seen my glory. They will proclaim my glory in these nations;

[66:20](#)

and they will bring all your kinsmen out of all the nations as an offering to ADONAI - on horses, in chariots, in wagons, on mules, on camels - to my holy mountain Yerushalayim," says ADONAI, "just as the people of Isra'el themselves bring their offerings in clean vessels to the house of ADONAI.

[66:21](#)

I will also take cohanim and L'vi'im from them," says ADONAI.

[66:22](#)

"For just as the new heavens and the new earth that I am making will continue in my presence," says ADONAI, "so will your descendants and your name continue.

[66:23](#)

"Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says ADONAI.

[66:24](#)

"As they leave, they will look on the corpses of the people who rebelled against me. For their worm will never die, and their fire will never be quenched; but they will be abhorrent to all humanity." ["Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says ADONAI.]

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**FOOTNOTES:**

F284: *lamb: or, kid*

F285: *delusions: or, devices*

F286: *abundance: or, brightness*

F287: *behind...: or, one after another*

F288: *litters: or, coaches*

**When I study Jewish Bibles, even the Masoretic Text, I am stricken and vexed by the lack of love, compassion, and gentleness in their writings and translations. This is very evident in the above translation.**

**Here are Dr. Bullinger's Notes for Isaiah 66:**

**66. 1** Thus saith the LORD. See Ap. 82.  
the LORD. Heb. Jehovah. Ap. 4. II.  
The heaven, &c. Quoted in Acts 7. 49. Cp. 1 Kings  
8. 27. 2 Chron. 6. 18.  
the = this. Heb. *zeh*.  
ye: i.e. the future builders of the house.  
the place of My rest: i.e. rest in satisfaction. The  
Temple was for sacrifice and atonement (2 Chron. 2. v),  
not for dwelling. Cp. Acts 7. 48.  
**2** saith the LORD = [is] Jehovah's oracle.  
poor = wretched, or lowly. Heb. 'anī. See note on  
"poverty", Prov. 6. 11.  
spirit. Heb. *rūach*. Ap. 9.  
trembleth at = careth anxiously for. Cp. v. 5.  
**3** man. Heb. 'īsh. Ap. 14. II.  
cut off = breaketh.  
oblation = gift, or meal offering. Heb. *minchah*.  
Ap. 43. II. iii.  
swine's blood. Ref. to Pent. (Deut. 14. 8. Lev. 11. 7).  
See Ap. 92. Cp. 65. 4.  
burneth incense = maketh a memorial of frankin-  
cense. Ref. to Pent. (Lev. 2. 2). Ap. 92.  
chosen. See note on 1. 29.  
their soul = they. Heb. *nephesh*. Ap. 13.  
Note the *Introversion* beginning with the last clause  
of v. 3, and including v. 4:—

<b>3, 4</b>		n   -3. They delight, &c.	} The sin.	
		o   -4-. I also will choose, &c.		
		p   -4-. When I called, &c.		} The reason for the judgment.
		p   -4-. When I spake, &c.		
		o   -4-. They chose, &c.		} The sin.
n   -4-. I delighted not.				

**4** did = have done.  
evil = the evil. Heb. *rā'ā'*. Ap. 44. viii.  
**6** A voice, &c. Cp. Zech. 12. 3-6; 14. 3. Cp. 42. 14.  
rendereth recompence. Cp. 65. 6.  
**7** she brought forth. This is the birth of the new  
nation. These are the "birth pangs" (or "sorrows")  
of Matt. 24. 8. In Rev. 12. 1, 2 we have one part of the  
type in the person of Messiah. Here is the other part  
of the type.  
a man child = a male, as in Rev. 12. 5.  
**8** who. Some codices, with four early printed  
editions, Sept., and Vulg., read "and who".  
a nation: i.e. the righteous nation of 26. 2. Referred  
to in v. 7. Matt. 21. 43.  
at once = at a stroke. children = sons.  
**9** saith thy God. See note on 1. 11.  
God. Heb. Elohim. Ap. 4. I.  
**10** Rejoice ye with Jerusalem. The promises, of  
1. 27; 2. 1-5, are now at length to be fulfilled.  
mourn. As for one lost, or dead. See note on 3. 26.  
**12** Behold. Fig. *Asterismos* (Ap. 6), to introduce the  
Fig. *Syncrisis* (Ap. 6), to increase the emphasis.  
peace = prosperity.  
Gentiles = nations.  
then shall ye suck. The promises of 49. 22 and 60. 4  
are again renewed.  
**13** one = a man. Heb. 'īsh. Ap. 14. II.  
in Jerusalem. Not in the Church. Cp. 1. 1.  
**14** when ye see this = as soon as ye see this.  
**16** all flesh. Put by Fig. *Synecdoche* (of the Part),  
Ap. 6, for all mankind.  
**17** gardens. Cp. 1. 29; 40. 5, and 65. 3.  
one tree: i.e. the *Asherah*. See Ap. 42.  
and. The *Mugah* Codex (quoted in the *Massōrah*)  
and other codices, omit this "and".

