

The Kingdom of God



A Biblical Perspective

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A Popular teaching in modern Christianity is the idea that the final destiny of the Christian is to spend eternity in heaven. It is the purpose of this paper to show that that is not what the Scriptures teach but rather that the Christian will spend eternity on a renewed earth dwelling with God.

What is preached today, believe in Jesus, that He died for your sins and you will be saved, is only a part of the gospel. The gospel that Jesus and the apostles preached is the Kingdom of God. If you look in the Gospels you'll find a few references to salvation, but, you'll find approximately 85 references to the kingdom of God/Heaven. Salvation is a part of the gospel, it's the means by which one enters the Kingdom of God. Since the focus of Jesus' gospel was the kingdom of God, it is essential that we understand what that kingdom is and how we can enter into it. So what is the "Kingdom of God"? It's the kingdom on earth in which Christ will reign. The Christ reigns in the lives of believers at this time, but will reign on the earth at the appointed time. Concerning the Kingdom of God the Apostle Paul speaks of the Christians hope which he calls the "Anchor of the soul".

Hebrews 6:11-20(KJV)¹

¹¹And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: ¹²That ye be not slothful, but followers of them who through faith and patience inherit the promises. ¹³For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ¹⁴Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. ¹⁵And so, after he had patiently endured, he obtained the promise.

¹ All Scripture citations are from the King James Version of the Bible unless otherwise noted.

¹⁶For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. ¹⁷Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by a oath: ¹⁸That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge **to lay hold upon the hope set before us:** ¹⁹**Which hope we have as an anchor of the soul,** both sure and stedfast, and which entereth into that within the veil; ²⁰Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

The “anchor of the soul”, or “the hope set before us”, according to Paul is the promise made to Abraham. This promise is foundational to the Christian’s hope. It is this promise that we are going to look at in depth. In order to understand the Kingdom of God from a Biblical perspective we need to take into consideration the fact that during Jesus' earthly ministry He was sent only to the Jews.

Matthew 15:24(NKJV)

²⁴But He answered and said, *“I was not sent except to the lost sheep of the house of Israel.”*

When He sent out His disciples for the first time He told them not to go to anyone but the lost sheep of the house of Israel.

Matthew 10:5-8(NKJV)

⁵These twelve Jesus sent out and commanded them, saying: *“Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.*

⁶*But go rather to the lost sheep of the house of Israel.*

⁷*And as you go, preach, saying, ‘The kingdom of heaven is at hand.’*

⁸*Heal the sick, cleanse the lepers, [£]raise the dead, cast out demons. Freely you have received, freely give.*

His ministry was to the Jewish people. It was through this ministry that salvation and the kingdom of God would come to mankind. Jesus told the woman at the well that salvation was from the Jews.

John 4:21-22(KJV)

²¹Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

²²*Ye worship ye know not what: we know what we worship: **for salvation is of the Jews.***

Paul too says that salvation is of the Jews. Writing to the believers at Rome he says,

Romans 3:29-30

²⁹*Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:³⁰Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

(See Appendix A)

And,

Romans 1:16 (KJV) *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; **to the Jew first**, and also to the Greek.*

He also says to these believers at Rome that it was concerning the flesh that Christ came to the Jews.

Romans 9:1-5(KJV)

¹*I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*

²*That I have great heaviness and continual sorrow in my heart.*

³*For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*

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;*

⁵*Whose are the fathers, and of whom **as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen.*

He told the believers in Galatia that in due time Christ came to deliver those who were under the Law.

Galatians 4:1-5(KJV)

¹Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

²But is under tutors and governors until the time appointed of the father.

³Even so we, when we were children, were in bondage under the elements of the world:

⁴But when the fulness of the time was come, God **sent forth his Son, made of a woman, made under the law,**

⁵**To redeem them that were under the law,** that we might receive the adoption of sons.

In the above passage Paul is speaking as a Jew. When he says “when we were children” he is referring to the Jewish people being under the Mosaic Law. Then he says that when God’s appointed time came He sent forth His Son, born of a woman, born under the Law to redeem those that were under the Law.

He told the Ephesians that it was the Jewish people who first hoped in the Christ and to them were given the adoption and the promises.

Ephesians 1:12(KJV)

¹²That we should be to the praise of his glory, who first trusted in Christ.

Ephesians 1:3-6(KJV)

³Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

⁴According as **he hath chosen us in him before the foundation of the world,** that we should be holy and without blame before him in love: ⁵**Having predestinated us unto the adoption** of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Romans 9:1-5(KJV)

¹I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²That I have great heaviness and continual

sorrow in my heart. ³For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: **⁴Who 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;** ⁵Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Salvation and entrance into the kingdom of God is by way of being grafted into the promises made to the Jewish people, through faith in Jesus the Christ. Paul told the Gentile Christians at Rome that they were grafted into the good olive tree.

