

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

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

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

Two Typical Covenants made unto Israel

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As a Sheep Nation

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

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

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

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

Israel in their Converted State

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

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

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

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

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

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

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

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

The Seventh Trumpet Shall Began to Sound

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

John presented this:

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

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

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

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

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

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

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

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

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

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

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

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

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

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

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

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

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

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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}

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

Re 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

The Land Grant of the Abrahamic Covenant

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

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

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

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

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

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

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

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

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

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. {covenant: or, testament}

16 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

17 *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

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

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

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

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

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

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

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

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

of faith.

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

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

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

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

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

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

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

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

22 And therefore it was imputed to him for righteousness.

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

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

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

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

World Dominion is in Christ Jesus

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

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

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

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

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

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. {vex: or, trouble}

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

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

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

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

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

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

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

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

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

Christ's World Dominion is Two-Fold

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

.33.

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

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

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

.19.

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

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

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His Coming in Glory to Reign Among His Saints.

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

The 1644 edition states:

.19.

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

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

.20.

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

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

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

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

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

And after that Christ has put down all rule, all authority and all power that are his

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

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

Email Letters

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

From: [Royce Smith](#)

To: old-school-baptist@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

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
Sent: Monday, November 16, 2009 7:55 PM
Subject: Re: [old-school-baptist] 57 final for today The Nation of Israel and the City of Jerusalem in the New World

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

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

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

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

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

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

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

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

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

opportunity to have returned.

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

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

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

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

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

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

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

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

Brief Summation of the Land Grants of Moses and Abraham

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

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

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

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

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

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

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

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

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

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

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

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

The question remains:

WHEN DID GOD CREATE THE NEW JERUSALEM?

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

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

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

Receiving the Kingdom Prepared from the Casting Down of the World

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

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

When the Lord God, in His Trinity, shall indwell the New Jerusalem with the Lamb, upon the New Earth, and the elect shall be gathered unto Them, and the Bride shall

indwell the City, or be the City mystically, and the Saved Nations walk in the light of the City and enter through its gates, then the Sheep Nation of Israel shall dwell in the fullness of the Abrahamic Land Grant, and all the Saved Nations of the new world shall certain be blessed in Abraham and His Seed, Jesus Christ.

Returning Home

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

For more on this please see my work, [*Eternal, Paternal Union*](#), on our site.

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

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

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

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

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

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

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

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

Early Conceits Expressed by Justin Martyr

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

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

Here are some of Justin's remarks:

CHAPTER 80

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

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

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

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

CHAPTER 81

HE ENDEAVORS TO PROVE THIS OPINION FROM ISAIAH AND THE APOCALYPSE

“For Isaiah spake thus concerning this space of a thousand years: ‘For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, Behold, I make Jerusalem a

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

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

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

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

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

Consolidating the Pre, Post, and Gospel-Mill Systems

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

Some Value of the Scofield System

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

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

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

So we need to ask this question, if the Abrahamic Covenant finds its greatest fulfillment, *but not its only fulfillment*, on the New Earth with the New Jerusalem as Hebrews 11 points out, *then what need is there for the 1,000 Rule and Reign of Christ on this present evil world with both elect and probates?*

Enlarged Land Grant During Both Eras

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

The Testimony of Some of the Parables

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

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

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

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

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

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

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

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

He explained it this way:

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

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

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

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

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

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals}

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

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

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

The Angels Gather the Tares First

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

The Kingdom with Tares and without Tares

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

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

No Contradictions to the Scriptures

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

The End of the World or Age

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

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

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

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

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

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

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

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

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

The Wheat Gathered into Christ's Barn

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

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

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

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

After the Harvest

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But the question remains, there is a special death here suggested? Let me ask this, *at what time were all the elect ever beheaded?* Where they in some sense beheaded in a

spiritual form by their union with Christ when He died on the Cross? When He cried out unto God the Father that He was alone, was He not in some way cut off from His body of people for that moment? Is there more here than just physical beheading? I must say yes, but I know not this as I should anymore than any of the other points and answers to the questions I am asking.

