

Why I preach the 1000-years-reign of Christ on this earth.

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[Updated January 26, 2016]

Most of the Missionary Baptist Churches in Northeast Arkansas believed in the 1,000 years-reign of Jesus Christ on this earth when I was a boy in the 1940s and 1950s. To this writer's knowledge, most of them still believe the scriptures to teach this. They also believed in a pre-tribulation "rapture." Let us be clear – they were pre-millennialists which means they believed that Christ shall return before the 1000 years' reign on earth. It also means they were persuaded that Jesus Christ would come secretly and unannounced to take his church to himself before the great time of Jacob's trouble begins - the time of trouble spoken of in Matthew 24, Mark 13, and the Revelation. According to this view, Jesus would, at this secret coming, take his people out of the world and then the great time of trouble would begin. Jesus would come again with his saints at or near the end of the great tribulation period. At his coming, Armageddon would take place where the Lord would destroy all the armies gathered against him and his saints. Then, Jesus would set up his visible kingdom on earth and would reign on this earth for one thousand years.

My teachers taught me this doctrine when I was a lad. All the preachers I knew in the Jonesboro Association of Missionary Baptist Churches in Arkansas believed and preached the pre-tribulation rapture. They all believed in the 1,000 years' reign of Christ on this earth - at least, as far as I could tell at my young age, they did. Upon the Lord's calling me into the ministry, I taught and preached what I had learned. Since my days as a child, I have been, at various times, confronted with Non-millennialists, Postmillennialists, and Post

Tribulationists.

Non-millennialists (sometimes called Amillennialists) believe that Jesus came back in 70 AD when Jerusalem was destroyed at the hands of Titus, son of Vespasian. Some, if not all these Amillennialists, are called Preterists. According to the ones I have dealt with, they believe there was a resurrection of the saints that took place at that time. For them, God will have no further dealings with Israel as a nation nor is there a thousand years reign. They believe the Book of Revelation is so highly figurative that it cannot be understood or taken literally. Elder G. E. Jones, writing in his book, *The Millennial Issue*, said this regarding Nonmillennialists.

"The Non-millennialists are those who do not believe there will be such a thing as a thousand years reign. They seek to bring the Book of Revelation into disrepute by saying it is too highly figurative to be understood, and that it was not meant to be understood. They, as a rule, do not claim to know anything about the Book of Revelation, and they deny that anyone else does. They thus charge the Lord with giving to His people a book written in such language that it is impossible for them to know what He meant or to profit by the book. They discourage the study of this book and frown upon those who teach and preach it. In the days following the apostolic times the Non-millennialists rejected the Book of Revelation and spoke of it as a book of fables. Not only do they seek to discredit the Book of Revelation and its study but they twist and turn the prophecies of the Old Testament to suit their fancies and to explain away the plainly revealed truths concerning our Lord's earthly reign. With them the Bible never means what it says, and it never says what it means. Every

prophecy of Scripture has to be beat out on their anvil and reworked to suit their own theory before being accepted. They pay no attention to the words of Peter who said, "No prophecy of scripture is of any private interpretation" (II Peter 1:20), and go right on their way putting their own private interpretation on all prophecy. With them Israel does not mean Israel, but the church. David's throne does not mean David's throne, but the throne of the Heavenly Father in heaven. Mt. Olives does not mean Mt. Olives, but something else. A thousand years does not mean a thousand years, but an indefinite period of time, maybe ten days, maybe a longer time. (I read after one man who made it to be the ten days between our Lord's ascension and the coming of the Spirit on Pentecost.) Immediately does not mean immediately, but perhaps two thousand years. (I had one Non-millennialist to tell me that.) Canaan land does not mean Canaan land. Everlasting means everlasting when connected with the punishment of the wicked, and some of them have it meaning that when connected with the believer's life, but when it is found connected with God's covenant with Abraham then everlasting no longer means everlasting." (*The Millennial Issue*, by. G. E. Jones).

The Postmillennialists believe that Christ will come **after** the one-thousand-year reign. They believe that Christians will "take the world for Christ," thereby preparing a good place for the Savior to take up his visible kingdom. Again, I quote from Brother Jones' book:

"The Postmillennialists are so called because they believe that the second coming of Christ will be after the thousand years reign mentioned in Rev. 20:2-7. Dr. Daniel Whitby of Northhampshire, who was born in 1638, was the originator of this

position. They believe that the world will get better instead of worse, and that through the preaching of the gospel and other influences for good that the nations will finally be persuaded to cease from war, and an age of peace and righteousness will come in. After this thousand years of peace and righteousness Christ will return and a general resurrection and a general judgment will take place. Favorite expressions with the Postmillennialists are "Bringing in the kingdom," and "Taking the world for Christ." They think it is the business of the churches to win this world over to Christ. Their long range programs are built around this false conception of the millennium. The tendency among them is to institutionalism. They put great stress on secular training. They are drifting more and more into a social gospel, and they are putting less and less stress on individual regeneration, blood redemption, and personal repentance and faith. With them the high mark of spirituality is to be loyal to their cooperative programs and their denominational leaders." (*The Millennial Issue*, by. G. E. Jones).

I bring these things forth so we have a better understanding of the positions held by others. Personally, I reject both the Amillennialist and the Postmillennialist views as unscriptural. I also reject the pre-tribulation rapture. I must admit that I preached it for years, but through a more careful reading of the proof texts normally given to prove the rapture, I have come to believe the second coming of Jesus Christ will take place at or near the end of the tribulation period. His coming is the "*third woe*" and happens at the sounding of the seventh and "*last trumpet*." Upon Jesus coming with the souls of his saints, the resurrection will take place at the sounding of the last trump. Armageddon will take place with all the armies of the beast destroyed and the beast and false prophet cast into the Lake of

Fire. Then, Jesus will set up his kingdom on this earth and reign with his kings and priests for a thousand years.

This preacher takes the literal approach to the Holy Scriptures. In other words, I believe the words means exactly as they are defined - they mean what they say unless the internal evidence compels the reader to seek another answer from the scripture. The scriptures do contain figures of speech which any student of the English language understands. When scripture has metaphors, similes and other figures of speech, but a search of the scriptures will turn up a sound meaning for them.

Here are my reasons for believing in the millennial reign of Christ.