Romans 11:15-24(KJV)

¹⁵For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹⁶For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. ¹⁷And if some of the branches be broken off, **and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;** ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹For if God spared not the natural branches, take heed lest he also spare not thee. ²²Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. **²⁴For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?**

It is through being grafted into the good olive tree that the Gentiles shall receive the salvation that was promised to the Jewish people. Paul also explained this to the believers in the church at Ephesus.

Ephesians 2:11-13(KJV)

¹¹Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹²That at that time ye were without Christ, **being aliens** from the commonwealth of Israel, **and strangers from the covenants of promise**, having no hope, and without God in the world: ¹³But **now in Christ Jesus ye** who sometimes were far off **are made nigh by the blood of Christ**.

God has worked his plan of redemption through the Jewish nation and it is through this system that He has brought redemption to mankind. By being grafted into this system that mankind can be saved.

The Foundation

When asked what is the foundation of the Christian faith, many will say it is the cross or the death of Christ. While these are essential elements of the Christian faith they are not what Jesus said He'd build His church on. What did Jesus say He would build His church on?

Matthew 16:15-18 (KJV)

He saith unto them, *But whom say ye that I am?* And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, *Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
*And I say also unto thee, That thou art Peter, and **upon this rock I will build my church;** and the gates of hell shall not prevail against it.*

Thou art the Christ, the Son of the living God. It is on this foundation that Jesus said He would build His church. What does it mean to be the Christ? The Apostle John said that anyone who denied that Jesus was the Christ had the spirit of antichrist,

1 John 2:22-23(KJV)

²²*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

²³*Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*

But, the one who believes that Jesus is the Christ is born of God.

1 John 5:1(KJV)

¹*Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

His gospel was written to show that Jesus is the Christ the Son of God and that by believing one may have eternal life.

John 20:31(KJV)

³¹*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

This statement by John is the same proclamation that Peter made in the beginning when Jesus asked him "who do men say that I am?" It's the foundation upon which Jesus said He would build His church.

"Thou art the Christ, the Son of the living God". Since this proclamation is the foundation of the church and the means of obtaining eternal life and entrance into the Kingdom of God, it is essential that we understand what it means to be the Christ. The Christ is the promised Messiah from the Old Testament Scriptures, the one the Jewish people were waiting for. Peter's confession that Jesus is the Christ is an acknowledgement of Psalm 2.

Psalms 2:1-12 (KJV)

Why do the heathen rage, and the people imagine a vain thing?

*The kings of the earth set themselves, and the rulers take counsel together, **against the LORD, and against his anointed**, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

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

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

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2 is foundational to understanding God's plan of redemption. In the Greek Septuagint, the Scriptures used by Jesus and the apostles, the phrase "His anointed" is translated "His Christ". Peter is confessing that the man Jesus is the person spoken of in Psalm 2. In Psalm 2 David prophesied speaking the words of Christ, 'the Lord has said to me, thou art my Son', then he says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The Christ is both God's anointed and God's Son. It is the confession that Jesus is the one in Psalm 2 that is the basis of the Christian faith.

The Inheritance

In Psalm 2 God has promised His Son the Christ an inheritance. That inheritance is the heathen and the ends of the earth which will be His possession. In the Septuagint the Greek word translated earth is also

translated land as it is with the Hebrew language. David also speaks of the inheritance in Psalm 16.

Psalms 16:1-11(KJV)

¹ *Preserve me, O God: for in thee do I put my trust.*

² *O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;*

³ *But to the saints that are in the earth, and to the excellent, in whom is all my delight.*

⁴ *Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.*

⁵ ***The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.***

⁶ ***The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.***

⁷ *I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.*

⁸ *I have set the LORD always before me: because he is at my right hand, I shall not be moved.*

⁹ *Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.*

¹⁰ *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

¹¹ *Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

The Septuagint, the Greek Old Testament which is what Jesus and the apostles used as their Scriptures renders verses 5 and 6 a little differently than the Masoretic text above.

⁵ The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me. ⁶ The lines have fallen to me in the best places, yea, I have a most excellent heritage.

The Septuagint says the Lord restores the inheritance to Him. This Psalm is quoted by Peter in Acts 2 and applied to Christ.

Acts 2:25-28(KJV)

²⁵For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

²⁶Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

²⁷Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

²⁸Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

The inheritance here is the land that was promised to Abraham and his Seed. The Abrahamic covenant is the basis for Christ's inheritance and ultimately the Christians eternal inheritance of the land.

The Abrahamic Covenant

The Abrahamic covenant is foundational to understanding the Bible and God's plan of redemption of His people. Back in Genesis God made a promise to Abraham, it is first mentioned in Genesis 12.

Genesis 12:1-3(KJV)

¹Now 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 show 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:** ³And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

Genesis 12:7(KJV)

⁷And 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. :

An important point here is that the word seed, is singular. If your translation says descendants it is incorrect. The original language is seed, in the

singular number. However, seed can be used as a single entity or as a collective group. One could say, I have a seed or he could say, I have a bag of seed. In both cases the word seed is in the singular number, but, in the first instance it refers to one seed, in the second instance it refers to multiple seeds. The Jews understood it to mean a collective group, all of Abraham's physical offspring. However, as we will see, Paul tells us that when God made the promise to Abraham, He was using it singularly of one seed. Getting back to the promises God promises Abraham again a little more explicitly.

