



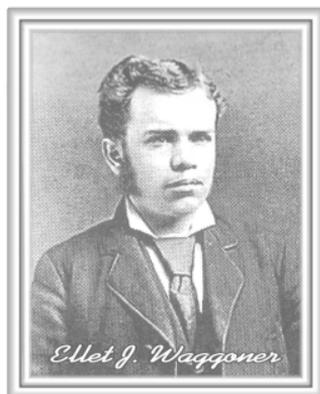
THE PROMISES  
TO ISRAEL

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# THE PROMISES TO ISRAEL

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# 1

*“For he looked for a city  
which has foundations  
whose builder and maker is God.”*

*“The Lord is not slack  
concerning His promise.”*

In the Saviour's sermon on the mount there is a prophecy which is probably familiar to everyone, but which is not often considered as a prophecy:

**Matthew 5**

<sup>5</sup> Blessed are the meek; for they shall inherit the earth.

This prophecy, which is at the same time a blessed promise, is only one link in a chain of promises that will find their fulfillment at the second coming of our Lord.

The study of these promises in their connection with one another, serves to throw light on many passages of the Bible that are otherwise obscure, and to bring out in bold relief the Christian's hope.

The promise that the meek shall inherit the earth, does not refer to the earth in its present condition,

and under the present order of things. According to the dictionary, a meek person is one who is:

“mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft, gentle, yielding.”

By a comparison of this definition with the Bible description of charity, we must conclude that meekness is a part of that charity which is “*the bond of perfectness*,” (Colossians 3:14) for:

**1 Corinthians 13**

<sup>4</sup> Charity suffers long, and is kind; charity envies not; charity vaunts not itself, is not puffed up,

<sup>5</sup> Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil.

This was the character of Christ:

**1 Peter 2**

<sup>23</sup> When He was reviled, He reviled not again; when He suffered, He threatened not; but committed himself to Him that judges righteously.

**Matthew 20**

<sup>28</sup> [He] came not to be ministered unto, but to minister.

## **Matthew 11**

<sup>29</sup> I am meek and lowly in heart.

Now a person who possesses these qualities is so rarely found as to be peculiar; and in the struggle for place and power in this world he will invariably be left behind. The man who doesn't look out for himself will have a very limited amount of this world's goods; for he will not normally find others to look out for him.

With rare exceptions, those who have great worldly possessions have acquired them by aggressively pushing their own claims. The most of the wealth of this world is in the hands of men who do not fear God, and who have but little regard for man. The following description of "*the prosperity of the wicked*" in ancient times, applies equally well today:

### **Psalm 73**

<sup>5</sup> They are not in trouble as other men; neither are they plagued like other men.

<sup>6</sup> Therefore pride compasses them about as a chain; violence covers them as a garment.

<sup>7</sup> Their eyes stand out with fatness; they have more than heart could wish.

<sup>8</sup> They are corrupt, and speak wickedly concerning oppression; they speak loftily.

<sup>9</sup> They set their mouth against the heavens,  
and their tongue walks through the earth.

<sup>10</sup> Therefore his people return hither; and  
waters of a full cup are wrung out to them.

<sup>11</sup> And they say, How does God know? and  
is there knowledge in the Most High?

<sup>12</sup> Behold, these are the ungodly, who prosper  
in the world; they increase in riches.

At one time when there was a strife among the disciples of Jesus, as to “*which of them should be accounted the greatest*” (Luke 22:24), Jesus showed them the difference between those who now possess this world, and those to whom it is promised as a future inheritance, by saying:

**Luke 22**

<sup>25</sup> The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

<sup>26</sup> But you 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 serves.

<sup>28</sup> You are they which have continued with me in my temptations.

<sup>29</sup> And I appoint unto you a kingdom, as my Father has appointed unto me;

<sup>30</sup> That you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The epistle of James was addressed:

**James 1**

<sup>1</sup> ...to the twelve tribes which are scattered abroad,

and in chapter 2 of that book we read:

**James 2**

<sup>5</sup> Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He has promised to them that love him?

And then the apostle adds,

<sup>6</sup> Do not rich men oppress you, and draw you before the judgment seats?

From these texts we must conclude that the earth, which is to be inherited by the meek, is the kingdom of which those who are poor in this world's goods, but rich in faith, are heirs.

Those who learn of Him who is meek and lowly in heart, and who follow him in his life of self-denial,

being sharers in his sufferings, may now be oppressed and derided by the haughty who have more than heart can wish; but a time will come when:

**Luke 6**

<sup>21</sup> Blessed are you that hunger now: for you shall be filled. Blessed are you that weep now: for you shall laugh.

<sup>25</sup> Woe unto you that are full! For you shall hunger. Woe unto you that laugh now! For you shall mourn and weep.

The psalmist, in the following words, tells when the meek shall inherit the earth:

**Psalm 37**

<sup>9</sup> For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

<sup>10</sup> For yet a little while, and the wicked shall not be; yes, you shall diligently consider his place, and it shall not be.

<sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

But those who share this abundance of peace will be Israelites, and none others. For an Israelite indeed is one

## **John 1**

<sup>47</sup> ...in whom is no guile,

and none can stand before God except those who are without fault, having no guile:

## **Revelation 14**

<sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

Paul also says that

## **Romans 2**

<sup>29</sup> ...he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Thus the subject is before us in brief outline. We learn that:

- the inheritance is yet future;
- the earth is the kingdom which the meek shall inherit;
- the saints who shall inherit the earth will be none other than the twelve tribes of Israel;
- they will not enter into the possession of their inheritance until after the wicked have had their day of prosperity, and have been cut off.

The details of the promises and their fulfillment will now claim our attention.

## THE FIRST DOMINION

---

# 2

This earth belongs to the Lord. It is His, because he is the Creator. Says the psalmist:

### **Psalm 24**

<sup>1</sup> The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

<sup>2</sup> For He has founded it upon the seas, and established it upon the floods.

When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom,

### **Daniel 4**

<sup>25</sup> ...till you know that the Most High rules in the kingdom of men, and gives it to whoever He will.

And in the Psalms we also read:

### **Psalm 115**

<sup>16</sup> The heaven, even the heavens, are the Lord's; but the earth has He given to the

children of men.

This means simply that Heaven is God's dwelling-place:

**Psalm 11**

<sup>4</sup> The Lord is in his holy temple, the Lord's throne is in heaven,

and that over it He has sole control, but that He has made man the tenant of the earth. When and how the dominion of the earth was given to man are told in the following verses:

**Genesis 1**

<sup>26</sup> And God said, "Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

<sup>27</sup> So God created man in His own image, in the image of God created He him; male and female created He them.

<sup>28</sup> And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing

that moves upon the earth.”

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the Psalms, where he says of God's purpose in creating man:

**Psalm 8**

<sup>5</sup> For You have made him a little lower than the angels, and have crowned him with glory and honor.

<sup>6</sup> You made him to have dominion over the works of Your hands; You have put all things under his feet;

<sup>7</sup> All sheep and oxen, yes, and the beasts of the field;

<sup>8</sup> The fowl of the air, and the fish of the sea, and whatever passes through the paths of the seas.

The apostle quotes this passage, and makes the additional statement that

**Hebrews 2**

<sup>8</sup> ...now we see not yet all things put under him.

This being the case, it must be because man has lost the dominion, for it was certainly given to him. In these words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam:

**Genesis 3**

<sup>17</sup> Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, “You shall not eat of it;” cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life;

<sup>18</sup> Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;

<sup>19</sup> In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken; for dust you are, and unto dust shall you return.

And afterwards when Cain had killed his brother, the Lord said:

**Genesis 4**

<sup>12</sup> When you till the ground, it shall not henceforth yield unto you its strength.

From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that

**2 Peter 2**

<sup>19</sup> ...of whom a man is overcome, of the same is he brought in bondage.

And Jesus said:

**Luke 11**

<sup>21</sup> When a strong man armed keeps his palace, his goods are in peace;

<sup>22</sup> But when a stronger than he shall come upon him, and overcome him, he takes from him all his armor wherein he trusted, and divides his spoils.

Our first parents were overcome by the serpent,

## **Revelation 20**

<sup>2</sup> ...which is the devil, and Satan,

and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by many scriptures. Satan is spoken of as

## **2 Corinthians 4**

<sup>4</sup> ...the god of this world.

Christ said that the wicked are children of Satan:

## **John 8**

<sup>44</sup> You are of your father the devil.

And in Ephesians, "*prince of the power of the air*" is named as

## **Ephesians 2**

<sup>2</sup> ...the spirit that now works in the children of disobedience...

Satan is called

## **Revelation 12**

<sup>10</sup> ...the accuser of the brethren,

the one whom the followers of Christ are to

## **1 Peter 5**

<sup>9</sup> ...resist steadfast in the faith;

and Paul says that

**Ephesians 6**

<sup>12</sup> We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.

And none can doubt that it was to Satan that Christ referred, when he said:

**John 14**

<sup>30</sup> The prince of this world comes, and has nothing in Me.