Let us read Revelation 20:1-7:

Revelation 20:1-7 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a **thousand years**, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the **thousand years** should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a **thousand years**. 5 But the rest of the dead lived not again until **the thousand years** were finished. This is the first resurrection...7 And when the **thousand years** are expired, Satan shall be loosed out of his prison.*

The term "thousand years" is found five times in these seven verses. The word "thousand" is translated from the Greek word χίλιοι

chiloi. In the first century, the Christians were known as Chiliasts because they believed in the 1000 years reign of Christ, which is what the word "chiloi" means. Accordingly, I present my first scriptural proof and that is:

1st Proof: Plain Statement of Scripture. Read Revelation 20:1-7.

We have just read Revelation 20:1-7. There can be no greater proof than the plain statement from the Scriptures. A youngster barely into the third grade in school would have no trouble understanding these plain statements. But then, of course, one would have to believe what he was reading for it to be meaningful to him. I take this to mean what it says. Scripture is the best commentary on scripture, so we ought to compare spiritual things with spiritual. So, we ought to compare this with other things in the Bible.

2nd Proof: Place of Jesus' Reign with His Kings and Priests.

Not one of us will doubt that our LORD loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and his Father (Rev. 1:5-6).

a. Reign takes place on the Earth.

Revelation 5:9,10 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and **we shall reign on the earth.***

In the foregoing verse, the ones who sung a new song and made the statements which follow are the four and twenty elders. They say they were redeemed out of every kindred, and tongue, and people, and nation. That is quite impossible for twenty-four people to literally be out of every kindred, and tongue, and people, and nation. The obvious

answer is that the four and twenty elders represent the saints who have been redeemed from every kindred, and tongue, and people, and nation. The elders said, "*we shall reign on the earth.*"

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom **under the whole heaven**, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

This verse teaches that the kingdom and dominion "under the whole heaven" shall be given to the people of the saints of the Most High. If the kingdom is under the whole heaven, where else can it be but on the earth. This agrees perfectly with Revelation 5:9,10.

b. Specific Place of Jesus' Reign.

The Battle of Armageddon will take place on the earth in or near the valley of Jehosophat – Armageddon, which is the city of Megiddo or the hill of Megiddo. This slightly ascending hill overlooks the great plain of Esdraelon which today is the bread basket of Israel.

Joel 3:2 *I will also gather all nations, and will bring them down into the **valley of Jehoshaphat**, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*

Joel 3:12 *Let the heathen be wakened, and come up to the **valley of Jehoshaphat**: for there will I sit to judge all the heathen round about.*

Revelation 16:13-14,16 *And I saw three unclean spirits [demons] like frogs come out of the mouth of the dragon, and out of the*

*mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 16 And he gathered them together into a place called in the Hebrew tongue **Armageddon.***

According to *Easton's Revised Bible Dictionary*, the term Armageddon literally means "the city or mount of Megiddo." The mount of Megiddo is in the land of Israel and is surrounded by a great plain known today as the "break basket of Israel." It has been the place of many battles in the Old Testament.

Jesus' feet will stand on the Mount of Olives. There is a Jonesboro, Arkansas and there is a Jonesboro, Illinois. There is a Memphis, Tennessee and a Memphis is the Middle East country of Egypt. There is a Moscow in Russia and there is a Moscow in Idaho. There is only one Mount of Olives – and it is located less than a Sabbath Day's journey just east of Jerusalem. If one could go out the eastern gate of the wall of the city of Jerusalem, he would descend sharply to the Brook Kedron, cross the Garden of Gethsemane, and begin his ascent eastward up the Mount of Olives. There can be no mistaking where Jesus' feet shall stand when he comes with his saints.

*Zechariah 14:1-4 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 **And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,***

and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Even the Orthodox Jews, in their blindness, believe the Messiah will come and his feet will touch the Mount of Olives which is before Jerusalem on the east. This cannot refer to his first coming because the mountain is still intact and has not cleaved in the midst as prophesied. The Mount of Olives is, of course, on *this* earth - not the New Earth.

The throne of David is the throne upon which Jesus will sit.

This is a fulfillment of The Davidic Covenant.

1 Chronicles 17:7-14 (Also recorded in 2 Samuel 7:4-17) *Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:*
8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.
*9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. **11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will stablish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But I will settle him in mine house and in my kingdom for ever:***

and his throne shall be established for evermore.

Let us see whether or not these things are literally understood.

Luke 1:30-33 *And the angel said unto her, Fear not, Mary: for thou hast found **favour with God**. 31 And, behold, thou **shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS**. 32 **He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:** 33 **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.***

This preacher is acutely aware of the belief of some that Jesus is now seated on the throne of David, but he does not agree with that view. Jesus, the son of David, will occupy the throne of David (the place of reign over the house of Jacob). This is the "*throne of his glory*" upon which He will sit - and then the twelve apostles shall also sit on twelve thrones judging the twelve tribes of the children of Israel.

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

Jerusalem is the place of the reign. According to the following scriptures, the Lord will be king over all the earth and the law shall go forth out of Zion and the word of the LORD from Jerusalem. Lest any think this is in the eternal age, let us consider that living waters shall go out from Jerusalem - half toward the former and half toward the hinder sea. When the New Earth appears, there shall be no more sea. (Rev. 21:1).

Zechariah 14:8,9 *And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And **the LORD shall be king over all the earth:** in that day shall there be one LORD, and his name one.*

Isaiah 2:3 *And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for **out of Zion shall go forth the law, and the word of the LORD from Jerusalem.***

Micah 4:2 *And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for the law shall go forth of Zion, and the word of the LORD from Jerusalem.***

This is the time for establishment of the visible kingdom prophesied in Daniel 2:44.

THE PRESENT FORM OF THE KINGDOM IS NOT THE FINAL FORM

This is plainly indicated by a number of passages that point to a future kingdom. See Mt 6:10; 25:34; Mr 14:25; Lu 13:28-29; 2Ti 4:1. Note also that some of the parables in Matt. 13 indicate that the kingdom of Heaven now contains false professors (tares and bad fish), while other

passages speak of a form of the kingdom of Heaven into which only the righteous will enter. See Mt 5:20; 7:21. These passages evidently point to the period that shall follow the fulfillment of Mt 13:41 "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity." Manifestly this is to be accomplished in the judgment at the end of this age, (*Mt 13:39-40*) and then shall ensue the kingdom or form of the kingdom alluded to in Mt 5:20; 7:21, and also in Mt 25:34. From these passages, then, we see clearly that the judgment at the end of this age will not bring an end to the Messianic reign, but rather will usher in its final form.

Nor are we to regard this plain teaching as contradicted by 1Co 15:24-25.