Genesis 13:14-17 (KJV)

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

*For **all the land which thou seest, to thee will I give it, and to thy seed for ever.***

*And **I will make thy seed as the dust of the earth:** so that if a man can number the dust of the earth, then shall thy seed also be numbered.*

*Arise, walk through the land in the length of it and in the breadth of it; for **I will give it unto thee.***

And again,

Genesis 15:7-18(KJV)

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; ¹⁴And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. ¹⁷And 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. ¹⁸In 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:**

Genesis 17:4-8 (KJV)

As for me, behold, my covenant is with thee, and **thou shalt be a father of many nations.**

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.

And I will make thee exceeding fruitful, and **I will make nations of thee, and kings shall come out of thee.**

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.**

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.

Genesis 17:19(KJV)

¹⁹And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: **and I will establish my covenant with him for an everlasting covenant, and with his seed after him.**

The promise God made to Abraham was fourfold. God promised,

1. the land from the Nile to the Euphrates as an everlasting possession to him and to his seed.
2. that He would make him the father of a great nation,
3. that He would make him the father or many nations,

4. and that all the nations of the world would be blessed through him.

An Oath Sworn.

After making the promise to Abraham God tested him.

Genesis 22:1-14(KJV)

¹And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

²And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

³And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

⁴Then on the third day Abraham lifted up his eyes, and saw the place afar off.

⁵And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

⁶And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹²And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou

hast not withheld thy son, thine only son from me.

¹³*And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

¹⁴*And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.*

Abraham passed the test and having passed God took the promise He had made to Abraham and swore it as an oath to him.

Genesis 22:15-19(KJV)

¹⁵*And the angel of the LORD called unto Abraham out of heaven the second time, ¹⁶And said, **By myself have I sworn, saith the LORD,** for because thou hast done this thing, and hast not withheld thy son, thine only son: ¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. ¹⁹So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.*

God had now sworn an oath to Abraham concerning the promises He had made. Because Abraham had obeyed His voice, God had taken the promise and sworn it as an oath making it unconditional. God also made the same promise to Isaac and Jacob based on Abraham's obedience.

The Promise to Isaac

Genesis 26:1-5(KJV)

¹*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. ²And 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 sware unto Abraham thy father; ⁴And 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; ⁵Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

The Promise to Jacob

Genesis 28:12-14(KJV)

¹²And 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.

¹³And, 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;** ¹⁴And 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.

Genesis 48:1-4(KJV)

¹And 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.

²And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. ³And 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.**

The inheritance of the land is also spoken of by Ezekiel, David, and Jesus.

Ezekiel 37

37:1 And the hand of the Lord came upon me, and the

Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. 2 And he led me round about them every way: and, behold, there were very many on the face of the plain, very dry.

3 And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this. 4 And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord. 5 Thus saith the Lord to these bones; Behold, I will bring upon you the breath of life: 6 and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as the Lord commanded me: and it came to pass while I was prophesying, that, behold, there was a shaking, and the bones approached each one to his joint. 8 And I looked, and behold, sinews and flesh grew upon them, and skin came upon them above: but there was not breath in them. 9 And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead men, and let them live. 10 So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation. 11 And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent. 12 therefore prophesy and say, Thus saith the Lord; Behold, **I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel.** 13 And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from their graves. 14 And I will put my Spirit within you, and ye shall live, **and I will place you upon your own land:** and ye shall know that I am the Lord; I have spoken, and will do it, saith the Lord.

Septuagint Psalm 37:9-11

9 For evildoers shall be destroyed: but **they that wait on the Lord, they shall inherit the land.** 10 And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find it. 11 But **the meek shall inherit the earth;** and shall delight themselves in the abundance of peace

Septuagint Psalm 37:18.

*18 The Lord knows the ways of the perfect; **and their inheritance shall be for ever.***

Septuagint Psalm 37:22

*22 For they that bless him **shall inherit the earth**; and they that curse him shall be utterly destroyed.*

Septuagint Psalm 37:27-29

*27 Turn aside from evil, and do good; and **dwell for ever.** 28 For the Lord loves judgment, and will not forsake his saints; they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed. 29 But **the righteous shall inherit the earth, and dwell upon it for ever.***

Septuagint Psalm 37:34

*34 Wait on the Lord, and keep his way, and he shall exalt thee **to inherit the land**: when the wicked are destroyed, thou shalt see it.*

Psalms 25:12-13(KJV)

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

*13 His soul shall dwell at ease; and **his seed shall inherit the earth.***

Isaiah 60:21(KJV)

*21 Thy people also shall be all righteous: **they shall inherit the land for ever**, the branch of my planting, the work of my hands, that I may be glorified.*

Matthew 5:5(KJV)

Blessed are the meek: for they shall inherit the earth.