In the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described:

**Matthew 4**

<sup>8</sup> Again, the devil took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them;

<sup>9</sup> And said unto Him, "All these things will I give you, if you will fall down and worship me."

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not

have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions.

There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus,

**Matthew 4**

<sup>3</sup> If you are the Son of God, command that these stones be made bread,

that was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said,

**Matthew 4**

<sup>6</sup> If you are the Son of God, cast yourself down,

there was a temptation to show His divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, it was a temptation, because Satan was offering that which Christ came into the world to redeem.

Jesus did not tell Satan that he had no right to offer to Him the kingdoms of this world, but simply refused to accept them upon the conditions imposed, thus tacitly admitting that Satan was

**John 14**

<sup>30</sup> ...the prince of this world.

In Ezekiel we have an unmistakable reference to Satan. No other being could merit the following description:

**Ezekiel 28**

<sup>12</sup> ...You seal up the sum, full of wisdom, and perfect in beauty.

<sup>13</sup> You have been in Eden the garden of God; every precious stone was your covering: the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold...

<sup>14</sup> You are the anointed cherub that covers; and I have set you so; you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire.

<sup>15</sup> You were perfect in your ways from the day that you were created, till iniquity was found in you...

<sup>17</sup> Your heart was lifted up because of your

beauty, you have corrupted your wisdom by reason of your brightness.

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called

**Ezekiel 28**

<sup>12</sup> ...the king of Tyrus.

The wisdom and power of the man who sat upon the throne of Tyre are described in this same chapter, and he is called the

**Ezekiel 28**

<sup>2</sup> ...prince of Tyrus.

In this we have further inspired testimony to the fact that Satan is the

**2 Corinthians 4**

<sup>4</sup> ...god of this world,

working in the children of disobedience.

Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus real king.

But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and

supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job:

**Job 1**

<sup>10</sup> Have you not made a hedge about him, and about his house, and about all that he has on every side?

It still remains true that

**Daniel 4**

<sup>17</sup> ...the Most High rules in the kingdom of men, and gives it to whoever He wills.

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem—the dominion of the earth—which Adam lost.

When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is

**2 Corinthians 4**

<sup>4</sup> ...god of this world,  
and has also

## **Hebrews 2**

<sup>14</sup> ...the power of death.

Now Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of his hands, but that

## **Hebrews 2**

<sup>8</sup> ...now we see not yet all things put under him,

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

<sup>14</sup> For as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them, who through fear of death were all their lifetime subject to bondage.

In order that Christ might redeem men from the curse of death, which came upon him when he yielded to Satan, He had to suffer the same curse.

Says Paul:

**Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, “Cursed is everyone that hangs on a tree.”

And so, to redeem the earth, he bore its curse, when the crown of thorns was placed upon his head. Compare the sign of the curse in Genesis:

**Genesis 3**

<sup>17</sup> ...cursed is the ground for your sake...

<sup>18</sup> Thorns also and thistles shall it bring forth to you.

And the crown that was given to Christ at His crucifixion:

**Matthew 27**

<sup>29</sup> And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, “Hail, King of the Jews!”

As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses

Christ in the following language:

**Micah 4**

<sup>8</sup> And you, O Tower of the flock, the stronghold of the daughter of Zion, unto you shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

In these words we have the promise of the restoration of the first dominion:

**Genesis 1**

<sup>28</sup> ..God said unto them,...have dominion over...every living thing that moves upon the earth.

The restoration is not given to Adam, who lost it, but to Christ, the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when He shall take possession of it as His kingdom.

Having learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call His own to share it with Him, we shall now trace the chain of evidence from paradise lost to paradise restored.

When God pronounced the curse upon our first parents, and upon the earth, He also made known the way of escape from that curse. Christ, the Deliverer, was immediately promised. To Satan the Lord said:

**Genesis 3**

<sup>15</sup> I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth, for

**Genesis 6**

<sup>5</sup> God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

<sup>12</sup> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

In all the earth there was but one family who acknowledged and served God; all the rest of man-kind

were totally given up to the service of the devil.

**Genesis 6**

<sup>13</sup> And God said unto Noah, “The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.”

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve,

**Genesis 9**

<sup>1</sup> Be fruitful, and multiply, and replenish the earth.

He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, He said:

**Genesis 9**

<sup>2</sup> And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moves upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Thus did God interpose to limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.



*“I will multiply your seed  
as the stars of heaven,  
and as the sand  
which is on the sea shore.”*

But as men began again to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan.

Soon after the flood, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them:

## **Genesis 11**

<sup>1</sup> And the whole earth was of one language, and of one speech.

<sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

<sup>3</sup> And they said one to another, “Go to, let us make brick, and burn them thoroughly.” And they had brick for stone, and slime had

they for mortar.

<sup>4</sup> And they said, “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

<sup>5</sup> And the Lord came down to see the city and the tower, which the children of men builded.

<sup>6</sup> And the Lord said, “Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

<sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech.”

<sup>8</sup> So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

<sup>9</sup> Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him:

**Genesis 12**

<sup>1</sup> Get out of your country, and from your kindred, and from your father's house, unto a land that I will show you;

<sup>2</sup> And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing;

<sup>3</sup> And I will bless them that bless you, and curse him that curses you; and in you shall all families of the earth be blessed.

The Lord saw in Abraham a willingness to serve Him, although all his family were idolaters:

**Joshua 24**

<sup>2</sup> Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

So the Lord separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fit to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal.

**Genesis 12**

<sup>3</sup> In you shall all families of the earth be blessed.

This means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on. Later, we find the promise renewed more in detail, in these words:

**Genesis 13**

<sup>14</sup> And the Lord said unto Abram, after that Lot was separated from him, "Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward;

<sup>15</sup> For all the land which you see, to you will I give it, and to your seed forever.

<sup>16</sup> And I will make your seed as the dust of the earth; so that if a man can number the dust of the earth, then shall your seed also be numbered.

<sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto you.”

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.

At that time Abraham had no child, and in all human probability could never have one.

**Genesis 17**

<sup>1</sup> And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, “I am the Almighty God; walk before Me, and be perfect.

<sup>2</sup> And I will make My covenant between Me and you, and will multiply you exceedingly.”

<sup>3</sup> And Abram fell on his face; and God talked with him, saying,

<sup>4</sup> “As for Me, behold, My covenant is with you, and you shall be a father of many nations.

<sup>5</sup> Neither shall your name any more be called Abram, but your name shall be Abra-

ham; for a father of many nations have I made you.”

Again, when God was about to destroy Sodom, he said:

**Genesis 18**

<sup>17</sup> Shall I hide from Abraham that thing which I do;

<sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

<sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He has spoken of him.

This gives us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep His commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.

Once more we find the promise renewed when Abraham had showed his faith in God by proceeding

to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham and said:

**Genesis 22**

<sup>16</sup> “By myself have I sworn,” says the Lord, “because you have done this thing, and have not withheld your son, your only son,

<sup>17</sup> That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the seashore; and your seed shall possess the gate of his enemies;

<sup>18</sup> And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.”

In the expression, “*your seed shall possess the gate of his enemies,*” we have the promise of conquest. Bear this in mind, while we consider a few other points.

One scripture that has an intimate connection with the subject under consideration reads thus:

**Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us...

<sup>14</sup> That the blessing of Abraham might come

on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannuls, or adds thereto.

<sup>16</sup> Now to Abraham and his seed were the promises made. He says not, "And to seeds," as of many; but as of one, "And to your seed," which is Christ.

<sup>17</sup> And this I say, that the covenant, which was confirmed before of God in Christ, the law...cannot disannul, that it should make the promise of none effect.

From the above scripture we learn that the seed to whom the promise was made is Christ—the same that was promised at the time of the fall.

Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ:

**Psalm 2**

<sup>7</sup> You are my Son; this day have I begotten You.

<sup>8</sup> Ask of me, and I shall give You the heathen for Your inheritance, and the uttermost parts of the earth for Your possession.

<sup>9</sup> You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

This same series of events is recorded in another book:

**Psalm 37**

<sup>9</sup> For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

<sup>10</sup> For yet a little while, and the wicked shall not be: yes, you shall diligently consider his place, and it shall not be.

<sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The meek are they who have come to Christ and have learned of Him, yielding themselves to Him to be His servants; and Paul says:

**Galatians 3**

<sup>29</sup> And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

Along with this, consider also the following:

**Galatians 3**

<sup>7</sup> They which are of faith, the same are the children of Abraham.

<sup>8</sup> And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In you shall all nations be blessed."

We may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that

**Romans 4**

<sup>13</sup> ...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.

But we shall come to this point again, as we proceed in this investigation.

In Genesis we find the promise once more repeated, this time to Isaac. Abraham was dead, and there was a famine in the land, and the Lord appeared to Isaac, and said:

### **Genesis 26**

<sup>2</sup> Go not down into Egypt; dwell in the land which I shall tell you of;

<sup>3</sup> Sojourn in this land, and I will be with you, and will bless you; for unto you, and unto your seed, I will give all these countries, and I will perform the oath which I swore unto Abraham your father;

<sup>4</sup> And I will make your seed to multiply as the stars of heaven, and will give unto your seed all these countries; and in your seed shall all the nations of the earth be blessed;

<sup>5</sup> Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.