Beheading the Elect Mystically Considered

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

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

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

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

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

Ro 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?)

**7 And when the thousand years are expired, Satan shall be loosed out of his prison,
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

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

Armageddon.)

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

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

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

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

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

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

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

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

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

Original Issue of the Abrahamic Land Grant

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

8. The Mosaic Covenant was brought in because of transgressions til Christ came (Gal. 3:19) and was to serve as a schoolmaster to conduct Israel to Christ (Gal. 3:24). Nothing in it could disannul the promises God made to Abraham (Gal. 3:15-18). The Mosaic Covenant was far more limited in its scope, applying only to Israel (Mal. 4:4).

9. *The land promised to Abraham first was the land of Canaan only (Gen. 13:14-18). It was not until Gen. 15:18 that God made a covenant with Abraham to give him the land that reached to the River Euphrates. If God had promised him all that land at first, then Abraham would not have needed to go to Canaan because Ur of the Chaldees is in the land grant of Gen. 15:18. But Gen. 15:16 limits that part of this land grant which Israel would occupy to Canaan wherein dwelt the Amorites. Israel had to spend 400 years in Egypt for the iniquity of the Amorites to be full so that God would give them their land.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

See also Daniel chapter 7.

The Gradual Development of the Reign of Christ

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

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

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

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

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

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

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

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

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

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

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

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

Reigning with Christ

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

Union with Christ in His Reign

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

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

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

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

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

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

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

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

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

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

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

Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

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

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

on his throne;

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

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

Re 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

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

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

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

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

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

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

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

Re 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

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

Present:

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.

Future:

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

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

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

Spiritual:

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

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

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

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

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

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

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

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

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

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

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

kingdom.

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

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

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

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

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

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

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

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

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

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

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

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

Monarchial

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

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

Re 11:15 And the seventh angel sounded; and there were great voices in heaven,

saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

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

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

Co-Rule and Co-Reign with Christ

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

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

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

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

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

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

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

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

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

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

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

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

.32.

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

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

.33.

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

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

.19.

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

Inheriting a Future Kingdom

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appointed unto a Kingdom

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

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

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

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

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

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

God the Father has appointed unto Christ His kingdom. Christ has appointed unto His followers a Kingdom. They are one kingdom. Within this Kingdom, by union with

Christ in His kingdom, God's little ones shall eat and drink at Christ's table and exercise judgment.

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

The Mediatorial Phase of the Kingdom

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

The Mediatorial Phase of the Kingdom shall Cease

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

God Tabernacles with His people

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

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

.19.

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

Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all angels, and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of His enemies. By this kingly power, He applies the benefits, virtues, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: by this His mighty power He ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to His infinite wisdom.

.14.

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

This office to which Christ is called, is threefold, as a Prophet, Priest, and King: this number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office. And in respect of our great alienation from God, we need His priestly office to reconcile us: and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold, and preserve us to His heavenly Kingdom. Deut. 18:15, with Acts 3:22,23. Heb. 3:1, and 4:14,15. Psal. 2:6. 2 Cor. 5:20; Acts 26:18. Col. 1:21. John 16:8. Psal. 110:3. Cant. 1:4; John 6:44. Phil. 4:13. 2 Tim. 4:18. I Cor. 15:4; I Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:2, and 5:30,31; John 20:17; Rom. 14:9; John 5:26, 27; Rom. 5:6, 7, 8, 14, 17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job. 1:8; 2:6; Rom. 9:21,17,18; Eph. 4:7,8; 2 Pet. 2:9.

Christ Shall Continue to Rule and Reign with His Members

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

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

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

The Abrahamic Land Grant Then Fulfilled

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

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

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

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

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

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

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

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

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

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

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

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

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

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

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

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

Christ and His Enlarged Land Grant

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

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

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

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

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

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

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

Finish