1 Corinthians 15:24-25 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet.*

We can never hope to arrive at the truth unless we let the plainer passages suggest the interpretation of those that are somewhat obscure. Read vs. 22-24 in the revision. Note the reading, "then they that are Christ's at his coming" instead of "afterward they that are Christ's," etc. Thus the revision gives "epeita" the same meaning as "eita." "Then" is used to translate both. Notice, then, that the first "then" allows the lapse of time between the resurrection of Christ and His second coming. Therefore "then cometh the end" cannot be used to prove that "the end," whatever it is, occurs immediately after Christ's coming. "Epeita" and "eita" in these verses mark not immediate temporal succession, but rather sequence in enumeration depending "on the nature of things

enumerated" (Thayer). Certainly there is not the difference in the words that will allow the first to admit of a lapse of more than nineteen centuries while forbidding any lapse of time to the latter. Thus understood it will be seen readily that vs. 24 itself suggests that "then cometh the end" does not fix the time "when he shall have delivered up the kingdom of God" (better, "whenever he shall deliver" etc), but rather vice versa.

The establishment of this visible kingdom must occur during the reign of the kings or leaders which succeed the Roman Empire. The Roman Empire was the world power which existed during the personal ministry of our Lord Jesus Christ, therefore, this prophecy was yet to be fulfilled when the Lord was on the earth.

Daniel 2:40-44 *And the fourth kingdom [which is the kingdom of Rome] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. [This shows the breakup of Rome which occurred in the 5th century] **41** *And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. **42** And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. **43** And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. **44** And in the days of these kings [in the days of the divided kingdom after Rome] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it [The Lord's kingdom shall break in pieces and consume the fragmented kingdom**

which cannot cleave one to another] *shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

3rd Proof: When David is King, Israel Will Be One Nation Again in Their Land.

The following passages teach clearly that Israel shall serve God in their land again as one nation under David their king. Jeremiah prophesied approximately 409 years after the reign of David, the son of Jesse; Ezekiel prophesied 428 years after David's reign. There can be no doubt that the one shepherd over the nation is "*my servant David*." This cannot be David, the son of Jesse (unless David is resurrected to sit on the throne) - but it is the son of David, the Lord Jesus Christ who shall be king over all the earth. It is necessarily Jesus Christ, for God promised to give him the throne of His father, David. It is also true that David shall Israel's prince. All of this, according to these passages, occurs when Israel returns in the latter days.

Jeremiah 23:5 *Behold, the days come, saith the LORD, that I will raise unto **David a righteous Branch**, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

Jeremiah 30:7-9 *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and **David their king**, whom I will raise up unto them.*

Ezekiel 24:22-31 *Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. 23 And I will set up one shepherd over them, and he shall feed them, even **my servant David**; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and **my servant David** a prince among them; I the LORD have spoken it. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. 28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. 29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. 30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. 31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.*

Ezekiel 37:21-28 *And say unto them, Thus saith 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: 22 **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 kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 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. 25 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 for ever: and **my servant David** shall be their prince for ever. 26 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. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Hosea 3:4,5 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 Afterward shall the children of Israel return, and seek the LORD their God, and **David their king**; and shall fear the LORD and his goodness in the latter days.

4th Proof: Partial Removal of the Curse on Earth. The full extent of the abatement of the curse which now exists in the created

things is not clearly stated, but we do have a lot of information about the lifting of certain things. These conditions have never been seen on earth unless they were the case in the days of Adam before the fall. If that were true, they were not revealed in scripture. The creation shall be delivered from the vanity and corruption to which it was subjected in Adam's fall at the time when the Sons of God are clearly manifested.

a. Time the Promise is to be Fulfilled. The following passage from Romans 8 teaches that the creation's expectation of deliverance from its bondage of corruption shall take place at the manifestation of the sons of God. This bondage of corruption is the condition in which we find all earth's creatures in the survival of the fittest. This is one of the tenets of the evolutionary theory, but evolution assumes that "all things have continued as they were from the beginning until now." In other words, evolution assumes uniformitarianism – thinking that measurements can be made based on that which is observable at this present time. Conditions were far different in the days of Noah's flood – and very different before the fall of Adam in the Garden of Eden.

The sons of God have not yet been manifested. At this present hour, we do not and cannot know for sure exactly who the sons of God are. But, God shall show them for who they are. This apparently happens at the first resurrection - and when the sons of God experience what the Scripture defines as "the adoption," the redemption of their body, then will the creation itself be delivered from its bondage. This is undoubtedly the curse placed on the earth by God because of Adam's sin.

*Romans 8:18-23 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the **creature***

waiteth for the manifestation of the sons of God. 20 For the **creature** was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 **Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.** 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting for the adoption, to wit, the redemption of our body.**

b. General conditions that will prevail on Earth: In the following passages, we are told of the changed conditions on this earth. Ezekiel 34:25 says that God will (1) make a covenant of peace with Israel, (2) will cause the evil beasts to cease out of the land, (3) they shall dwell safely in the wilderness, and (4) sleep in the woods.

Have you ever seen such a time? The obvious answer is, no. Nobody dwells safely in the wilderness or sleeps in the woods for any period of time. The earth certainly has evil beasts in it today. Instead of the thorn tree, fir trees will come up - instead of the brier, the myrtle tree shall come. Both thorns and briars are the result of the curse.

Genesis 3:17-18 *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **Thorns also and thistles** shall it bring forth to thee; and thou shalt eat the herb of the field;*

Thus, we see the consequences of the fall on the earth itself. Let us now look at the promises of the lifting of the curse imposed on the earth because of Adam's sin.

Ezekiel 34:25 And I will ¹make with them a covenant of peace, and ²will cause the evil beasts to cease out of the land: and ³they shall dwell safely in the wilderness, and ⁴sleep in the woods.

Isaiah 55:1-13 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

In the creation, it is the survival of the fittest – and, there is a food chain in which some creatures are small and some are large. This has nothing to do with evolution, but is a result of the curse which came by the fall of man. Animals kill and eat one another – they are wild by nature and have upon them the fear and dread of man – both of which will be removed when the sons of God are manifested.

*Genesis 9:1-2 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. **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, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand*

are they delivered.

As we have seen from Romans 8, we will be made known (which is what manifested means) at the adoption – the resurrection of our body which takes place at the coming of our Lord. Then >>>>

Isaiah 11:6-9 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 65:25 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, saith the LORD.