The Blessing of Abraham

In order to inherit the land one must have the blessing of Abraham. Isaac reiterates to Jacob the same promise that God had given to him and Abraham, the promise of the land. In Genesis 28 Isaac spoke of the blessing of Abraham.

Genesis 28:1-5(KJV)

1 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.

²Arise, 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.

³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

⁴And 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.

⁵And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

The phrase the "blessing of Abraham" appears only twice in the Scriptures, here in Genesis 28 and again in Galatians 3.

Galatians 3:6-14(KJV)

⁶Even as Abraham believed God, and it was accounted to him for righteousness. ⁷**Know ye therefore that they which are of faith, the same are the children of Abraham.** ⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, **In thee shall all nations be blessed.** ⁹**So then they which be of faith are blessed with faithful Abraham.**

¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. ¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. ¹²And the law is not of faith: but, The man that doeth them shall live in them. ¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

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

Paul says those who are of faith are the children of Abraham and they will be blessed along with Abraham. Then he says "Christ redeemed us from the curse of the law" that the blessing of Abraham might come on the

Gentiles. Therefore, by faith in Christ one becomes a child of Abraham and is blessed with Abraham. Being blessed with Abraham means to inherit the promise given to him which is the inheritance of the land. This is what Paul is speaking of in Romans 8 when he says, “¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ;”

He says, “that we might receive the promise of the Spirit through faith.” He elaborates on this in his epistle to the Ephesians.

Ephesians 1:12-14(KJV)

¹²That we should be to the praise of his glory, who first trusted in Christ.

¹³In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

God has given believers the Holy Spirit as a down payment on the inheritance. The inheritance is the land.

These are the only three men to whom God made the promise. It was from this that the Jews understood themselves to be the heirs of the promise made to Abraham. As the physical seed of Abraham they believed they were the heirs of the promised inheritance.

God said that He would give the land to Abraham and his seed for an everlasting inheritance. However, Abraham hasn't received that land yet. Stephen says in Acts.

Acts 7:1-5(KJV)

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

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

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

⁴Then came he out of the land of the Chaldaeans, and dwelt in

Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

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

Paul also confirms this.

Hebrews 11:8-19(KJV)

⁸By faith Abraham, when he was called to go out into a place **which he should after receive for an inheritance,** obeyed; and he went out, not knowing whither he went. ⁹**By faith he sojourned in the land of promise,** as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰**For he looked for a city** which hath foundations, whose builder and maker is God. ¹¹Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

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

¹³These all died in faith, **not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them,** and confessed that they were strangers and pilgrims on the earth. ¹⁴For they that say such things declare plainly that they seek a country. ¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

¹⁶**But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.** ¹⁷By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸Of whom it was said, That in Isaac shall thy seed be called:

¹⁹**Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.**

God promised the land to Abraham, but Abraham has not yet received it. Therefore it must be that he will inherit it in the future. In chapter 11 Paul gives a list of those who were faithful, some who saw miraculous events and some who suffered.

Hebrews 11:32-40(KJV)

*³²And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: ³³Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, ³⁴Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. ³⁵Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: ³⁶And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: ³⁷They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ³⁸(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. ³⁹**And these all, having obtained a good report through faith, received not the promise: ⁴⁰God having provided some better thing for us, that they without us should not be made perfect.***

He says they received a good report through faith but they did not receive the promise. He says that they should not be made complete without us. This indicates that the promise is still future. Luke records the words of Zacharias as follows.

Luke 1:67-75(KJV)

⁶⁷And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, ⁶⁸Blessed be the Lord God of Israel; for he hath visited and redeemed his people, ⁶⁹And hath raised up an horn of

*salvation for us in the house of his servant David; ⁷⁰As he spake by the mouth of his holy prophets, which have been since the world began: ⁷¹That we should be saved from our enemies, and from the hand of all that hate us; ⁷²To perform the mercy promised to our fathers, and to remember his holy covenant; ⁷³**The oath which he swore to our father Abraham,** ⁷⁴That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, ⁷⁵In holiness and righteousness before him, all the days of our life.*

The prophecy of Zacharias shows that the promise to Abraham had not been fulfilled yet at the time that Christ was to come.

God said, 'I will give it (the land) to you and your seed for an everlasting possession'. The Jews understood this to mean them because they were the seed of Abraham; they understood that God was giving them this land. But Paul says, no. He says that when God said He would give the land to Abraham and his Seed, He meant seed, singular, not seed plural. That Seed is Christ.

Galatians 3:6-18 (KJV)

Even as Abraham believed God, and it was accounted to him for righteousness.

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

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

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

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

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

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

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

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

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

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

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

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

Paul's statement that the seed is Christ is confirmed by the prophet Isaiah.

Isaiah 65:8-10(KJV)

⁸*Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.*

⁹***And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.***

¹⁰*And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.*

The Faith of Abraham

It is through the faith of Abraham that believers may partake of the promises that were made to Abraham. The land was promised to Abraham and his seed which according to Paul is Christ. Paul says those who have put

on Christ (have been baptized into Christ) are Abraham's seed and heirs of the promise (the land). It is through faith that believers are adopted as children of God, and become the seed of Abraham and co-heirs with Christ.