Notice here that God made the very same promise to Isaac that He had made to Abraham; and He also said that He would perform the oath that He swore unto Abraham. He gave no hint of any delay having occurred in the fulfillment of the promise to Abraham, but spoke of it as something that He would do just as He had promised.

Yet Abraham was at that time dead. Therefore we must conclude that the Lord never designed to fulfill the promise in Abraham's lifetime; and we shall find

that Abraham did not expect that it would be then fulfilled.

## THE HOPE OF THE PROMISE

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# 4

*“These all died in faith  
not having received the promise.”*

Passing on, we come to the time when Jacob had his dream of the ladder which reached from earth to heaven, upon which the angels of God were ascending and descending.

### **Genesis 28**

<sup>13</sup> And, behold, the Lord stood above it, and said, “I am the Lord God of Abraham your father, and the God of Isaac; the land whereon you lie, to you will I give it, and to your seed;

<sup>14</sup> And your seed shall be as the dust of the earth; and you shall spread abroad to the west, and to the east, and to the north, and to the south; and in you and in your seed shall all the families of the earth be blessed.”

Now it is certain that neither Abraham, Isaac, nor Jacob, ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrin, on trial for his life, he referred to

God's call for Abraham to go into the land of Canaan, and said,

**Acts 7**

<sup>5</sup> 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.

And this Stephen used as a part of his argument that the promise to Israel was yet to be fulfilled. As proof of Stephen's statement that Abraham had no inheritance in the land, we cite the fact that when Sarah his wife died, he had to buy a place in which to bury her, yet the Lord had promised to give it all to him.

But notwithstanding this seeming failure, we shall find that the Lord is not slack concerning His promise.

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in like condition. The apostle says:

**Hebrews 11**

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he

went out, not knowing where he went.

<sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

<sup>10</sup> For he looked for a city which has foundations, whose builder and maker is God.

And then, after telling how through faith Abraham had a numerous posterity, the apostle continues:

**Hebrews 11**

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

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

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

<sup>16</sup> But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He has prepared for them a city.

They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance; they died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. Therefore we know beyond all question that none of the patriarchs expected that the inheritance would be given to them in their lifetime.

They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their lifetime, it is evident that they understood the promise to embrace the resurrection from the dead.

This was plainly declared to be the case, by Paul, when he testified of his faith before Agrippa:

**Acts 26**

<sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers;

<sup>7</sup> Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

<sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians.

After Peter and John had healed the lame man, at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified and who was risen from the dead,

#### **Acts 4**

<sup>1</sup> The captain of the temple, and the Sadducees, came upon them,

<sup>2</sup> Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

This was the burden of all the apostles' preaching, and the reason why they were persecuted. Paul said that in Corinth he knew nothing else but

#### **1 Corinthians 2**

<sup>2</sup> ...Jesus Christ, and Him crucified,

and we may be sure he did not preach a different gospel to the Corinthians from what he preached to

other people. Indeed, at the time when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day,

**Acts 26**

<sup>22</sup> ...saying none other things than those which the prophets and Moses did say should come:

<sup>23</sup> That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

The apostles were persecuted by the Jews for preaching what the Jews themselves professed to believe. The Jews professed to believe the writings of Moses and the prophets, and the apostles preached nothing else. When he was accused by the Jews, before Felix, he said:

**Acts 24**

<sup>14</sup> But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

<sup>15</sup> And have hope toward God, which they

themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

It is probably a fact that in nearly every instance where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession.

In the great majority of cases the "*heretics*" in the church have been men who have obeyed and taught the truth of the Bible; and their persecutors have been those who, by that preaching, were convicted of inconsistency.

Luther expected, and had a right to expect, that the church would uphold him in his protest against indulgences; but, instead, it persecuted him. So the Jews held the doctrine of the resurrection of the dead, but they persecuted Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers was that through Christ they should have a resurrection

from the dead, and should by that means enter upon their inheritance.

Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that,

**Titus 2**

<sup>12</sup> ...denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

<sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

This has been the hope of the church in all ages. In the midst of his deep affliction, the patriarch Job found comfort in it when he cried out:

**Job 19**

<sup>23</sup> Oh that my words were now written! oh that they were printed in a book!

<sup>24</sup> That they were graven with an iron pen and lead in the rock for ever!

<sup>25</sup> For I know that my redeemer lives, and that He shall stand at the latter day upon the earth:

<sup>26</sup> And though after my skin worms destroy this body, yet in my flesh shall I see God:

<sup>27</sup> Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Again, after speaking of the certainty of death and decay, he asked,

**Job 14**

<sup>14</sup> If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

<sup>15</sup> You shall call, and I will answer You; You will have a desire to the work of Your hands.

What this change will be, and when it will take place, we are told by the apostle Paul in the following language:

**1 Corinthians 15**

<sup>51</sup> Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

<sup>53</sup> For this corruptible must put on incorrup-

tion, and this mortal must put on immortality.

<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “Death is swallowed up in victory.

<sup>55</sup> O death, where is your sting? O grave, where is your victory?”

Isaiah also, after speaking of the desolation of Israel, said:

**Isaiah 26**

<sup>19</sup> Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast out the dead.

And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead:

**Isaiah 25**

<sup>6</sup> And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat

things full of marrow, of wines on the lees well refined.

<sup>7</sup> And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

<sup>8</sup> He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord has spoken it.

<sup>9</sup> And it shall be said in that day, “Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.”



We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says,

### **Genesis 15**

<sup>6</sup> And he believed in the Lord; and He counted it to him for righteousness.

This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case:

### **Romans 4**

<sup>3</sup> For what says the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup> Now to him that works is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

<sup>6</sup> Even as David also describes the blessedness of the man, unto whom God imputes righteousness without works,

<sup>7</sup> Saying, “Blessed are they whose iniquities are forgiven, and whose sins are covered.

<sup>8</sup> Blessed is the man to whom the Lord will not impute sin.”

<sup>9</sup> Does this blessedness come then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

Now at the very time when the promise was thus confirmed to him, the Lord said to him:

**Genesis 15**

<sup>13</sup> Know of a surety that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

<sup>14</sup> And also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the

promise was made to Abraham until the giving of the law, immediately after the departure from Egypt (**Galatians 3:17**). We can easily calculate this time:

1. From the time that the promise was made till the birth of Isaac was 25 years (compare **Genesis 12:1-4** and **Genesis 21:5**).
2. From the birth of Isaac to the birth of Jacob was 60 years (**Genesis 25:26**).
3. From the birth of Jacob till the going down into Egypt, was 130 years. (**Genesis 47:8,9**).
4. Therefore from the promise to Abraham until the going down into Egypt was  $(25+60+130=)$  215 years.
5. And Josephus says (*Antiquities*, book 2, chap.15, paragraph 2) that the length of the sojourn in Egypt was 215 years, thus making the 430 years of **Galatians 3:17**.

But how about the four hundred years of affliction which the Lord said that the posterity of Abraham should suffer?

It is evident from the text, and also from **Acts 7:6,7**, that the four hundred years ended at the exodus, the same time when the four hundred and thirty years ended. Then they must have begun thirty years after the promise was first made to Abraham, or when

Isaac was about five years old.

Now referring to the two sons of Abraham, Paul says that

**Galatians 4**

<sup>29</sup> ...he that was born after the flesh persecuted him that was born after the Spirit.

Ishmael (“*born after the flesh*”) persecuted Isaac (“*born after the Spirit*”). This cannot refer to any other time than when Ishmael “*mocked*” Isaac, which resulted in the expulsion of Ishmael and his mother:

**Genesis 21**

<sup>9</sup> And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

<sup>10</sup> Wherefore she said unto Abraham, “Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.”

This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about 30 years after the promise, and 400 years before the deliverance from Egypt.

So there were 185 of the 400 years of affliction that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning

in a country that was not theirs:

**Hebrews 11**

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

<sup>10</sup> For he looked for a city which has foundations, whose builder and maker is God.

We pass over the bondage in Egypt, and come to the time of the exodus. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message:

**Exodus 6**

<sup>6</sup> Wherefore say unto the children of Israel, "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

<sup>7</sup> And I will take you to Me for a people, and I will be to you a God; and you shall know that I am the Lord your God, which brings you out from under the burdens of the Egyptians.

<sup>8</sup> And I will bring you in unto the land, con-

cerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage; I am the Lord.”

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt:

**Exodus 19**

<sup>4</sup> You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

<sup>5</sup> Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people; for all the earth is Mine:

<sup>6</sup> And you shall be unto me a kingdom of priests, and a holy nation.

Now that this was the same promise that was made to Abraham, we have an explicit statement, in the following words:

**Deuteronomy 7**

<sup>6</sup> You are a holy people unto the Lord your God; the Lord your God has chosen you to be a special people unto Himself, above all

people that are upon the face of the earth.

<sup>7</sup> The Lord did not set His love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people:

<sup>8</sup> But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, has the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

When we read the promise recorded in **Genesis 22:17** we noted that the words, “*your seed shall possess the gate of his enemies,*” included rest from oppression.