Hosea says, In that day, *"I will make a covenant for thee, with the beasts of the field..."* This happens in connection with Israel's return - when they are brought into the wilderness (Hosea 2:14, Ezekiel 20), and they are given the valley of Achor - when they shall call him Baali (LORD) - when God takes away the names of Baalim out of her mouth. Hosea 2:14-23 is a commentary on this.

Hosea 2:18 *And in that day will **I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:** and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.*

c. Death and the curse during this time. The following passage tells us of a time when there will be no more an infant of days; nor an old man that hath not filled his days. The child shall die an hundred years old. The sinner is accursed at one-hundred years. This cannot be in the eternal age because when the New Heavens and New Earth appear, *"there shall be no death"* in that time. Death shall have been cast into the Lake of Fire at the Great White Throne Judgment.

Revelation 20:12-14 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And **death** and hell **were cast into the lake of fire. This is the second death.***

We are told in 1 Corinthians 15, that Christ must reign until He has put all enemies under his feet – and the last enemy so placed shall be death.

1 Corinthians 15:22-26 *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the*

*firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. **The last enemy that shall be destroyed is death.***

Though he overcame death in His own death, death continues to reign over the physical bodies until death is cast into the lake of fire after the end of the 1000 years' reign of Christ, at the Great White Throne judgment. In the eternal age, on the new heaven and the new earth, there shall be no more death (Revelation 21:4).

Revelation 21:1-4 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. **2** And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. **3** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **4** And God shall wipe away all tears from their eyes; **and there shall be no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

So we see that death is destroyed after the reign of Christ. Furthermore, Isaiah 65:17-24 speaks of people building and inhabiting - of planting and eating the fruit of the vineyard - their days shall be as the days of a tree. This tells us that longevity is greatly increased. There will be no premature deaths. People will enjoy the labor of their hands - and

enjoy their offspring (their children). This passage, like several others, presents a view of two different periods of the future - one of the reign on this earth, the other, after Christ's earthly reign, of the new heavens and new earth.

Isaiah 65:17-24 *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for **the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.** 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*

Revelation 21:1-4 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was **no more sea.** 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with*

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

5th Proof: Israel will be in the land promised to Abraham, Isaac, and Jacob as one nation during the reign of David, the Prince. In the following passage, we are told that God will gather the people of Israel on every side, bring them into their own land and make them one nation in the land upon the mountains of Israel. This marks the end of the divided kingdom which took place during the days of King Rehoboam, Solomon's son.

Some say that Israel is the church. I do not believe that nor do the scriptures teach it. I agree that the first church was composed of Israelites entirely, but that was not the nation - it was the believing remnant according to the election of grace who were the first partakers of the New Covenant promised in the 31st chapter of Jeremiah.

Here, the return of the people from the places on earth where they are now scattered takes place and God makes them one nation in the land given to Jacob. The land given to Jacob is the same land promised to Abraham and Isaac. The land is the land in which Abraham sojourned while on earth - the land which is called Israel today.

Ezekiel 37:21-28 *Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph,*

the stick of Ephraim, and for all the house of Israel his companions:
17 And join them one to another into one stick; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith 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: 22 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 kingdoms any more at all:** 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. **24 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. 25 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 for ever: and my servant David shall be their prince for ever.** 26 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. 27 My

*tabernacle also shall be with them: yea, I will be their God, and they shall be my people. **28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.***

Scriptures which prove this land is the land promised to Abraham, Isaac, and Jacob – the land wherein they dwelt. This is the land promised to Abraham, to Isaac, and to Jacob.

There are very marked differences in the perspective of those who believe that the physical seed of Abraham will inherit the land promised to him and those who believe that Abraham's descendants are spoken of only as the spiritual seed. The latter believe the promised seed of Abraham are those in Christ, the promised seed. The question is: "Does the Bible teach that Israel, as a nation, will once again be brought to the land which was promised to Abraham, Isaac, and Jacob?" If the Bible doesn't teach this to be a fact, then we should not be looking for the restoration of National Israel now or ever. If it is true that the real Israel is only the spiritual seed of Abraham, then the people who are now present in the land of Israel at this writing are imposters. If they are imposters, then we, as God's people should not support them in any way, nor should the leaders of our land. This writer believes that many of them are perhaps imposters—but that the great return of the scattered Israelites is still yet future.

On the other hand, if Israel as a nation is to be brought back to the land promised to the fathers, as many believe (this writer being one of them), then we would do well to remember the blessing and curse pronounced on Abraham by the Heavenly Father.

*Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 **And I will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed.*

This writer believes this blessing and curse still remains on the physical descendants of Abraham through Isaac. If that is not true, then he has missed the mark and we should not consider this in our thinking of what is currently going on in the land of Israel. While attending the University of Alaska, Anchorage, in the 1970's, this writer was privileged to do an independent study on the History of the Jews. Beginning with the decimation of Jerusalem by Titus in 70 AD, he followed the written history of the Jewish people in the various countries to which they were scattered. In almost every case, they were hated, scorned, murdered, maimed, and ravished as those nations did their utmost to remove them from the earth. The judgment pronounced upon them by their God in the book of Deuteronomy came to mind.

Deuteronomy 28:63-68 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. 64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65 And among these

nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: 66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: 67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. 68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Seeing the plight of these people in the various countries where they were scattered, this passage seemed to speak clearly to that issue. If indeed this prophecy is applicable to those people, then we can see how God used the nations as the chastening rod on his chosen nation just as he used Nebuchadnezzar and Shalmaneser. During these two-thousand years, nations have come and gone. Political nations have been changed many times. Amazing it is that these people retained their identity, and their language in all the places where they have been driven. When we come to the twentieth century, there were literally millions of them who wanted to go to the little land of Palestine. Why is that? During the writer's tenure in the United States Army, he met many soldiers who professed to be Jews. He never met one who was not interested – keenly so – in what was going on in that land. Most of them did much to support the movement to re-establish the nation and solidify it. They were highly interested and involved in the 1967 and 1973 wars in the land. It is one of the most awesome facts of history for this writer to think that this small nation was scattered to the four winds and the four corners of the earth for two thousand years, then to come to that

desolate land and found a nation in our lifetime. Why is it that they have retained their language? Why is it that they were so keenly interested in the Wailing Wall? Why is it that they have such commitment to the temple site? These are general statements, but the general fits the whole scheme of things. Of course, there are those in the land who deny their heritage and want no involvement in what others are doing. Are they not part of the real issue? This writer cannot answer these questions.

Promise of the Land to Abram. The writer will now show several Bible passages, which point to the promise of the land to Abraham and his posterity. The first mention of the land is found in Genesis 12:1-7.