Romans 4:13-22(KJV)

¹³For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. ¹⁴For if they which are of the law be heirs, faith is made void, and the promise made of none effect: ¹⁵Because the law worketh wrath: for where no law is, there is no transgression. **¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,** ¹⁷(As it is written, ***I have made thee a father of many nations,***) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in hope, **that he might become the father of many nations, according to that which was spoken, So shall thy seed be.** ¹⁹And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: ²⁰He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; **²¹And being fully persuaded that, what he had promised, he was able also to perform.** ²²And therefore it was imputed to him for righteousness.

Paul Says that those who are of faith are blessed with Abraham and partake of the promises.

Galatian 3:26-29(KJV)

²⁶For ye are all the children of God by faith in Christ Jesus.
²⁷For as many of you as have been baptized into Christ have put on Christ.
²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

He says if you have put on Christ then you are Abraham's seed and heirs according to the promise. What promise? The promise made to Abraham, the land.

Christ is the Seed, the one who will inherit the creation. Abraham was promised that land and he will receive it in the future when the millennium begins. Believers will inherit the promise as co-heirs with Christ by way of the faith of Abraham. Paul said that the creation awaits the manifestation of the children of God.

Romans 8:16-25(KJV)

*¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God:¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ¹⁸For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ¹⁹For 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, ²¹Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groaneth and travaileth in pain together until now. ²³And 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. ²⁴For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵But if we hope for that we see not, then do we with patience wait for it.***

Likewise Peter said,

Acts 3:19-21(KJV)

*¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
²⁰And he shall send Jesus Christ, which before was preached unto you:
²¹**Whom the heaven must receive until the times of restitution***

of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The creation will be restored and it will be the habitation of those who are of the faith of Abraham. The Lord will dwell there with them. David prophesied in Psalm 132,

Psalms 132:13-15(KJV)

¹³ For the LORD hath chosen Zion; he hath desired it for his habitation. ¹⁴This is my rest for ever: here will I dwell; for I have desired it. ¹⁵ I will abundantly bless her provision: I will satisfy her poor with bread.

The Lord has chosen Zion, Jerusalem, and it will be His habitation forever. John also records that God will dwell on the earth with men.

Revelation 21:1-3(KJV)

¹And 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. ²And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³And 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.

This was foretold by the prophet Isaiah

Isaiah 65:17-19(KJV)

¹⁷For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

¹⁸But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

¹⁹And 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.

This all may sound new to you but the Biblical teaching is not to fly away to heaven, it is a physical kingdom on the earth. Likewise, the early Christian expectation was also to serve Christ in this renewed earth. Here is a quote from Irenaeus who wrote around 180 A.D.

The Early Church Fathers: Ante-Nicene Fathers Volume 1
Irenaeus 180 A.D.

Chap. XXXII.—In That Flesh in Which the Saints Have Suffered so Many Afflictions, They Shall Receive the Fruits of Their Labours; Especially Since All Creation Waits for This, and God Promises it to Abraham and His Seed.

1. *Inasmuch, therefore, as the opinions of certain [orthodox persons] are derived from heretical discourses, they are both ignorant of God's dispensations, and of the mystery of the resurrection of the just, and of the [earthly] kingdom which is the commencement of incorruption, by means of which kingdom those who shall be worthy are accustomed gradually to partake of the divine nature (capere Deum ^{53VIII-1e-53}); and it is necessary to tell them respecting those things, that it behoves the righteous first to receive the promise of the inheritance which God promised to the fathers, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of their suffering; and that in the creation in which they were slain because of their love to God, in that they should be revived again; and that in the creation in which they endured servitude, in that they should reign. For God is rich in all things, and all things are His. It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: "For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature has been subjected to vanity, not willingly, but by reason of him who*

hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God.” (Rom. 8:19, etc.) 2. Thus, then, the promise of God, which He gave to Abraham, remains steadfast. For thus He said: “Lift up thine eyes, and look from this place where now thou art, towards the north and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even for ever.” (Gen. 13:13, 14) And again He says, “Arise, and go through the length and breadth of the land, since I will give it unto thee;” (Gen. 13:17) and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein. (Acts 7:5; Heb. 11:13) And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite. (Gen. 23:11) Thus did he await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: “I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates.” (Gen. 15:13) If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just. For his seed is the Church, which receives the adoption to God through the Lord, as John the Baptist said: “For God is able from the stones to raise up children to Abraham.” (Luke 3:8) Thus also the apostle says in the Epistle to the Galatians: “But ye, brethren, as Isaac was, are the children of the promise.” (Gal. 4:28) And again, in the same Epistle, he plainly declares that they who have believed in Christ do receive Christ, the promise to Abraham thus saying, “The promises were spoken to Abraham, and to his seed. Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ.” (Gal. 3:16) And again, confirming his former words, he says, “Even as

Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith are the children of Abraham. But the Scripture, fore-seeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham." (Gal. 3:6, etc.) Thus, then, they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any ⁵⁶² inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, "Blessed are the meek, for they shall inherit the earth." (Matt. 5:5)

See appendix B for additional quotes from the Early Church writers

The Davidic Covenant

If the kingdom of God is more than just Jesus died for our sins, what else is it? Let's look at the first sermon that was preached after the day of Pentecost. After being filled with the Holy Spirit Peter began to preach.