So likewise the promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them:

**Deuteronomy 3**

<sup>18</sup> The Lord your God has given you this land to possess it; you shall pass over armed before your brethren the children of Israel, all that are meet for the war...

<sup>20</sup> Until the Lord has given rest unto your

brethren, as well as unto you, and until they also possess the land which the Lord your God has given them beyond Jordan.

Again, just a little while before they reached the land of Canaan, Moses said to them:

**Deuteronomy 12**

<sup>9</sup> For you are not as yet come to the rest and to the inheritance, which the Lord your God gives you.

<sup>10</sup> But when you go over Jordan, and dwell in the land which the Lord your God gives you to inherit, and when he gives you rest from all your enemies round about, so that you dwell in safety;

<sup>11</sup> Then there shall be a place which the Lord your God shall choose to cause His name to dwell there.

Thus we find that rest from their enemies was as much a part of the promise as was the inheritance of the land.

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people,

### **Joshua 21**

<sup>44</sup> And the Lord gave them rest round about, according to all that He swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

Yet in the face of this record, the apostle declares that Joshua did not give them rest:

### **Hebrews 4** [marginal reading]

<sup>8</sup> For if Joshua had given them rest, then would he not afterward have spoken of another day.

The “*another day*” of this text is the “*today*” of the following psalm, where the Lord said, through his servant:

### **Psalm 95**

<sup>7</sup> Today if you will hear His voice,

<sup>8</sup> Harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness:

<sup>9</sup> When your fathers tempted me, proved me, and saw my work.

<sup>10</sup> Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known

My ways;

<sup>11</sup> Unto whom I swore in My wrath that they should not enter into My rest.

Now although a very few of those who came out from Egypt did enter into the land of Canaan, and the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to Abraham, because:

1. Abraham had no part in it (**Acts 7:5**), neither did Isaac and Jacob, to whom the promise was made, as well as to Abraham;
2. The apostle speaks of others who lived after the days of Joshua who also did not receive the promise:

**Hebrews 11**

<sup>32</sup> Gideon, and of Barack, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets.

<sup>39</sup> And these all, having obtained a good report through faith; received not the promise;

<sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

Here we learn that the promise will not be fulfilled

to them until we share it with them; and so the apostle says:

**Hebrews 4**

<sup>9</sup> There remains therefore a rest to the people of God.

At the same time, however, he utters a word of caution, saying:

**Hebrews 4**

<sup>1</sup> Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

<sup>2</sup> For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. It was preached “*unto us,*” “*as well as unto them.*”

We have already read the statement of Paul, that the gospel was preached to Abraham, in the promise, “*In you shall all nations be blessed,*” and that only those that had faith in the gospel are the children of Abraham (**Galatians 3:7,8**).

But the Jews, as a nation, did not have faith, and so

they were debarred from the real rest which the Lord promised to Abraham. The same promise is left to us, but we, like them, shall come short of it, unless we have the faith of Abraham.

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is clearly shown in these verses:

#### **Hebrews 4**

<sup>3</sup> For we which have believed do enter into rest, as He said, “As I have sworn in My wrath, they shall not enter [marginal reading] into My rest;” although the works were finished from the foundation of the world.

<sup>4</sup> For He spoke in a certain place of the seventh day on this wise, “And God did rest the seventh day from all His works.” And in this place again, “If they shall enter into my rest.”

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record in **Genesis 2:3**, in proof of his statement that “*the works were finished from the foundation of the world.*”

The earth was designed to be inhabited by man:

#### **Isaiah 45**

<sup>18</sup> For thus says the Lord that created the

heavens; God Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited.

The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man (**Genesis 1:28**). And so, on the seventh day, when God rested from all his works, the rest was prepared for His people.

That rest, which was simply the possession of the whole earth as a kingdom, was lost through transgression; yet it is certain that some must enter in (**Hebrews 4:6**); and so a “*day of salvation*” (**2 Corinthians 6:2**) is granted.

This is the day that is spoken of in **Psalm 95:7**, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in **Psalm 118:19-24**; the day which Abraham saw, and which caused him to rejoice (**John 8:56**). In this day of grace all who will may become enrolled as children of Abraham, through faith, becoming

#### **Romans 8**

<sup>17</sup> ...heirs of God, and joint-heirs with Christ,

and to them the Lord will say when He comes sitting upon the throne of His glory,

## **Matthew 25**

<sup>34</sup> Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

It is those “*which have believed*” who “*enter into rest*” (**Hebrews 4:3**). Thus we learn:

## **2 Peter 3**

<sup>9</sup> The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us, not willing that any should perish, but that all should come to repentance.

<sup>15</sup> ...the long-suffering of our Lord is salvation.

But though the Lord is long-suffering, He will not always delay judgment. Of the antediluvians He said,

## **Genesis 6**

<sup>3</sup> My Spirit shall not always strive with man.

For one hundred and twenty years His Spirit was seeking to draw them away from sin; and not until it was useless to strive longer did God withdraw His Spirit.

His grace that was bestowed upon them proved to be in vain, because the delay in the execution of the sentence upon their evil works, only made them the

more determined to do evil.

Let us learn a lesson from their fate, and seek the Lord while He may be found.



# THE THRONE OF DAVID

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# 6

*"Your throne is forever and ever."*

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established and given to David. The record says that

## **2 Samuel 7**

<sup>1</sup> ...when the king sat in his house, and the Lord had given him rest round about from all his enemies,

the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said:

## **2 Samuel 7**

<sup>10</sup> Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of

wickedness afflict them any more, as before.

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for

**2 Samuel 7**

<sup>1</sup> ...the Lord had given him rest round about from all his enemies,

and yet, ignoring all this, the Lord promised to plant His people in a land of their own, and to give them rest from their enemies. What could the Lord have meant by that?

Simply this, that the possession of the small territory of the land of Canaan was not the rest that God designed for His people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him:

**2 Samuel 7**

<sup>16</sup> And your house and your kingdom shall be established forever before you; your throne shall be established forever.

And in praising God for the largeness of His promise, David said:

**2 Samuel 7**

<sup>18</sup> Who am I, O Lord God? and what is my house, that You have brought me here?

<sup>19</sup> And this was yet a small thing in Your sight, O Lord God; but You have spoken also of Your servant's house for a great while to come.

<sup>22</sup> Wherefore You are great, O Lord God; for there is none like You, neither is there any God besides You, according to all that we have heard with our ears.

<sup>23</sup> And what one nation in the earth is like Your people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for your land, before Your people, which You redeemed to Yourself from Egypt, from the nations and their gods?

<sup>24</sup> For You have confirmed to Yourself Your people Israel to be a people unto You forever; and You, Lord, are become their God.

Starting with this specific promise that David's

kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom.

We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne (**1 Kings 11:43**).

No sooner was Rehoboam seated upon the throne, than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied:

### **1 Kings 12**

<sup>14</sup> My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.

<sup>16</sup> So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to your own house, David. So Israel departed unto their tents.

<sup>17</sup> But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

<sup>19</sup> So Israel rebelled against the house of David unto this day.

<sup>20</sup> And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.

This division of the kingdom was effected in the year 975 BC. It was in fulfillment of a prophecy made to Jeroboam by Ahijah. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was stated by the prophet:

**1 Kings 11**

<sup>31</sup> Thus says the Lord, the God of Israel, "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you

<sup>32</sup> (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

<sup>33</sup> Because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in My eyes, and to keep My statutes and My judgments, as did David his father.”

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon's terrible idolatry; and to Jeroboam the Lord said:

**1 Kings 11**

<sup>37</sup> And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel.

<sup>38</sup> And it shall be, if you will hearken unto all that I command you, and will walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with you, and build you a sure house, as I built for David, and will give Israel unto you.

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them

from going to Jerusalem to worship the Lord (**1 Kings 12:26-30**); and although he was reprov'd by the prophet of the Lord, he "*returned not from his evil way,*" but "*made Israel to sin,*" for which reason the Lord cut him off (read **1 Kings 13** and **14**).

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord,

#### **2 Kings 17**

<sup>8</sup> ...and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel.

<sup>10</sup> And they set them up images and groves in every high hill, and under every green tree:

<sup>11</sup> And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

<sup>17</sup> And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold

themselves to do evil in the sight of the Lord, to provoke him to anger.

So in the year 721 BC, after the kingdom of Israel had continued 254 years, and had made a record of wickedness which has probably never been exceeded by any nation, the Lord removed them “*out of his sight.*” In that year the king of Assyria took Samaria, the capital of the kingdom,

**2 Kings 17**

<sup>6</sup> ...and carried Israel away into Assyria,

<sup>24</sup> [and filled their places with] men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.

From this date the kingdom of Israel has no more a place in history.

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said:

**Jeremiah 17**

<sup>19</sup> Thus said the Lord unto me: Go and stand in the gate of the children of the people,

where the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

<sup>20</sup> And say unto them, Hear the word of the Lord, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

<sup>21</sup> Thus says the Lord: “Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

<sup>22</sup> Neither carry forth a burden out of your houses on the sabbath day, neither do any work, but hallow the sabbath day, as I commanded your fathers.”

