

God Judges on the Basis of Six Principles

Points of Eschatological (Last Days) Overview

Doctrinal Disjunction - Difference between Church and Kingdom (nation of Israel)

- A. Church compared to- House (1 Tim. 3:15), Temple (1 Cor. 3:16-17), Body (1 Cor. 12:27-31). Never to a kingdom.
1. Christ is the “Head” of the church (Eph 1; 22; 4:15; Col 1:18). Not spoken of as king of the church.
 2. Church is a “mystery” as revealed unto the Apostle Paul (Eph. 3:1-11). The kingdom was no mystery.
 - a. Old Testament (OT) prophets lacked understanding of what lay between the “suffering” and “glory” of Christ. 1 Pet. 1:9-12
 - b. Gentile salvation was not the mystery. Rom. 9:24-30
 - c. Mystery was God’s formation of a “new thing” (Isa. 43:19) composed of Jew and Gentile; called the church. “One new man” Eph 2:11-16. Dispensation’s purpose noted in Acts 15:13-18.
 - d. Israel is a “called out people” or nation composed exclusively of descendants of Jacob. The church includes every kindred, people, tribe and nation.
- B. Headship- When Jesus rose from the dead and became seated at the right hand of the Father. (Eph 1:20) The church could not have existed before it had a “head”.
1. Church formed by the baptizing work of the Holy Spirit from Jesus Christ. (1 Cor. 12:13). This ministry of the Spirit began at the “Day of Pentecost.” (Acts 1:8; 2:38; 11:15-18) Matthew 16:18 Jesus say’s “...I will build my church” intimating a future time in His ministry. Israel has existed since God came into covenant with Abraham.
 2. As well as being the body of Christ, the church is the bride of Christ. A type of Eve. Presently the church is a virgin espoused. 2 Cor. 11:2 Jehovah’s bride in the OT is Israel. Isa 54:5-8. Israel is a cast off wife because of her whoredoms. She will be taken back as a wife, not a virgin, after ceasing from adultery. (Jer. 3:1-18; Ezek. 16:1-63 Hosea 2:1-23, 3:1-5). The wife (Israel) is to reside in earthly Jerusalem during the millennium, the bride (the church) will reside in New Jerusalem. Gal 4:26; Rev 21:2.

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- C. Church begins at day of Pentecost, ends at rapture (1 Thess 4:14-17) - Those saved between these two events belong to the church. It is the church that is the bride at the marriage supper of the lamb (Rev. 19:7-10)
1. Guests (Rev 19:9) are “called” into the marriage supper of the Lamb (Matt. 22:1-14; Dan. 12:2). OT saints (Matt 27:52-53) and the “blood washed multitude” (Rev. 7:9-17) are the designated guests or friends of the bridegroom (John 3:29). A bride is never called or invited to her own wedding.
 2. Marriage of the Lamb. Focus is not the fulfillment of the hopes of the bride; but the fulfillment of the plan of God for the Son (Eph 1:4). This event brings the consummation of the joy of Christ as a man and is made possible by Jesus being born in the flesh (John 1:14, 18; 1 Tim 3:16). A union of dissimilar natures would have occurred otherwise, for the Bride is of human origin. Jesus took his glorified human nature to heaven (1Tim 2:5), in order to complete the prayer of divine oneness and exaltation of the church (John 17: 20-26).
 3. The espousal of the Bride could not take place until Christ assumed humanity and ascended to heaven as the man Jesus Christ; even though the bride was chosen in Christ before the foundation of the world.
- D. Kingdom- a visible kingdom desired on earth by God. Creation-Gen. 1:26-28. OT declarations (Dan. 7:13-14, 2:34-35, 44-45; Jer. 23:5; Zech. 14:9). NT declarations (Luke 2:25-38; Matt 2:1-11; Matt. 3:3; Isa 40:3).
1. Birth of King (Luke 1:26-33). Thirty years after-kingdom “at hand” (Matt 3:1-2). Jesus as manifested king made same announcement of kingdom “at hand” (Matt. 4:17-23). Twelve sent (Matt. 10:7) and Seventy sent (Luke 10:1-9) made same announcement.
 2. Matt 11:3-Jesus answers John with signs belonging to the messianic kingdom (Isa 35:1-10), proofs of Christ Messiahship. John 1:49- Jesus does not correct Nathanael’s proclamation of him as king. Accepted the “Hosannahs” of the multitude upon entering Jerusalem on Palm Sunday. (Zech 9:9; John 12:12-15). Crucified “King of the Jews” Matt. 27:37. John 18:33-37
 3. The name “Kingdom of Heaven” signifies an earthly kingdom not received from men, but given from heaven by God.
 4. The Kingdom called for a national repentance. Jesus preached the “Gospel of the Kingdom” (Matt. 4:23). This gospel had signs of bodily healing but no connection with salvation of the soul. The Gospel of the kingdom shall be preached again after the rapture of the church as a