**abomination.** Heb. *shākaṣ*. Ref. to Pent. (Deut. 7. 26). Occurs in Isaiah only here; Leviticus thirteen times (7. 21; 11. 10, 11, 11, 12, 13, 13, 20, 23, 41, 42, 43; 20. 25); and Ezek. 8. 10. Not the same word as in 65. 4. Ap. 92.  
**mouse.** Ref. to Pent., where it is forbidden (Lev. 11. 29). Ap. 92. Elsewhere, only in 1 Sam. 6. 4, 5, 11, 18.

**be consumed** = come to an end.

**18 thoughts** = devices.

**I will gather.** Cp Joel 3. 2. Zeph. 3. 8.

**19 sign.** See note on 7. 11.

**send:** as missionaries.

**those that escape:** i. e. the remnant of saved Israel.

**Tarshish.** Put for the far west.

**Pul . . . Lud = Phut . . . Lud,** put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30. 5).

**Tubal** = the Scythian tribes.

**Javan.** Put for the Greeks settled in Asia Minor.

**isles** = maritime countries. See note on 11. 11.

**20 shall bring.** Not into the Church, but back to the Holy Land.

**an offering** = a gift offering. Heb. *minḥah*. Ap. 45. II. iii.

**swift beasts:** carriages, as required by the Structure of v. 20:—

**20** | q | upon horses.  
      | r | in chariots and litters.  
      | q | upon mules.  
      | r | in earriages.

"Swift beasts" is Heb. *kirkāroth*, from *kārar*, to move in a circle; hence, may mean (like English *car*) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives".

**holy.** See note on Ex. 3. 5.

**as** = according as.

**children** = sons.

**bring an offering, &c.** Ref. to Pent. (Lev. 2, &c.). Ap. 92.

**21 them,** i. e. Israel.

**priests and for Levites.** Ref. to Pent. (Deut. 17. 9).

See notes on Ezek. 43. 19; 44. 10, 13, 15. Ap. 92.

**priests.** Thus completing the fulfilment of Ex. 19. 6.

**and.** Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

**22 new heavens, &c.** See note on 65. 17.

**22 new heavens, &c.** See note on 65. 17.

**23 new moon . . . sabbath.** Ref. to Pent. and the law concerning them (Num. 10. 10; 28. 11-15). Ap. 92. Cp. Ps. 81. 3, 4.

**before Me.** Ref. to Pent., implying centralised worship, as in Ex. 20. 3, 5. Deut. 26. 3, 5. Ap. 92. Cp. 1. 12. **24 men.** Heb. pl. of *'enōsh*. Ap. 14. III. **transgressed.** Heb. *pāsha'*. Ap. 44. ix.

**their worm.** Quoted in Mark 9. 44. Referred by our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration. Heb. *tōlā'*, the maggot bred from putrid substances. See Ex. 16. 20. Deut. 28. 39. Job 25. 6 (second word). Ps. 22. 6. Isa. 14. 11 (second word); 41. 14; 66. 24; and Jonah 4. 7, which are all the occurrences of *tōlā'* in O.T. In the synagogue use, v. 23 is repeated after v. 24, so that the book may end with comfort. Cp. end of Lamentations, Ecclesiastes, and Malachi.