*Genesis 12:1-7 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, ¹unto a **land** that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; ²and they went forth to go into the **land of Canaan**; and into the **land of Canaan** they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 ³And the LORD appeared unto Abram, and said, Unto thy seed will I give this **land**: and there builded he an altar unto the LORD, who appeared unto him. – Genesis 12:1-7. (My notes inserted, lk).*

Three things concerning the first mention of the land should be noticed.

(1). God promised to take Abram "unto a **land that I will shew thee;**"

(2). They went forth from Haran and **came into the land of Canaan.**

The Lord appeared unto Abram, and said, Unto thy seed will I give **this** land.

We gather from these statements that God promised to show Abram a land. God brought him into the land of Canaan – the same land, generally speaking, which is occupied by the Nation of Israel today. God promised to give the land to Abram's seed. Abram's seed speaks of his descendants. If we say this promise is to Christ as the "seed," not seeds, then we are left with the prospect that the Lord's churches are the descendants of Abram and will inherit the land promised to Abraham.

Now, we come to the next place where the land is mentioned. In this passage, the exact boundaries of the land are spelled out – and the inhabitants who lived there at that time are identified. We all know from the study of the word, that these nations were cast out of the land because of their wickedness – so, Israel took the land.

Genesis 15:1-20 *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee **this land** to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a*

*burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given **this land**, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

We are told in the 18th verse of this passage that the same day God promised the land to Abraham that he made a covenant with Abram concerning the land – then defined the boundaries of it. It was from the river of Egypt unto the Euphrates River. It was the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and the Jebusites. Can anyone doubt the location of this land? How about you – do you doubt the location of this land which was promised to Abraham? It is the old land of Canaan; the present land of Israel. In Israel’s present situation, the land doesn’t extend to the full boundaries. If they are right in their claim (and they are), then the Palestinians are encroachers upon their land. If this is true, then the Israelites are the only nation on the face of the earth with a Biblical claim to a geographical land of their own.

Moving on from this passage, we come to the seventeenth chapter to another revelation concerning Abraham and the land.

Genesis 17:1-8 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 thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4

*As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the **land** wherein thou art a stranger, **all the land of Canaan**, for an everlasting possession; and I will be their God.*

The facts become more pronounced in this passage. God changed Abram's name to Abraham for God had made him, not just a father, but a father of many nations. God promised to establish His covenant between Abraham and himself for an everlasting covenant and promised to be a God to him and to his seed after him. Furthermore, God promised to give the land, wherein he presently dwelt as a stranger – all of the land of Canaan, for an **everlasting** possession to both Abraham and his seed after him. God promised to be the God of Abraham's seed. Again, if we are going to say that the seed (who are to inherit the land of Canaan) is Christ, then we who are in the Lord's Churches are shut up to the promised land of Canaan as our everlasting possession.

Confirmation of the Promise to Abraham's Son, Isaac. We now turn to the twenty sixth chapter of Genesis where we find God dealing with Abraham's Son, Isaac.

Genesis 16:1-5 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto

*Abimelech king of the Philistines unto Gerar. 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this **land**, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

Here, we see that God commanded Isaac to sojourn in the land – the same land of Canaan. God promised to give to Isaac and his seed all these countries. God confirmed that he would perform the oath made to Abraham and multiply his seed as the stars of heaven and give to them all these countries. We are still speaking of the land of Canaan.

Confirmation of the Promise to Isaac’s Son, Jacob. The next mention of the promised land is in the twenty eighth chapter of Genesis where Isaac reminds his son, Jacob, of God’s promise concerning the land.

Genesis 28:1-4 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4

*And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the **land** wherein thou art a stranger, which God gave unto Abraham.*

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God confirmed his promise to give the same land – the land of Canaan. As Jacob departed to go to Padanaram, God confirmed the promise of the land to Him. As we know, Jacob’s name was changed to Israel and he became the father of the twelve patriarchs of the nation.

*Genesis 28:10-15 And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the **land** whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

Here is God’s confirmation of the land promise to Abraham’s grandson, Jacob. God promised to give the land – the land whereon he lay to his seed. God promised to multiply Jacob’s seed as the dust of the earth and bless all families of the earth through his seed. On the

occasion of God's changing Jacob's name to Israel, God re-confirmed the promise concerning the land to Jacob. Notice Genesis 35:

*Genesis 35:10-12 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the **land** which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.*

Jacob's name is here changed to Israel – for God called his name, Israel. God promised that a nation – and a company of nations would be of Jacob. He promised that kings should come out of his loins. Then, God re-confirmed his covenant to give the land of Canaan, which he had promised to Abraham and confirmed to Isaac, to Jacob and his seed after him.

Jacob Relates God's Promise to Joseph. Next, we see Jacob relating God's promise to his son, Joseph, after going down to Egypt. It was here that Jacob claimed Joseph's two sons, Ephraim and Manasseh as his own in terms of their inheritance with Jacob's other sons.

Genesis 48:1-6 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and

*blessed me, 4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give **this land** to thy seed after thee for an everlasting possession. 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. 6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.*

Finally, in the book of Genesis, Joseph mentions the promise of the land to his brothers and commands the people concerning taking his bones up out of Egypt.

*Genesis 50:24-25 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the **land** which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

God's Purpose in the Land Related to Moses. Israel remained in Egypt in bondage. God raised up Moses as their leader and deliverer, so in Exodus, Chapter three, at the occasion of the burning bush, we see the word of God to Moses concerning Israel and the land.

Exodus 3:7,8 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring

them up out of that land unto a **good land** and a large, unto a **land flowing with milk and honey;** unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Upon Moses' first demand to Pharaoh to let Israel go, their burdens and labor were greatly increased. Moses was perplexed that God has sent him to the Israelites in the first place. So, God promised to deliver them with a great hand and bring them to the land of Canaan, the land promised to Abraham, to Isaac, and to Jacob.

*Exodus 6:1-8 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 2 And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the **land of Canaan**, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 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: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the **land**, concerning the*

which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

It cannot be gainsaid that this is the same land which God promised to Abraham, to Isaac, and to Jacob – and now, here in Egypt, God established his covenant with them to give them the land which covenant is an unconditional covenant. God did not attach any conditions to the giving of the land. These Israelites are the children of Jacob, the grand children of Isaac, and the great grandchildren of Abraham – that is, they are Abraham’s physical posterity or physical seed.

The Passover, established in Egypt for Israel, was to be observed when they came to the land of promise.