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witness to all nations that the time has come for the setting up of the messianic kingdom (Matt. 24:14).

5. The twelve disciples performed kingdom sign works and only were sent to the house of Israel (Matt 10:5-8). No mention of salvation-salvation is for the whole world. Expectation of visible earthly kingdom by disciples (Mark 10:35-41). Jesus confirms expectation of disciples referring to His Father as the one who bestows what they request (Matt. 20:23).
6. Multitude desires to take Jesus by force and make him king (John 6:15). This reveals their correct understanding of the preaching that the kingdom of heaven was at hand or being offered. Jesus escapes to a mountain. The Kingdom was to be received from His Father not from men (Dan 7:13-14).
7. Kingdom verse church contrasted: The past and coming dispensations concern the Kingdom - the present dispensation is focused on the church. The Kingdom is an outward, visible and earthly political organization and is to be set up on earth (Dan 2:44) - the church is an invisible and heavenly spiritual organism that is to be caught out (1 Thess. 4:16-17). The kingdom was prepared from the foundation of the world (Matt. 25:34) - the church was chosen in Him before the foundation of the world (Eph. 1:4)

E. Terminology:

1. Kingdom of God-Universal. Universal reign of God over all created creatures, time and eternity, heaven and earth. 1 Chron. 29:12; Ps 145:13. God is sovereign and in control. Jer 10:10
 - Rules directly, supernatural manifestations. Ex 11:9; 20:18-20; Duet. 4:32-40; Dan 6:26-27
 - Rules indirectly through individuals. Prov. 21:1; Isa 10:5-6; Jer. 25:8-12
 - Rules elements of nature. Ex 14:21; Ps 148:8
2. Kingdom of God- Spiritual. Rule of God over all those who are believers, that is, those who have experienced the regenerating work of the Holy Spirit. (Col. 1:13). This aspect of the kingdom is what Jesus was referring to when speaking with Nicodemus (John 3:1-10). The true church of Jesus

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Christ is equivalent to this aspect of the kingdom in this present age (Luke 17:20-21; Rom 14:17).

3. Kingdom of God-in mystery form. The word *mystery* in the Bible has to do with the revealing of divine truth that was previously unknown. Jesus taught his disciples truth about the kingdom of God that was not revealed in the OT. There are 32 uses of the term “kingdom of heaven”, all are located in Matthew’s gospel. In Mathew 13:1-50; 18:23-35; 20:1-16; 22:1-14; 25:1-30 are the “kingdom of heaven” parables which describes the character of this form of the kingdom. It is limited as to time and scope.
 - This aspect of the kingdom of God exist between the two advents of Christ, or more specifically between the time when Jesus was rejected by the nation of Israel until the time Israel accepts Jesus as the Messiah.
 - In the mystery form of the kingdom the ruler is God. The ruled are people on earth who have related themselves in a positive, neutral or negative way to ‘Christendom’ (including true believers, professing people, rejecters, and even opponents). Unlike the spiritual kingdom, unbelievers are a part of this aspect of the kingdom of God.
4. Dispensation- Comes from the Greek word *oikonomia*, which means “economy” or “stewardship.” The basic concept of a dispensation is that of stewardship, where one with authority delegates duties to a subordinate, who must carry out those responsibilities. The steward is given adequate information to carry out the stated responsibilities and held accountable for what he does. If he faithfully discharges his duties there is a reward, but if he fails to do so, there are negative consequences. The word *oikonomia* is used in the NT in (Luke 16:1-4, 1 Cor. 9:17; Eph. 1:10; 3:2, 9; Col 1:25; 1 Tim. 1:4)