Acts 2:22-39(KJV)

²²Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ²⁵For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: ²⁶Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in

hope: ²⁷Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ²⁸Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. ²⁹Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. ³²This Jesus hath God raised up, whereof we all are witnesses. ³³Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. ³⁴For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, ³⁵Until I make thy foes thy footstool. ³⁶Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. ³⁷Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? ³⁸Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The focus of Peter's message is the Christ being raised up to sit on David's throne.

The second covenant regarding the "Kingdom of God" is the one God made with David, it is known as the Davidic Covenant. God swore an oath to David as He had to Abraham. He said that from the fruit of David's body He would establish his throne forever. In Peter's sermon he speaks of David by quoting two Psalms. The first is Psalm 16, let's look at the context of Psalm 16 as taken from the Septuagint which is what Peter would have quoted.

Psalm 16 Septuagint

A writing of David.

¹ Keep me, O Lord; for I have hoped in thee. ² I said to the Lord, Thou art my Lord; for thou has no need of my goodness. ³ On behalf of the saints that are in his land, he has magnified all his pleasure in them. ⁴ Their weaknesses have been multiplied; afterward they hasted. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips. ⁵ The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me. ⁶ The lines have fallen to me in the best places, yea, I have a most excellent heritage. ⁷ I will bless the Lord who has instructed me; my reins too have chastened me even till night. ⁸ I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. ⁹ Therefore my heart rejoiced and my tongue exulted; moreover also my flesh shall rest in hope: ¹⁰ because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ¹¹ Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever.

Peter telling that David was a prophet and that he prophesied the words of Christ, in verse 5 says, the Lord is the portion of mine inheritance. He says thou art he that restores my inheritance to me. The Jew would be very familiar with this Messianic prophecy. This would remind one of Psalm 2 where Christ is given the heathen and the ends of the land for His inheritance. He goes on to say in verse 6 "the lines have fallen to me in the best places". This is a reference to the land; the lines indicate the marking of the land of the inheritance. Peter's hearers would see the connection that he is making between these two Psalms. The next Psalm that Peter quotes is Psalm 110.

Psalm 110 Septuagint

Psalm of David.

¹The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. ²The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. ³With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. ⁴The Lord swears, and will not repent, Thou art a priest for ever, after the order of Melchisedec. ⁵The Lord at thy right hand has dashed in pieces kings in the day of his wrath. ⁶He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many

on the earth. ⁷He shall drink of the brook in the way; therefore shall he lift up the head.

Here Peter quotes David where he spoke the words of Christ. He makes the argument that David has not ascended into heaven so his words are not referring to himself. He says that David was speaking of Christ. He speaks of Christ's resurrection, that God raised Him from the dead to sit on David's throne forever. It was necessary for Christ to resurrect in order to fulfill the promise to David. God had sworn the oath to David saying, of the fruit of your body I will set up thy throne.

Psalms 132:11(KJV)

¹¹The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Isaiah prophesied that He would reign forever.

Isaiah 9:6-7(KJV)

*⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷**Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.** The zeal of the LORD of hosts will perform this.*

Below David prophesied the words of the Lord. He said, speaking of David, "Thy seed will I establish forever". Here as we saw in the promise to Abraham "seed" is in the singular number.

Psalms 89:3-4(KJV)

³I have made a covenant with my chosen, I have sworn unto David my

servant, ⁴Thy seed will I establish for ever, and build up thy throne to all generations. Selah

The natural way to understand this would be that God would provide a succession of men to sit upon David's throne forever. Unless one was to rise from the dead this is the only way the prophecy could be fulfilled. However, when Isaiah's prophecy is taken into account it becomes clear that God was speaking of one person who would sit on David's throne for eternity. Peter makes the case that God has brought this prophecy to fulfillment in Jesus the Christ by raising Him from the dead. It was necessary that Christ be raised from the dead in order to fulfill this prophecy. God had promised David that His seed would reign forever. Christ had to be human in order to be David's seed, yet He had to be immortal to reign forever, a mortal man cannot reign forever.

Peter uses these two Psalms to make his case that Jesus is the Christ, that he was raised from the dead to be the one to sit and rule upon David's throne. And to show that he is the one who will receive the eternal land inheritance.

All of this had been foretold in the Old Testament. Nathan had prophesied to David, giving him the words of the Lord.

2 Samuel 7:11-17(KJV)

*¹¹And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. ¹²And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³He shall build an house for my name, and I will stablish the throne of his kingdom for ever. ¹⁴I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. ¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.***

¹⁷*According to all these words, and according to all this vision, so did Nathan speak unto David.*

Notice the words Nathan prophesied to David, "I will be his father, and he shall be my son." To the Jew this would remind him of Psalm 2 again.