Exodus 12:22-27 *And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the **land** which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It is the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

Exodus 13:5-10 *And it shall be when the LORD shall bring thee into the **land** of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a **land flowing with milk and honey**, that thou shalt keep this service in this month.* 6 *Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.* 7 *Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.* 8 *And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.* 9 *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.* 10 *Thou shalt therefore keep this ordinance in his season from year to year.*

Exodus 34:1-17, records the incident where God told the Moses and the Israelites to go on up to the land of Canaan and he would send an angel with them. God said that he would not go with them, therefore the people stripped themselves of their ornaments and mourned.

Undoubtedly, this was designed to use Moses as an intercessor, for after he had been permitted to see the Lord, he prayed for the people and God was intreated of him promising to drive out the inhabitants of the land.

Exodus 34:11-16 *Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite* 12 *Take heed to thyself, lest thou make a covenant with the inhabitants of the **land** whither thou goest, lest it be for a snare in the midst of thee:* 13 *But ye shall destroy their altars, break their images, and cut down their*

*groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the **land**, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.*

The book of Leviticus has many references to the land in which the Israelites will dwell. Most of these have to do with diverse laws and regulations concerning the land and their relationship to it. The book of Numbers records the unbelief and rejection of the unbelievers who refused to go in and take the land which God has promised. This took place in Kadesh-Barnea and is recorded in Numbers 13.

*Numbers 13:1,2 And the LORD spake unto Moses, saying, 2 Send thou men, that they may search the **land of Canaan**, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.*

*Numbers 13:27-33 And they told him, and said, We came unto the **land** whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. 29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31 But the men that went up with him said, We be not able to go up against the*

people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Here, we see the report of the spies and the objection of Caleb. We are all aware of the wanderings of the Israelites in the wilderness until the men of war from twenty years old and upward died. Too, we know from the book of Joshua, that Joshua led the Israelites into the very land, which the spies said they could not take and took it. It is the same land promised to Abraham, Isaac, and Jacob. It is the land, which God gave to the sons of Jacob. Before Joshua led the people into the Promised Land, while yet on the plains of Moab, Moses rehearsed to Israel the things, which the Lord had made known to him concerning the nation and the land. In Deuteronomy, chapter twenty-eight, God gives them all the conditions of both of their blessing and cursing while living in the land. In the closing verses of chapter twenty-eight, God frankly states that he will remove them from the land and *"scatter them from one end of the earth to the other"* where they will serve other Gods – where their lives would stand in doubt. Perhaps we could say, *"from one end of the earth to the other as it was known in that day"*, or, we could take it literally so that it means precisely what it says. If the latter were true, then we will surely realize that the dispersion into Assyria and Babylonia does not equal the term *"from one end of the earth to the other."*

The writer believes that all who study the word will concede that Israel inhabited the land after Joshua's conquest until the removal of the

northern ten tribes at the hands of Shalmaneser of Assyria in about 740 BC. We are told that the king of Assyria took Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. (2 Kings 17:6). Then, *...the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.* (2 Kings 17:24). Too, all of us believe that Judah followed tragically in the path of Israel in provoking the Lord in their serving other Gods and the works of their hands. Jeremiah pronounced God's judgment of the seventy years' service to the king of Babylon in Jeremiah 25. The land was to enjoy her Sabbaths and Israel would serve the king of Babylon. We read that Nebuchadnezzar came against Jerusalem, carrying away captives, treasures, and craftsmen (2 Kings 24:11-16). This happened about the year 600 BC. Some ten or twelve years later (about 590 BC), Nebuchadnezzar broke up Jerusalem and burned the most of the city. (2 Kings 25; 2 Chronicles 36:17-20, and Jeremiah 39:8-10). A handful of the baser people remained in the land as vinedressers – a story of which we are familiar.

Referring to the Writings of the Prophets. It may be good at this point to turn our attention to the words of Jeremiah and Ezekiel concerning the land in question. You will remember that the Israelites who were left in the land by Nebuchadnezzar went to Egypt in spite of the warnings of Jeremiah – and while there, Jeremiah prophesied that a small number of them would return to the land.

*Jeremiah 44:28 Yet a small number that escape the sword shall return out of the land of Egypt **into the land of Judah**, and all the*

remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

Ezekiel has much to say about the land, which was promised to Abraham, Isaac, and Jacob. We all realize that Ezekiel's prophecy came as he was among the captives during the seventy-years exile. As such, many of the prophetic utterances concerning the return to the land would take place at the end of the seventy years. Let us notice some of these prophecies:

*Ezekiel 11:14-21 Again the word of the LORD came unto me, saying, 15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this **land** given in possession. 16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. 17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the **land** of Israel. 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. 21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.*

In this passage, we can see the return from the Babylonian exile. Too, there is the statement that God will *"give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and give them an heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God."* This sound very much like the words of the New Covenant explained in Jeremiah 31. It also is closely related to what is written in Ezekiel 36. Note:

Ezekiel 36:14-36 *For I will take you from among the heathen, and gather you out of all countries, and will bring you into **your own land**.*
 25 *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the **land** that I gave to your fathers; and ye shall be my people, and I will be your God. 29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. 30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. 31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. 32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. 33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. 34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. 35 And they shall say, This land that was*

desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. 36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

There are striking resemblances in these two passages. Both speak of the gathering from the lands in which they were scattered. Both speak of a change of heart. Both speak of the land given to the fathers. Both of these passages are very much like the provisions of the New Covenant from Jeremiah 31.

Jeremiah 31:31-35 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. –

Chapter 20 of Ezekiel contains a scathing denunciation of Israel's sins in the land from verse one through thirty-two. Then in verses thirty-three through forty-four, there is the promise of their re-gathering to the land – coupled with the promise of being brought into the "bond of the

covenant.” Not all will be brought into the bond of the covenant, for “they are not all Israel which are of Israel.” The remnant will obtain the benefits of the New Covenant when they are brought into the wilderness where God will plead with them just as he plead with their fathers. Let us notice:

Ezekiel 20:33-44 *As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. 39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. 40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the **land**, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. 41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. 43*

And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. 44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

We notice here,

- (1) A powerful, miraculous gathering.
- (2) A passing under the rod and bringing into the bond of the covenant (cannot be the law covenant) This writer believes this is the New Covenant.
- (3) A purging out of the rebels.
- (4) A prohibition of the rebels entering the land.
- (5) God's acceptance of their offerings and holy things in the land promised to their fathers (Abraham, Isaac, and Jacob).
- (6) A remembering of their doings and defilement – and a loathing of themselves in God's sight.