<sup>23</sup> But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction.

<sup>24</sup> “And it shall come to pass, if you diligently hearken unto me,” says the Lord, “to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

<sup>25</sup> Then shall there enter into the gates of this city kings and princes sitting upon the

throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever.”

A few remarks concerning God's purpose with Israel may be in place here. He chose Abraham, because Abraham had a heart to serve Him, and would keep the light of God's truth from dying out.

He called the Israelites out from Egypt, so that they might serve Him; and He made them the depositories of His holy law, in order that they might hold up the standard of truth to the surrounding nations.

In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham.

If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation.

And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone, to make it suitable for the eternal habitation of the saints, we cannot tell.

On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah:

**Jeremiah 17**

<sup>27</sup> But if you will not hearken unto Me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

These warnings were not heeded. In the twenty-fifth chapter of Jeremiah we find the announcement of their captivity, because of their refusal to obey God.

And the twenty-seventh chapter contains the record that the Lord told the king of Judah, and the kings of the surrounding nations, that he had given their lands to the king of Babylon, and that they should submit to him. Jeremiah was commanded to say to the messengers of the kings:

**Jeremiah 27**

<sup>4</sup> Thus says the Lord of hosts, the God of Israel: Thus shall you say unto your masters:

<sup>5</sup> "I have made the earth, the man and the beast that are upon the ground, by My great

power and by My outstretched arm, and have given it unto whom it seemed meet unto Me.

<sup>6</sup> And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him.

<sup>7</sup> And all nations shall serve him, and his son, and his son's son; until the very time of his land come; and then many nations and great kings shall serve themselves of him.”

This was in the reign of Zedekiah, after Nebuchadnezzar had besieged Jerusalem once, and had taken part of the people captive. But Zedekiah would not obey the Lord, neither would he submit to the punishment which the Lord put upon him through Nebuchadnezzar. The record says:

### **2 Chronicles 36**

<sup>12</sup> And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

<sup>13</sup> And he also rebelled against King Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened

his heart from turning unto the Lord God of Israel.

<sup>14</sup> Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.

<sup>15</sup> And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place:

<sup>16</sup> But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy.

<sup>17</sup> Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age...

<sup>19</sup> And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces with fire, and destroyed all the goodly vessels.

<sup>21</sup> To fulfill the word of the Lord by the mouth of Jeremiah.

This was the complete overthrow of the kingdom of Judah. Although, after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel.

The Jews were in Babylon till that empire was overthrown by the Medes and Persians, 538 BC. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia.

Alexander the Great showed them favors, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings, until finally they turned to the rising power of Rome for complete protection, and remained subject to Rome as long as they had any existence as a nation.

But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign. After foretelling the invasion by the king of Babylon, the prophet said:

## **Ezekiel 21**

<sup>25</sup> And you, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus says the Lord God:

<sup>26</sup> Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high.

<sup>27</sup> I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.

In this prophecy the history of the world from then until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar (see **Jeremiah 27:4-7**; **Daniel 2:37,38**). Then the Lord said, “*I will overturn, overturn, overturn it.*”

Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians (see **Ezra 1:2**). This took place in 538 BC.

The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 207 years, until 331 BC. Then the second overturning took place, and the empire of Greece had the universal control in the earth (see **Daniel 2:39**).

After the death of Alexander, the empire was divided into four parts, each striving for supreme control; but by the year 168 BC, the third overturning had taken place, and the world came under the dominion of the Romans.

This was to be the last overturning, said the prophet,

**Ezekiel 21**

<sup>27</sup> ...until He come whose right it is,

when it shall be given to Him. The one whose the earth is by right is Christ, for the Father has said to Him:

**Psalm 2**

<sup>8</sup> Ask of me, and I shall give You...the uttermost parts of the earth for Your possession.

Moreover, Christ has purchased the possession, by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's only claim to it. Thus He bought Satan's technical and usurped claim, and became sole heir of

the whole world.

But the promise to give the dominion to Christ did not have reference to His first advent, as will appear from the following:

1. At the first advent of Christ the Romans ruled the whole world (**Luke 2:1**); and their empire continued powerful and undivided for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put Him to death, and He was formally condemned and executed by the Romans.
2. Just before His crucifixion Jesus wept over Jerusalem, saying:

**Matthew 23**

<sup>37</sup> O Jerusalem, Jerusalem, that kills the prophets, and stones them which are sent unto you, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

<sup>38</sup> Behold, your house is left unto you desolate.

<sup>39</sup> For I say unto you, You shall not see Me henceforth, till you shall say, "Blessed is He that comes in the name of the Lord."

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation.

**John 1**

<sup>11</sup> He came unto His own, and His own received Him not.

If they had accepted Him they might, even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. But they rejected the last offer of mercy. As Jesus thought of what they might have been if they had received him, He wept, saying:

**Luke 19**

<sup>42</sup> If you had known, even you, at least in this your day, the things which belong unto your peace! But now they are hid from your eyes.

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. The day of Israel was past, and soon their city would be destroyed, because they knew not the time of their visitation.

When Christ uttered that last cry upon the cross,

*“It is finished,”* the veil of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate.

Less than forty years later (70 AD), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ recorded in **Matthew 24:2**, and **Luke 19:43,44**. This destruction, which marked the utter extinction of the Jewish people as a nation appointed by God, also prefigured the final destruction of all that reject the gospel. From this point we leave the lineal descendants of Abraham.

But God had not forgotten His promise. Centuries before He had said to David that His throne should be established, and the people of Israel should continue, forever; and this promise He could not break:

**Psalm 89**

<sup>34</sup> My covenant will I not break, nor alter the thing that is gone out of My lips.

<sup>35</sup> Once have I sworn by My holiness that I will not lie unto David.

<sup>36</sup> His seed shall endure forever, and his throne as the sun before Me.

<sup>37</sup> It shall be established forever as the moon, and as a faithful witness in heaven.

Later still, Isaiah had made the prophetic statement

that,

**Isaiah 9**

<sup>6</sup> Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

<sup>7</sup> Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David's kingdom is to be established forever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said:

**Luke 1**

<sup>31</sup> Behold, you shall conceive in your womb, and bring forth a son, and shall call His name JESUS.

<sup>32</sup> 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:

<sup>33</sup> And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth Psalm:

**Acts 2**

<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope;

<sup>27</sup> Because You will not leave My soul in hell, neither wilt You suffer Your Holy One to see corruption,

and then said:

<sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

<sup>30</sup> 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 upon his throne:

<sup>31</sup> He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [the grave], neither his flesh did see corruption.

It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled.

Christ knew full well that the house of Jacob and the throne of David should endure forever, even while He was foretelling the utter destruction of the Jewish nation. When He stood before Pilate He acknowledged that He was a king, but indicated that the time had not yet come for Him to manifest kingly power, by saying,

**John 18**

<sup>36</sup> My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

After His resurrection, as He was about to ascend to the Father, His disciples asked Him,

**Acts 1**

<sup>6</sup> Lord, will you at this time restore again the kingdom to Israel?

<sup>7</sup> And He said unto them, It is not for you to know the times or the seasons, which the Father has put in His own power.

Immediately afterward He ascended to Heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said:

**Revelation 3**

<sup>21</sup> To him that overcomes 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.

So He has not yet received His kingdom, but sits upon His Father's throne, which is a throne of grace (**Hebrews 4:14-16**), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words:

**Zechariah 6**

<sup>12</sup> Thus speaks the Lord of hosts, saying, "Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord;

<sup>13</sup> And He shall bear the glory, and shall sit

and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both.”

Since Christ sits upon a throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in the following texts:

**Colossians 1**

<sup>12</sup> Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup> Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

<sup>14</sup> In whom we have redemption through His blood, even the forgiveness of sins.

**Romans 14**

<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

It is a kingdom in which the Spirit of God is bestowed; for Christ said,

**Matthew 12**

<sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

The Spirit performs its work silently, as Jesus said:

**John 3**

<sup>8</sup> The wind blows where it lists, and you hear the sound, but can not tell whence it comes, and whither it goes; so is everyone that is born of the Spirit.

And so Jesus said of the kingdom of grace, when the Pharisees demanded when the kingdom of God should come:

**Luke 17** [marginal reading]

<sup>20</sup> The kingdom of God comes not with outward show; neither shall they say, "Lo here!" or, "Lo there!"

<sup>21</sup> For, behold, the kingdom of God is among you.

By the coming of the kingdom of God, the Pharisees meant the coming of the Messiah, and He was already among them, "*full of grace and truth.*"

So it was this same kingdom that John was in when he said:

### **Revelation 1**

<sup>9</sup> 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.

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words:

### **Luke 12**

<sup>32</sup> Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

James says:

### **James 2**

<sup>5</sup> Hearken, my beloved brethren, has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him?