Psalms 2:7-8(NKJV)

⁷*I will declare the decree: The Lord has said to Me, '**You are My Son, Today I have begotten You.*** ⁸*Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.*

In verse 13 Nathan prophesies, "He shall build an house for my name, and I will stablish the throne of his kingdom for ever". He shall build an house for my name, Paul speaks of believers as being Christ's house.

Hebrews 3:1-6(KJV)

¹*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*

²*Who was faithful to him that appointed him, as also Moses was faithful in all his house.*

³*For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.*

⁴*For every house is builded by some man; but he that built all things is God.*

⁵*And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*

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

Believers are God's house which Christ has built. God promised David that from the fruit of his body he would establish his throne forever. That seed was Christ. He shall sit on David's throne and his kingdom will be forever, He has built a house for God just as Nathan had prophesied.

Isaiah also prophesied that David's kingdom would be established as an everlasting kingdom.

Isaiah 9:6-7(KJV)

⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

***⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.** The zeal of the LORD of hosts will perform this.*

From the prophecy of Isaiah and that of Nathan, it can be seen that the attributes of this kingdom are the same. It shall be without end, an everlasting kingdom. This seed, He will sit upon David's throne and reign over David's kingdom forever.

Psalms 2:1-12(KJV)

¹Why do the heathen rage, and the people imagine a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³Let us break their bands asunder, and cast away their cords from us. ⁴He that sitteth in the heavens shall laugh: the Lord shall have them in derision. ⁵Then shall he speak unto them in his wrath, and vex them in his sore displeasure. ⁶Yet have I set my king upon my holy hill of Zion. ⁷I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. ⁸Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. ¹⁰Be wise now therefore, O ye kings: be instructed, ye judges of the earth. ¹¹Serve the LORD with fear, and rejoice with trembling. ¹²Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Here again the importance of Psalm 2 is shown. In verse 6 David prophesies the words of the Lord, "Yet have I set my king upon my holy hill of Zion." This king is also the Son of God. Remember the prophecy from Nathan?

2 Samuel 7:13-14(NKJV)

¹³He shall build a house for My name, and I will establish the throne of his kingdom forever.

¹⁴I will be his Father, and **he shall be My son**. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

David reiterates in Psalm 2 that which Nathan the prophet had prophesied to him.

Psalms 132:11-18(KJV)

¹¹**The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.** ¹²If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. ¹³For the LORD hath chosen Zion; he hath desired it for his habitation.

¹⁴This is my rest for ever: here will I dwell; for I have desired it. ¹⁵I will abundantly bless her provision: I will satisfy her poor with bread.

¹⁶I will also clothe her priests with salvation: and her saints shall shout aloud for joy. ¹⁷There will I make the horn of David to bud: I have ordained a lamp for mine anointed. ¹⁸His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalms 89:19-37(KJV)

¹⁹Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. ²⁰I have found David my servant; with my holy oil have I anointed him: ²¹With whom my hand shall be established: mine arm also shall strengthen him. ²²The enemy shall not exact upon him; nor the son of wickedness afflict him. ²³And I will beat down his foes before his face, and plague them that hate him. ²⁴But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. ²⁵I will set his hand also in the sea, and his right hand in the rivers. ²⁶He shall cry unto me, Thou art my father, my God, and the rock of my salvation. ²⁷Also I will make him my firstborn, higher than the kings of the earth. ²⁸My mercy will I keep for him for evermore,

and my covenant shall stand fast with him. ²⁹**His seed also will I make to endure for ever, and his throne as the days of heaven.** ³⁰If his children forsake my law, and walk not in my judgments; ³¹If they break my statutes, and keep not my commandments; ³²Then will I visit their transgression with the rod, and their iniquity with stripes. ³³Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. ³⁴**My covenant will I not break, nor alter the thing that is gone out of my lips.** ³⁵**Once have I sworn by my holiness that I will not lie unto David.** ³⁶**His seed shall endure for ever, and his throne as the sun before me.** ³⁷**It shall be established for ever as the moon, and as a faithful witness in heaven.** Selah

Two things that these prophecies have in common are, one, it would be an everlasting covenant, and two, the one to reign would be David's seed.

In the New Testament there is confirmation of the prophecies of David.

Romans 1:1-3(KJV)

¹Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

²(Which he had promised afore by his prophets in the holy scriptures,)

³**Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

2 Timothy 2:8(KJV)

⁸Remember that **Jesus Christ of the seed of David** was raised from the dead according to my gospel:

Mark 11:6-10(KJV)

⁶And they said unto them even as Jesus had commanded: and they let them go. ⁷And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. ⁸And many spread their garments in the

way: and others cut down branches off the trees, and strowed them in the way. ⁹And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: **¹⁰Blessed be the kingdom of our father David,** that cometh in the name of the Lord: Hosanna in the highest.