Reading of the return of the remnant under Ezra and Nehemiah, we read of no such things as this. Judging from the history of Israel after their return to the land, we see that they have not inhabited it forever as God promised.

Ezekiel 28:25, 26 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are

scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. 26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God. –

This passage could speak of bringing the house of Israel back from Babylon, yet it has a similar strain to the other passages we have already quoted from Ezekiel.

*Ezekiel 24:11-16 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their **own land**, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD. 16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.*

This passage either speaks of Israel as a nation – or all the sheep. If it means the sheep from all nations, then the home of all the sheep is on the mountains of Israel. If we follow on the next passage in this

sequence – in the same chapter, the writer believes we can conclude the promise is to the elect nation.

Ezekiel 34:22-31 *Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. 23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. 28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. 29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. 30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. 31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.*

One shepherd over them? My servant David? He shall feed them, and he shall be their shepherd. At this time, David has been long dead, so what Ezekiel is relating speaks of either the resurrected David or the

Lord Jesus Christ. He will be a prince among them. There will be such a covenant of peace in the land that the evil beasts will no longer be there. Does that remind you of anything?

Isaiah 11:6-12 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. –

Isaiah 65:20-25 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for

trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 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, saith the LORD.

These people will have no evil beasts in their land. This has not happened since the curse upon Adam brought destruction upon the beasts of the earth. There is a promise, that at the manifestation of the sons of God, the creation itself will be delivered from the bondage of corruption. It is for this august event that all creation groans and travails together – waiting – waiting, for the sons of God to be made known. That will happen at the coming of Christ!

These people will be able to dwell safely in the wilderness. That is not now the norm, nor has it been to this writer's knowledge. They shall sleep in the woods. What woods? The woods on their land! With all the bugs and pestilence about these days, it would not be easy to "sleep in the woods." This is a time when nobody dies less than a hundred years old. These people are going to build houses and inhabit them. They will plant vineyards and eat the fruit. That speaks of long continuity, yet there is death, so it cannot be the eternal age. Blessed time! This doesn't sound like the New Jerusalem, the home of the bride – but it does sound like a new order in the land of Israel.

What can we say of the whole thirty-sixth chapter of Ezekiel? What of God's prophesying to the mountains of Israel and proclaiming that they will be again inhabited? Doubtless the reference includes the return of

the few from Babylon, yet its fullness is not seen in that minute return of the Babylonian remnant.

Then – Chapter thirty-seven. Ezekiel’s vision of the valley of dry bones is a clear description of the restoration of Israel from their seemingly dead state into one nation – no longer to be plagued with the breach that came upon them in the days of Rehoboam, Solomon’s son. This clearly speaks of their re-gathering to their own land and made into one nation on the mountains of Israel. Note:

*Ezekiel 37:15-28 The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith 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**: 22 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 kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things,*

*nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 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. 25 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 for ever: and my servant David shall be their prince for ever. 26 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.** 27 **My tabernacle** also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

Unless a man is willing to say that the church is Israel – and that there is never any distinction, this cannot be explained. God gathers them from the nations where they've been scattered unto their own land. The land is that land promised to Abraham, Isaac, and Jacob. God promised to give them David as their prince and set his sanctuary in the midst of them for evermore. That sanctuary and the land is described in Ezekiel, chapter forty until the end of the book.

Both chapters thirty-eight and thirty-nine speak of an invasion of Israel by an assembly of nations from the north. Strictly speaking, we could follow the development of the sons of Noah in the various places of their settling beginning in Genesis, chapter ten. If we did that and referred to ancient history and geography, we would see that the nations spoken of in chapters thirty-eight and thirty-nine are European and

Asiatic powers. Part of the old land of the USSR is certainly included, but many names cannot be determined specifically. In any case, we are told that these nations shall descend like a storm to take a prey. When they do, fury shall come up in the face of the Lord God and he will destroy Gog and the invading armies leaving them for the Israelis to bury for the next seven years in a cemetery given for the purpose off the Mediterranean Coast. This writer believes this invasion is not the same as Armageddon because Zechariah described the time when God gathers **all** nations to battle against Jerusalem, not merely a confederation of nations.

In any case, the invasion will come at a time when Israel shall have been re-gathered to their land and are dwelling safely. The thirty-ninth chapter ends with these verses:

Ezekiel 39:21-29 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. 22 So the house of Israel shall know that I am the LORD their God from that day and forward. 23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. 25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, **when they dwelt safely in their land,** and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many

nations; 28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: **but I have gathered them unto their own land, and have left none of them any more there.** 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. --

6th Proof: Re-building of the Temple, the City, Division of the Land, Sacrifices, and the Feast of Tabernacles.

a. Building of the Temple, the City, and Institution of the Sacrifices.

In Ezekiel, chapters 40-48, Ezekiel prophesies of the building a temple, the throne of God, the law of the offerings, the division of the renovated land and the building of a city in the midst of Israel. For the sake of time, I cannot read these nine chapters in your hearing today, but I quickly summarize the events described therein –

- This temple is yet to be built.
- The land is yet to be renovated and divided.
- The sacrifices are yet to be instituted.
- The throne of God is yet to be placed in this temple.

b. The Feast of Tabernacles shall be Observed at Jerusalem.

The Lord will require "every one that is left of all the nations which came against Jerusalem" to go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. In this 14th chapter of Zechariah, we are told of the Lord's coming and the destruction of the armies which He has gathered against Jerusalem. Those who are left are those of the nations which were not destroyed in the battle of Armageddon. If these refuse to come, they shall have no rain. A drought devastates any people! The Lord will lay righteousness to the line in that day.

Zechariah 14:16-21 *And it shall come to pass, **that every one that is left of all the nations which came against Jerusalem** shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of **all the families of the earth unto Jerusalem to worship** the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.*

The other two great yearly feasts, Passover and Pentecost, are not specified, because, their antitypes having come, the types are done away

with. But the feast of tabernacles will be commemorative of the Jews' sojourn, not merely forty years in the wilderness, but for almost two thousand years of their dispersion.

So it was kept on their return from the Babylonian dispersion (Ne. 8:14-17).

Nehemiah 8:14-17 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

It was the feast on which Jesus made His triumphal entry into Jerusalem (Mt. 21:8); a pledge of His return to His capital to reign

Matthew 21:8-9 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the

name of the Lord; Hosanna in the highest.

A feast of peculiar, restored joy to Israel (Ho. 12:9).