Here is the kingdom of which those rich in faith are only heirs; it is promised to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces—faith,

virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—says:

**2 Peter 1**

<sup>10</sup> Wherefore brethren, give diligence to make your calling and election sure; for if you do these things you shall never fall;

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (**Hebrews 4:14-16**), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. And so Christ said:

**Matthew 25**

<sup>31</sup> 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 [not the throne of grace];

<sup>32</sup> And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divides his sheep

from the goats;

<sup>33</sup> And He shall set the sheep on His right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

While He sits upon his Father's throne, it is as a priest, counseling with the Father for the peace of mankind. David tells until what time he will remain there, saying,

**Acts 2** [from Psalm 110:1]

<sup>34</sup> The Lord said unto my Lord, "Sit on My right hand,

<sup>35</sup> Until I make Your foes Your footstool."

When Christ was on this earth He did not have kingly power, except as He was full of grace and truth. As the representative of the kingdom of grace, He had power on earth to forgive sins.

**2 Corinthians 5**

<sup>19</sup> God was in Christ, reconciling the world unto Himself.

But the kingdom of this world was not His. If it had been He would not have had to bear the curse of

the earth in order to redeem it. Said He to Pilate:

**John 18**

<sup>36</sup> My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.

If He had then possessed the kingdom, He would have destroyed His enemies, as He will do when He comes again, after He has received it. At that time He paid tribute to earthly kings; when He comes again it will be as King of kings and Lord of lords.

From all these texts it is evident that Christ did not receive the kingdom at His first advent. Instead of having a kingdom, He had not so much as a place to lay His head.

But He has ascended to the right hand of God, there to remain until the kingdom is given to Him, and His enemies are made His footstool, when He will return to rid His kingdom of His enemies, and to plant His people Israel in their own land.

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing.

## **Luke 19**

<sup>11</sup> And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

<sup>12</sup> He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to return.

<sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, “Occupy till I come.”

<sup>14</sup> But his citizens hated him, and sent a message after him, saying, “We will not have this man to reign over us.”

<sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words:

**Luke 19**

<sup>27</sup> “But those my enemies, which would not that I should reign over them, bring hither, and slay them before me.”

This is so plain as to need no comment. It shows that Christ has gone to Heaven to receive the kingdom, and that He will return when He has received it.

In **Daniel 7:9,10**, there is a graphic word picture of the judgment in Heaven, which will determine who are worthy to be raised from the dead, or to be translated when the Lord comes. As soon as this judgment is over, Christ will receive His kingdom, as we read in the following verses:

**Daniel 7**

<sup>13</sup> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

<sup>14</sup> And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying:

**Luke 1**

<sup>32</sup> And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever;

<sup>33</sup> And of His kingdom there shall be no end.

The throne of David is the throne that was promised to Christ; therefore the dominion, the receiving of which is described in **Daniel 7:13-14**, must be the kingdom of Israel. It was declared that His ever-lasting dominion should be over the house of Jacob, yet the prophet, after telling of the destruction of earthly monarchies, says:

**Daniel 7**

<sup>27</sup> 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.

Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but

now more extended positive Scripture proof is in order.



1. The promise is:

**Revelation 3**

<sup>21</sup> To him that overcomes 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.

Now the word “*Israel*” signifies, “*a prince of God,*” or “*one who prevails.*” It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him:

**Genesis 32**

<sup>28</sup> Your name shall be called no more Jacob, but Israel; for as a prince you have power with God and with men, and have prevailed.

Therefore an overcomer is an Israelite. And the promise is that to those who are Israelites, Christ will grant to sit with Him in His throne.

2. The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in

Him they should know the truth and the truth should make them free, they replied,

**John 8**

<sup>33</sup> We are Abraham's seed, and were never in bondage to any man.

But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (**verse 34**); and to their repeated statements that they were the children of Abraham, he replied:

**John 8**

<sup>39</sup> If you were Abraham's children, you would do the works of Abraham.

<sup>40</sup> But now you seek to kill me, a man that has told you the truth, which I have heard of God; this did not Abraham.

<sup>44</sup> You are of your father the devil, and the lusts of your father you will do.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God was able of the very stones to raise up children unto Abraham (**Matthew 3:7-9**), plainly implying that sooner than fulfill the promise to such unworthy descendants as they were, God would take stones and raise up children unto Abraham.

This was not a new idea. Even in the wilderness, from the very time that the promise was renewed to the Jews at the exodus, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (**Leviticus 23:28,29**), while a stranger was at any time permitted to identify himself with Israel by circumcision (**Exodus 12:48**).

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this was a rite administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel.

More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that the individual was really an heir of Abraham. In the following passage we learn what circumcision implied:

**Romans 4**

<sup>8</sup> Blessed is the man to whom the Lord will not impute sin.

<sup>9</sup> Comes this blessedness then upon the circumcision only, or upon the uncircumcision

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

<sup>10</sup> How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision; but in uncircumcision.

<sup>11</sup> 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 believed, though they be not circumcised; that righteousness might be imputed unto them also.

Abraham received circumcision as a sign that he had obtained

### **Romans 3**

<sup>22</sup> ...the righteousness of God which is by faith of Jesus Christ.

Circumcision was therefore a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really a child of Abraham.

So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make a man an Israelite, unless he was righteous, is plainly declared:

## **Romans 2**

<sup>25</sup> For circumcision verily profits, if you keep the law; but if you be a breaker of the law, your circumcision is made uncircumcision.

<sup>26</sup> Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

<sup>28</sup> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

<sup>29</sup> But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to His people, from Mount Sinai, He said that if they disobeyed him He would bring desolation upon their land, and they should perish among the heathen; but,

## **Leviticus 26**

<sup>40</sup> If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

<sup>41</sup> ...if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

<sup>42</sup> Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

And so it was in the days of Moses, as well as in the days of Christ, that “*an Israelite indeed*” was one in whom was “*no guile*” (**John 1:47**).

In the eleventh chapter of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away his people:

**Romans 11**

<sup>1</sup> ...Has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

This might lead us to suppose that literal Israel are yet the chosen people of God. But then he states:

**Romans 11**

<sup>5</sup> Even so then at this present time also there is a remnant according to the election of

grace.

Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit.

He warns those who are thus grafted in not to boast, since they stand only by faith, and as natural branches were broken off because of unbelief, so they may likewise be removed.

The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel will be only a spiritual people, those who are Christ's,

**Romans 11**

<sup>26</sup> And so all Israel shall be saved.



## THE GATHERING OF ISRAEL

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*“Come from the four winds O breath,  
and breathe upon these slain,  
that they may live.”*

We can now pass rapidly to the close of our subject, with a view of the gathering of Israel, and of their establishment in their own land. We turn first to the prophecy of Ezekiel, and must necessarily quote a large portion of the thirty-seventh chapter. The prophecy was uttered soon after the Jews were carried away to Babylon.

And here we would remark, incidentally, that the books of Haggai, Zechariah, and Malachi, are the only prophecies that were not spoken either before or during the captivity, and that Haggai and Zechariah were written before the complete restoration after the captivity. Therefore whatever portion of the prophecies refers to the restoration of literal Israel, was fulfilled by the decrees of the kings of Persia.

As we shall see, however, the greater portion of the prophecies refers to the final gathering of the true Israel of God. Now for Ezekiel's prophecy:

### **Ezekiel 37**

<sup>1</sup> The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

<sup>2</sup> And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.

<sup>3</sup> And He said unto me, “Son of man, can these bones live?” And I answered, “O Lord God, You know.”

<sup>4</sup> Again He said unto me, prophesy upon these bones, and say unto them, “O you dry bones, hear the word of the Lord.”

<sup>5</sup> Thus says the Lord God unto these bones; “Behold, I will cause breath to enter into you, and you shall live:

<sup>6</sup> And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.”

<sup>7</sup> So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

<sup>8</sup> And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

<sup>9</sup> Then He said unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus says the Lord God: “Come from the four winds, O breath, and breathe upon these slain, that they may live.”

<sup>10</sup> So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

It is useless to spend time conjecturing what this may mean, when we have the Lord's explanation given in connection with it, so we quote further:

**Ezekiel 37**

<sup>11</sup> Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, “Our bones are dried, and our hope is lost; we are cut off for our parts.”

<sup>12</sup> Therefore prophesy and say unto them, Thus says the Lord God: “Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring

you into the land of Israel.

<sup>13</sup> And you shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

<sup>14</sup> And shall put my spirit in you, and you shall live, and I shall place you in your own land; then shall you know that I the Lord have spoken it, and performed it,” says the Lord.

This is nothing less than a prophecy of the resurrection of the righteous at the second coming of Christ. But the Lord continues the interpretation thus:

**Ezekiel 37**

<sup>21</sup> And say unto them, “Thus says the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.”

No one can deny that the gathering of Israel of which Ezekiel speaks, is the same gathering that is spoken of by the other prophets. It is evident that the words,

**Ezekiel 37**

<sup>21</sup> Behold, I will take the children of Israel

from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land,

is the same promise that the Lord made to David, through the prophet Nathan, when he said,

**2 Samuel 7**

<sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before.

And this gathering of the children of Israel into their own land is accomplished only by opening their graves and bringing them up out of their graves.