**an abhorring.** The Heb. occurs only here.

Commenting upon Chapter 65, Dr. Bullinger stated:

**17** new heavens, &c. : i. e. new, in respect to the old. Not the "new" of 2 Pet. 3. 13, or Rev. 21. 1. Note the contrast of this with Rev. 21 :—

Isa. 65.	Rev. 21.
Name, Jerusalem (Hephzibah, v. 18).	New Jerusalem (v. 2); "great", "holy" (v. 10).
Position, on mountain (v. 25).	out of heaven (v. 2).
Privileges, vv. 18-20.	v. 4.
Character, sinners there (v. 20).	no sinners (v. 27).
" prayer (v. 24).	no temple (v. 22).
Employment, labour, planting, building (v. 21).	already built by God (vv. 12-25; 22. 3-5).

the former = viz. those which were, and are now.

**18** for ever. Chald. Targum renders it "in the world of worlds": i. e. the most glorious world.

**19** no more heard. Therefore not the restoration of Ezra-Nehemiah, or the Church of God now.

**20** There. Some codices read "And there", of days: i. e. of a few days.

child shall die = youth may die: i. e. neither early death, nor premature decay.

accursed = cut off. Cp. Ps. 101. 8.

**21** they shall build, &c. Ref. to Pent. (Lev. 26. 16. Deut. 28. 41). Note the *Alternation* in vv. 21, 22 :—

<b>21</b>	l   21-. Houses. Build.	} Positive.
<b>22</b>	m   -21. Vineyards. Plant.	
	l   22-. Houses. Not build.	} Negative.
	m   -22-. Vineyard. Not plant.	

**22** elect = chosen.

**23** They shall not labour in vain. Ref. to Pent. (Deut. 28. 41, reversed). Cp. Lev. 26. 16. Ap. 92.

**24** before they call, &c. A reference to 30. 19. The blessing of Messiah (Ps. 21. 3) now extended to the new Israel.

**25** wolf, &c. As in 11. 6, 7, 9, which is Millennial, not eternal.

together = as one. Heb. 'echad. Same word as "one" in Deut. 6. 4: i. e. one of others. Occurs in former part of Isaiah (4. 1; 5. 10; 6. 2, 6; 9. 14; 10. 17; 19. 18; 23. 15; 27. 12; 30. 17, 17; 34. 16; 36. 9); and, in the latter part (47. 9; 51. 2; 65. 25; 66. 8, 8, 17). See Ap. 79. II.

dust. Never was the serpent's food. It is used as a powerful Fig. of Speech, or Idiom, as in Ps. 72. 9.

Cp. Prov. 20. 17. the serpent's, &c. = as for the serpent, dust shall be his food: i. e. the Old Serpent (Rev. 20. 2), who brought in all the sin and misery to the world and to Israel, will then be bound (Rev. 20. 1-3), and he will lick the dust, the symbol of his humiliation, disappointment, and defeat. Referring to the Figs. used in Gen. 3. 14. See Ap. 19. in all My holy mountain. See note on 11. 9.

Our eternal home is certainly upon the New Earth. During this time the saved or sheep nations shall dwell forever and ever in the boundaries of land that the Lord has appointed for them before the world began.

It is further evident that all these wonderful states and blessings for God's people have existed in Christ Jesus from before creation. The Lord Jesus Christ as the God-Man Mediator contains all the promises of God. All the plans and purposes of God for His people are in Christ Jesus and exist for the elect by union and execution in Christ Jesus. In this manner they certainly did exist before the creation and casting down of the kosmos. There is one more topic to consider, *The Place of the Nation of Israel and the New Jerusalem in the New World.*

## 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;

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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](mailto: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@yahoo.com](mailto:old-school-baptist@yahoo.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@yahogroups.com](mailto:old-school-baptist@yahogroups.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:

<sup>8</sup>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.

<sup>9</sup>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:**

<sup>10</sup>For 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

<sup>15</sup>And 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

<sup>13</sup>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.

<sup>14</sup>For they that say such things declare plainly that they seek a country.

<sup>16</sup>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.

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

<sup>13</sup>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.

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

<sup>9</sup>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:**

### 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.