Hosea 12:9 *And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.*

To the Gentiles, too, it will be significant of perfected salvation after past wanderings in a moral wilderness, as it originally commemorated the ingathering of the harvest.

7th Proof: Restructuring of the Land and Sea – the Geosphere and Hydrosphere.

We are told in Zechariah 14:9-10 that all the land south of Jerusalem, from Geba to Rimmon shall be turned as a plain and shall be **lifted up.**

Zechariah 14:9-10 *And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.*

This too is connected with the Lord's second coming and Armageddon. The exact manner in which God accomplishes this is not revealed. Perhaps the great earthquake that takes place at the very end of the time of trouble which flattens every mountain and moves every island out of their places will also alter the land in Israel as we are told here.

A city is to be built in the middle of a parcel of land dedicated for the city, the prince, and the Levites. An extreme modification of the land must take place before it is again divided to the twelve tribes of Israel. This land division is explained in Ezekiel 48. We note the position of the tribes from North to South:

Dan

Asher

Naphtali

Manasseh

Ephraim

Reuben

Judah

The Lord's Portion as explained in chapter 45.

Ezekiel 45:1 *Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the **length of five and twenty thousand reeds, and the breadth shall be ten thousand.** This shall be holy in all the borders thereof round about. (Twenty five thousand reeds by ten thousand reeds. The measuring reed was six cubits long.) Land is also*

designated for the Priests and the Levites so that the total oblation is 25,000 reeds square.

Ezekiel 40:5 And behold a wall on the outside of the house round about, and **in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth:** so he measured the breadth of the building, one reed; and the height, one reed.

This means the Lord's portion in the land is 150,000 cubits square. A cubit is about 18 inches. This is 2,700,000 inches or 225,000 feet square. The size of the Lord's portion in our mileage terms is 42.613 miles square. The present land of Israel is about 30 miles wide (east to west) in the northern section; and about 60 miles at its widest point south of Jerusalem.

The city will be built as described in Ezekiel 48:30-35.

Ezekiel 48:30-35 And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The city is 4,500 reeds square. That is about 7.67 miles square. This, of course, cannot be the New Jerusalem which is nearly 1500 miles square.

Benjamin

Simeon

Issachar

Zebulun

Gad

Some modification of the land would have to be done in order for the waters to flow south to the Dead Sea and clean out the chemicals so fish could live in it. This involves a change of the contour of the earth for the Dead Sea is presently the lowest spot on earth in terms of elevation.

Ezekiel 47:1-12 tells us that waters issue out from under the threshold of the newly build house (temple) and go eastward for four thousand cubits from whence they turn down into the desert and go into the sea whereupon the waters shall be healed. The only sea which is "down" from the turning point is the Dead Sea. Its waters would have to be changed to allow life to exist in it. Today, the Dead Sea is 30% water and has absolutely no living thing in it - not even microscopic life. Lest any doubt this is the Dead Sea, let us consider that the fishermen shall stand upon it from "*Engedi even unto Eneglaim.*" I'm not absolutely sure where Eneglaim is located, but I have been to Engedi, which is on the western shore of the Dead Sea at about the mid-point. It is was near this place that David hid from Saul on one occasion in the wilderness. It is still a wilderness. Now, here is an interesting question for you? How

could this happen on the new earth, for there is "no more sea."
(Revelation 21:1).

Ezekiel 47:1-12 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. 4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. 5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. 7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. 8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. 9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. 10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

In summary, I have presented seven proofs from the Scriptures that there will be a reign of Christ on ***this*** earth in which Israel will be a single nation in their own land – the land that was promised to Abraham, Isaac, and Jacob. The central part of that land is essentially the area now inhabited by the modern nation of Israel which was established in May, 1948, not having been a nation since 70 AD.

□ We have read the plain statements from Revelation 20, that there shall be a thousand years reign on this earth. This is the only place in scripture where the term “thousand years” is used in connection with those who reign with Christ on the earth. The other conditions we have presented are conditions that have not yet existed on this earth. These reflect the whole character of the visible kingdom of Christ.

□ We have seen that Jerusalem is the place from which the Lord will reign and from whence the law goes forth – and we have seen that the Apostles will sit on twelve thrones judging the twelve tribes of Israel. (Are we going to say that Israel is the church?)

☐ We have shown from the Holy Scriptures that the Lord will be king over all the earth during which time Israel will sacrifice and all nations will be required to come up to the Feast of Tabernacles.

☐ We have seen that the word of God teaches there will be a time when the curse shall be lifted – a time when no person will die having lived less than one-hundred years. At this same time, the animals and creatures that are today at odds with one another – killing and eating one another, will be at peace with one another.

☐ We have read where the temple will be built in Israel, the sacrifices re-instituted, the land renovated and divided, and a city built in the midst of the country.

☐ We have seen that fishermen will spread their nets in the area of the river and the Dead Sea because of the multitude of fish that will be there, whereas today there is absolutely no life in the Dead Sea. Indeed, it is the lowest spot on earth in terms of elevation. The surface of the Dead Sea is at 1,340 ft. below sea level as of 1996, and is the lowest water surface on the face of the earth. So we can see that today, without renovation of the earth's surface as described in Zechariah, it is impossible for a river to run through and wash out the Dead Sea.

So, this why I believe and preach the Millennial Reign of Jesus Christ - a reign of one-thousand years on this earth, while the Son of God is king over all the earth. I will venture just one closing thought which is

not given as a proof, but as food for thought. The thought comes from this passage:

2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

According to a chronology which I did myself from the Bible text, I have concluded that the earth was created about six thousand years ago. I consider the ages of men, the terms of the reigns of kings given in the text—they are not there simply to take up space! I studied up to the time of Israel's Babylonian Captivity which is a time known to most all in history. Using my research and the captivity, I concluded the creation happened just about 6,000 years ago. I know that doesn't fit in well with many, but I am absolutely assured that it is true. The Lord created everything in six literal days and rested on the seventh - sanctifying the seventh day. Considering this passage from 2 Peter 3:8, I believe it means more than the fact that "time doesn't mean anything to God." The creation was a picture of all that God does in time. Six days of work and one day of rest - just as there are six thousand years of work and a thousand years of rest. The 1000-years reign is the earth's great Sabbath! It is the seventh day! The seventh day is the day before the new beginning!

"This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, and judge

the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day." (From Chapter 15 of the *Epistle of Barnabas* of the Ante-Nicene Church Fathers, page 270)

"For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works." This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand **year.**" (From Book 5, chapter 28, *Irenaeus*, of the Ante-Nicene Church Fathers, page 1113)

Amen!!