God is the Authority who reveals His purposes to mankind and delegates responsibilities to him. Apostle Paul uses the word dispensation in this theological sense (in Eph 1:10; 3:9; 1Tim 1:4) and refers specifically to the future dispensation when all things will be under Christ’s authority (the Millennial Kingdom dispensation). He refers to the present dispensation of the church as distinct from the dispensation that preceded it (namely the dispensation of the Mosaic Law).

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F. Parallels Between the Church and Israel: Two general questions;

- What people belong to Israel, and what people belong to the church? Israel consists of the natural descendants of Abraham through Issac and Jacob, while the church consists of born-again Jews and Gentiles, the spiritual descendants of Abraham through Christ.
- Romans 9:4- Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. If these things belong to Israel, how do they apply to the church? Which promises can the church claim?

1. Genesis 22:17 A figurative reference made by God concerning Abraham's offspring having to natures. Heavenly and earthly.
2. Romans 9:6 "... For they are not all Israel, which are of Israel." Jews by birth do not necessarily count as the true seed. (Rom. 2:28-29). Jesus was not received by His own; the Jews rejected Christ. (John 1:11). However, God's plan does not fail, for "A seed shall serve him..." (Psalm 22:30).
3. The true seed of Abraham are those who have faith in the promise of God (Rom 9:7-8; 4:11-16). All those who came through Issac, the child of promise.
4. Not all the descendants of Issac are called Israel, but only those who came through the second son, Jacob. In this instance the Lord changed the normal order of things before Esau and Jacob were born, saying "The elder shall serve the younger" (Rom. 9:12). The Lord magnified the second birth over the first birth. The natural seed came through the second child to make the type clear- only those who have been born again can be the spiritual seed, or the church (Rom 9:8).
5. Gentiles are spiritual children of Abraham through faith (Rom. 4:11). Abraham was circumcised at 99 years old. His circumcision was a seal of the faith he already possessed before he was circumcised. He is the spiritual father of all believers, whether circumcised or uncircumcised.

Rom. 2:28-29 – those who have cut off the works of the flesh are the spiritual children of Abraham.

The church becomes heir to the promise of Abraham because of their relationship with Christ, who was the seed of Abraham. (Gal. 3:27-29;

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Eph. 2:14-16). The “new man” that was created by the death of Christ is the church, the body of Christ (Col 1:18, 24). The church has a right to the glory, the service of God, and many of the promises that God originally made to Israel because of Christ.

G. Parallels Between the Church and Israel; The New Covenant. (Hebrews 8:8-11)

1. Hebrews 8:11 – the earth will be in this described condition when Israel is in the time of the Millennial kingdom. The church enjoys the new covenant promise now.
2. God made promises to Abraham and his “seed.” (Gal. 3:16) tracking the seed; Abraham >>Issac >>Jacob >>Christ and finally the church.
3. The angel repeated the promise to Abraham that in his seed shall all the nations of the earth be blessed (Gen 22:18)
4. Jacob received same promise; pass through him to Judah (Gen. 49:10). David was promised that his seed would always sit on the throne of Israel (Ps. 132:11)
5. Jesus called the blessing of Abraham “the promise of the Father” (Luke 24:49). “the promise of the Father” is identified with the “blessing of Abraham” in Galatians 3:14. Apostle Paul declares that the blessing of Abraham is fulfilled in the church through the baptism of the Holy Ghost.

Those who do not receive the gift of the Holy Spirit; do not receive the very thing the Lord has planned to bless all nations with (Eph 1:13) The OT prophets and patriarchs did not receive the promise (Heb 11:39-40; John 7:39).

Joel 2:28 speaks that God’s spirit was to be given to all nations. Apostle Peter explained that on the day of Pentecost that the experience that the 120 believers received, which came with speaking in other tongues, was the fulfillment of Joel’s prophecy (Acts 2:16-18)