In this prophecy of Ezekiel, therefore, we have the most positive assurance that the promises to Israel never contemplated anything else but an eternal inheritance; their own land is the earth made new.

With Ezekiel's statement that the gathering of Israel shall follow the general resurrection, compare the following:

**Matthew 24**

<sup>30</sup> And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power

and great glory.

<sup>31</sup> And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

When this gathering of the people of God takes place,

**1 Thessalonians 4**

<sup>16</sup> ...the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

And this is what Paul calls

**2 Thessalonians 2**

<sup>1</sup> ...the coming of our Lord Jesus Christ, and our gathering together unto Him.

Returning to the prophecy of Ezekiel, we find out what will follow this gathering of Israel:

**Ezekiel 37**

<sup>22</sup> And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they

be divided into two nations any more at all...

<sup>24</sup> And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them.

<sup>25</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever.

<sup>26</sup> Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

<sup>27</sup> My tabernacle also shall be with them; yes, I will be their God, and they shall be My people.

With the statement that they shall be placed in their own land, in peace forever, compare with this promise to David:

## **2 Samuel 7**

<sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they

may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before.

Now read again the last verse we looked at from Ezekiel:

**Ezekiel 37**

<sup>27</sup> My tabernacle also shall be with them; yes, I will be their God, and they shall be My people.

And compare it with these promises from the book of Revelation:

**Revelation 21**

<sup>3</sup> 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.

<sup>4</sup> 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.”

<sup>5</sup> And He that sat upon the throne said, “Behold, I make all things new.”

Look at the statement above that God shall “*wipe*

*away all tears from their eyes, and there shall be no more death, neither sorrow nor crying.*” This is expressly declared to be when the earth is made new.

Read the following, and there cannot remain a doubt but that the gathering which the prophets of old spoke concerning Israel, was the gathering to the New Jerusalem in the new earth:

**Jeremiah 31**

<sup>10</sup> He that scattered Israel will gather him, and keep him, as a shepherd does his flock.

<sup>11</sup> For the Lord has redeemed Jacob, and ransomed him from the hand of him that was stronger than he [compare with **Hosea 13:14**].

<sup>12</sup> Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Before this has been consummated, however, the wicked must be destroyed from the earth. When Christ,

**Galatians 3**

<sup>19</sup> ...the Seed to whom the promise was

made,

the One whose the kingdom is by right, shall come, He will say to the true Israel, who are gathered from all the earth,

**Matthew 25**

<sup>34</sup> Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

This resurrection of the righteous at the coming of Christ, is called the first resurrection, and takes place one thousand years before the resurrection of the wicked (**Revelation 20:1-5**).

At His coming, those of the wicked who are still alive react in this manner:

**Revelation 6**

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

<sup>16</sup> And said to the mountains and rocks, “Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

<sup>17</sup> For the great day of His wrath is come;

and who shall be able to stand?”

And in this way they are

**Revelation 19**

<sup>21</sup> ...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.

During this thousand years the earth will be desolate, reduced to its primitive, chaotic state:

**Jeremiah 4**

<sup>23</sup> I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

<sup>24</sup> I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

<sup>25</sup> I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

<sup>26</sup> I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger.

<sup>27</sup> For thus has the Lord said, The whole land shall be desolate; yet will I not make a full end.

Isaiah also describes the same events as those recorded in the last chapters of the book of Revelation, namely the final battle and the destruction of the earth. Here are a few selections:

**Isaiah 34**

<sup>2</sup> For the indignation of the Lord is upon all nations, and His fury upon all their armies: He has utterly destroyed them, He has delivered them to the slaughter.

<sup>4</sup> And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll:

<sup>8</sup> For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

<sup>10</sup> ...from generation to generation it shall lie waste...

<sup>11</sup> ...He shall stretch out upon it the line of confusion, and the stones of emptiness.

<sup>12</sup> They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

<sup>13</sup> And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of

dragons, and a court for owls.

At the beginning of the creation, while the earth was still in a shapeless, lifeless form, it was described as “*the deep*” and “*without form, and void*” (**Genesis 1:2**). Jeremiah uses the same words, “*without form, and void*” to describe what it will become. The book of Revelation uses the term “*bottomless pit,*” (**Revelation 20:1,3**) which has the same meaning as “*the deep.*”

After the violent upheaval that takes place before and during Christ's return, the earth will be returned to a similar condition as it was before creation. This desolate state will last during the one thousand years.

In this desolate place Satan will be obliged to stay, and is therefore “*bound,*” being unable to deceive the nations until the thousand years are expired.

#### **Revelation 20**

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

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

<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he

should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

After that, when the wicked will be resurrected, he can exercise his power again for “*a little season.*”

Then the holy city, the New Jerusalem, will come down from God out of Heaven:

**Revelation 21**

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

The hosts of the wicked, under the leadership of Satan, will go up on the breadth of the earth, and encompass the beloved city. Fire shall come down from God out of Heaven and devour them:

**Revelation 20**

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

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

<sup>9</sup> And they went up on the breadth of the

earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

This fire shall burn as an oven, until the wicked are burned up root and branch:

**Malachi 4**

<sup>1</sup> For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch.

It shall also dissolve the earth and purify it from all its corruption:

**2 Peter 3**

<sup>7</sup> But the heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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

burned up.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness...

From their place of safety in the city of God, the saints will behold the destruction of the wicked:

**Isaiah 33**

<sup>14</sup> The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

<sup>15</sup> He that walks righteously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil;

<sup>16</sup> He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

**Psalms 37**

<sup>34</sup> Wait on the Lord, and keep His way, and He shall exalt you to inherit the land: when the wicked are cut off, you shall see it.

Afterward, they shall go out upon the purified earth, which will then be their home throughout eternity.

But if the earth is the kingdom, yet the saints do not dwell upon it for more than a thousand years after the coming of the Lord, how can it be said that they inherit the kingdom at his coming? This is easily answered.

At the first resurrection the saints are taken at once to the capital of the kingdom, the New Jerusalem, where, during the thousand years, they are associated with Jesus in judging the wicked, in going over the records of the controversy between good and evil:

#### **Revelation 20**

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

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is

the first resurrection.

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

### **1 Corinthians 6**

<sup>2</sup> Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

<sup>3</sup> Know you not that we shall judge angels? How much more things that pertain to this life?

During this time the entire history of the world will pass under the eyes of the saints, and they will understand the secret workings that have been hidden from all but the eyes of God. Then the things which have seemed obscure, in God's dealings with men, will be understood.

### **1 Corinthians 13**

<sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

So Christ and his saints will be in possession of the earth during all the thousand years, although they do not dwell in it during that time. It will be in their hands, and they will be engaged in making it fit for habitation, by removing from it those things which offend:

**Matthew 13**

<sup>41</sup> The Son of man shall send forth His angels [ie. *pastors*, or *messengers*], and they shall gather out of His kingdom all things that offend, and them which do iniquity;

The kingdom is given to Christ as soon as He leaves the throne of grace, and ceases to plead for sinners. From that time, the whole earth is His possession:

**Psalm 2**

<sup>8</sup> Ask of Me, and I shall give you the heathen for your inheritance, and the uttermost parts of the earth for your possession.

He at once proceeds to dash the nations in pieces:

<sup>9</sup> You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

So that when His people Israel are planted in the land, the children of wickedness shall not afflict them

any more:

**2 Samuel 7**

<sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before.

# THE DOMINION RESTORED

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*“The Desert shall rejoice  
and blossom as the rose.”*

The glories of the eternal inheritance of Israel cannot be imagined, although the pen of inspiration has described them as well as could be done with our feeble language. We read that immediately after the desolation of the earth,

**Isaiah 35**

<sup>1</sup> The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

<sup>2</sup> It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

<sup>3</sup> Strengthen the weak hands, and confirm the feeble knees.

<sup>4</sup> Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come

with vengeance, even God with a recompense; He will come and save you.

<sup>5</sup> Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

<sup>6</sup> Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

<sup>10</sup> And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

*“They shall obtain joy and gladness,”* because:

#### **Revelation 21**

<sup>4</sup> 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.

Again the prophet says of *“Jerusalem which is above, and is free, which is the mother of us all”* (compare **Galatians 4:26,27** and **Isaiah 54:1**):

#### **Isaiah 54**

<sup>5</sup> For your Maker is your husband; the Lord of Hosts is his name; and your Redeemer the

Holy One of Israel; the God of the whole earth shall He be called.

Jerusalem is represented as now mourning as a widow, desolate and bereaved of her children—those whom she would have had if sin had not deprived her of them.

But when the kingdom is given to Christ, “*the everlasting Father*,” (Isaiah 9:6) the city is represented as being married to him and all the faithful are the children.

**Revelation 21**

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, “Come here, I will show you the bride, the Lamb's wife.”

<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

So the Lord comforts Zion, saying:

**Isaiah 54**

<sup>11</sup> O you afflicted, tossed with tempest, and not comforted, behold, I will lay your stones with fair colors, and lay your foundations

with sapphires.

<sup>12</sup> And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones.

With the above read the following description of the New Jerusalem by a New Testament writer:

**Revelation 21**

<sup>10</sup> And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God,

<sup>11</sup> Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

<sup>12</sup> And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

<sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

<sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

<sup>18</sup> And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

<sup>19</sup> 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;

<sup>20</sup> The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

<sup>21</sup> And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Who cannot see that the two prophets, Isaiah and John, are describing the same thing? Both are speaking of the place to which the Israel of God are to be gathered, and where the twelve apostles shall sit on thrones, judging the twelve tribes of Israel.

But the prophet Isaiah continues:

**Isaiah 54**

<sup>13</sup> And all your children shall be taught of the Lord; and great shall be the peace of

your children.

<sup>14</sup> In righteousness shall you be established; you shall be far from oppression; for you shall not fear; and from terror; for it shall not come near you.

Thus will be fulfilled the promise to David, in **2 Samuel 7:10**, that the “*children of wickedness*” will not “*afflict them anymore.*”

**Isaiah 54**

<sup>17</sup> No weapon that is formed against you shall prosper [see **Revelation 20:9,10**]; and every tongue that shall rise against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, says the Lord.

And a glorious heritage it will be! Delightful indeed it is to read these descriptions of it; yet infinitely greater will the reality be.

But there are a few more prophecies that we must notice, out of the many upon this subject. We read:

**Isaiah 59**

<sup>20</sup> And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

<sup>21</sup> As for me, this is my covenant with them,

saith the Lord: My Spirit that is upon thee, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, saith the Lord, from henceforth and forever.

**Isaiah 60**

<sup>1</sup> Arise, shine; for your light is come, and the glory of the Lord is risen upon thee.

<sup>2</sup> For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon you, and His glory shall be seen upon you.

<sup>3</sup> And the Gentiles shall come to your light, and kings to the brightness of your rising.

<sup>11</sup> Therefore your gates shall be open continually; they shall not be shut day nor night; that men may bring unto you the forces [wealth] of the Gentiles [nations], and that their kings may be brought.

<sup>18</sup> Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.

<sup>19</sup> The sun shall be no more your light by

day; neither for brightness shall the moon give light unto you; but the Lord shall be unto you an everlasting light, and your God your glory.

<sup>21</sup> Your sun shall no more go down; neither shall your moon withdraw itself; for the Lord shall be your everlasting light, and the days of your mourning shall be ended.

Read this carefully, and then compare it with the following:

**Revelation 21**

<sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

<sup>24</sup> And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

<sup>25</sup> And the gates of it shall not be shut at all by day; for there shall be no night there.

<sup>26</sup> And they shall bring the glory and honor of the nations into it.

Once more we read:

## **Isaiah 65**

<sup>17</sup> For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. [compare with **Revelation 21:4,5**]

<sup>18</sup> But be glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

<sup>19</sup> And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying.

<sup>21</sup> And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

<sup>23</sup> They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

<sup>24</sup> And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

<sup>25</sup> The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat; they

shall not hurt nor destroy in all My holy mountain, says the Lord. [see **Isaiah 11:1-9**]

What? Lions and wolves in the new earth, the eternal inheritance of the saints? Yes, most certainly, for when the kingdom shall come to the daughter of Jerusalem, “*the first dominion*” (**Micah 4:8**) shall be restored. The first dominion included:

**Psalm 8**

<sup>6</sup> You made him to have dominion over the works of your hands; you have put all things under his feet:

<sup>7</sup> All sheep and oxen, yes, and the beasts of the field;

<sup>8</sup> The fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the seas. [see **Genesis 1:26-28**]

The kingdom and dominion which God will give to his people will be very real—as real as was the original kingdom of David—and infinitely more glorious and blessed, for it will be Eden restored.

**Amos 9**

<sup>11</sup> In that day will I raise up the tabernacle of David that is fallen, and close up the breaches; and I will raise up his ruins, and I will build it as in the days of old;

<sup>12</sup> That they may possess the remnant of Edom, and of all the heathen, which are called by My name, says the Lord that does this.

<sup>14</sup> And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

<sup>15</sup> And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord your God. [read also once more with this, **2 Samuel 7:10**]

As surely as the waters of Noah once covered the earth; as surely as God's throne is in the heavens, founded upon justice and judgment, so surely will this be the heritage of the saints, the true Israel. And so,

**Isaiah 45**

<sup>17</sup> Israel shall be saved in the Lord with an everlasting salvation; you shall not be ashamed nor confounded world without end.

<sup>18</sup> For thus says the Lord that created the heavens; God Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else.

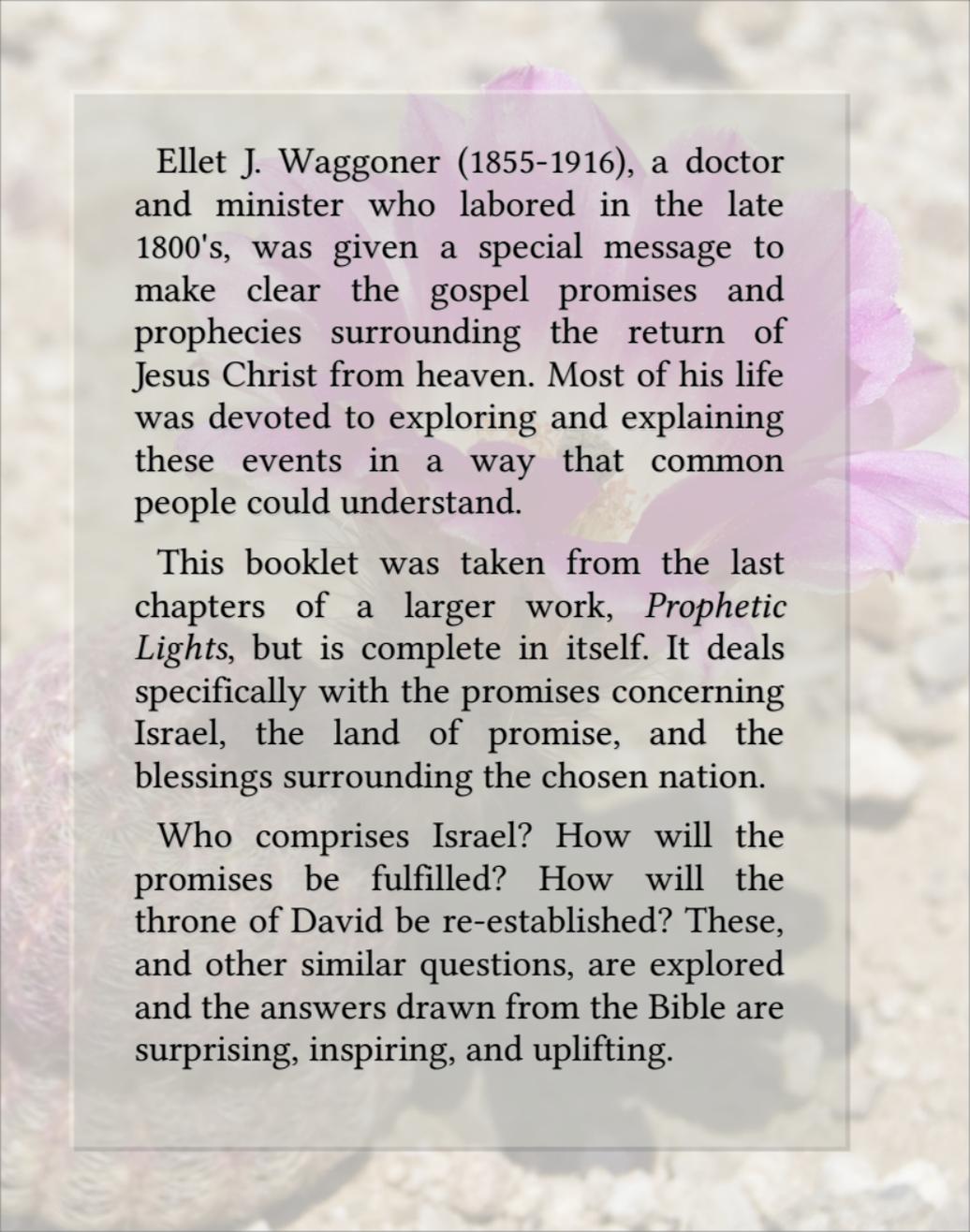
<sup>19</sup> I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek me in vain; I the Lord speak righteousness, I declare things that are right.

### **Matthew 8**

<sup>11</sup> Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.

*“Heaven and earth shall pass away,  
but My words shall not pass away.”*





Ellet J. Waggoner (1855-1916), a doctor and minister who labored in the late 1800's, was given a special message to make clear the gospel promises and prophecies surrounding the return of Jesus Christ from heaven. Most of his life was devoted to exploring and explaining these events in a way that common people could understand.

This booklet was taken from the last chapters of a larger work, *Prophetic Lights*, but is complete in itself. It deals specifically with the promises concerning Israel, the land of promise, and the blessings surrounding the chosen nation.

Who comprises Israel? How will the promises be fulfilled? How will the throne of David be re-established? These, and other similar questions, are explored and the answers drawn from the Bible are surprising, inspiring, and uplifting.