Luke 1:26-33(KJV)

²⁶And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

²⁷To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

²⁸And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

³²He 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:**

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

Luke 1:67-78(KJV)

⁶⁷And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

⁶⁸Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

⁶⁹And hath raised up an horn of salvation for us in the house of his servant David;

⁷⁰As he spake by the mouth of his holy prophets, which have been since the world began:

⁷¹That we should be saved from our enemies, and from the hand of all that hate us;

⁷²To perform the mercy promised to our fathers, and to remember his holy covenant;

⁷³The oath which he sware to our father Abraham,
⁷⁴That he would grant unto us, **that we being delivered out of the hand of our enemies might serve him without fear,**
⁷⁵In holiness and righteousness before him, all the days of our life.
⁷⁶And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
⁷⁷To give knowledge of salvation unto his people by the remission of their sins,
⁷⁸Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Revelation 22:16(KJV)

¹⁶I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

In Psalm 110 David prophesied the words of the Lord saying,

Psalm of David.

¹The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. ²The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. ³ With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. ⁴
The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

Paul speaks of Melchisedec in his epistle to the Hebrews.

Hebrews 7:1-3(KJV)

¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
²To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem,

which is, King of peace;

³Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Notice that this Melchisedec has neither beginning nor end of days and is called the priest of the most high God. This is an interesting statement since the Levitical priesthood had not yet been instituted. He is both a king and a priest. His name is interpreted king of righteousness and king of peace. Jeremiah had prophesied that God would raise up a branch (a seed) from David, a righteous branch who would execute judgment and justice in the earth. His name shall be called, "The Lord Our Righteousness". This is the same as the interpretation of the name Melchisedec. Jesus is a king and priest of the most high God.

Jeremiah 23:4-7(KJV)

*⁴And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. 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.** ⁶In his days Judah shall be saved, and Israel shall dwell safely: and this is his name **whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.** ⁷Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;*

Jeremiah 33:15-17(KJV)

*¹⁵**In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.** ¹⁶In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith **he shall be called, The LORD our righteousness.** ¹⁷For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;*

Jesus' Name Propheised in the Old Testament

The prophet Zechariah even prophesied the name of the one who would sit on David's throne.

Zechariah 3:8-9(KJV)

⁸Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, **behold, I will bring forth my servant the BRANCH.** ⁹For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

Zechariah 6:9-13(KJV)

⁹And the word of the LORD came unto me, saying,
¹⁰Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; ¹¹**Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;** ¹²**And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:** ¹³**Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne:** and the counsel of peace shall be between them both.

The Conclusion

Peter has shown that Jesus is the Christ who was raised from the dead to sit and reign upon the throne of His father David. Paul has shown that this Melchisedec, king of righteousness and king of Peace is Jesus. He's shown that Melchisedec is both a king and a priest. David has shown that Christ is

both a king and a priest of God. How does all of this affect the Christian? Paul said that those God foreknew He predetermined to be conformed to the image of His Son.

Romans 8:29-30(KJV)

²⁹*For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

³⁰*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

God's plan for the Christian is to be conformed to the image of Christ so that they will be fit to reign with Him in the "Kingdom of God". The apostle John seeing the future spoke of the Christian being conformed to the image of Christ.

Revelation 1:4-7(KJV)

⁴*John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; ⁵And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ⁶**And hath made us kings and priests unto God and his Father;** to him be glory and dominion for ever and ever. Amen.*

⁷*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

Revelation 5:9-10(NASB)

⁹*And they sang* a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.*

¹⁰ "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

Revelation 20:6(KJV)

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

Jesus is both a king and a Priest and Christians are now being conformed to His image. It is in this age that Christians are being trained as kings and priests, to be fit to reign with Christ in the Kingdom of God. That is why it is important that Christians understand the "Kingdom of God" and how they are to interact with the world. It will be on this earth that Christ and God will reign and it is this earth that is the final abode of the Christian.

Appendix A

Romans 3:30

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Many thanks to Roger for this excellent commentary.

Romans 3:30(KJV)

³⁰Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

*there is one God who will justify the circumcised **ek pisteos** and the uncircumcised **dia tes pisteos**.*

There are two differences between the phrases by faith and through faith. The first difference is the change in prepositions, ek versus dia. The second difference is that the second phrase has the article. This is an anaphoric construction meaning that the article with the second pisteos refers back to the immediately previous mention of pisteos (faith). That is, "faith" means the same thing both times. The difference between ek and dia is more subtle but very significant. The basic meaning of ek is source. The

basic meaning of dia is instrumentality. The sense is, *There is one God who will justify the Jews as a direct result of their faith and then will justify the Gentiles by means of the same faith.*

This is highly significant. Grammatically speaking, Paul says that the faith by which God justifies the Gentiles, is not the faith of the Gentiles, nor the faith of both Jews and Gentiles, but the faith of the Jews alone. **The Gentiles are justified by means of the faith of the Jews.** Now look at the next verse.

Do we then make void the law (nomos) through faith? Certainly not! On the contrary, we establish the law (nomos).

Despite the NKJ rendering, neither occurrence of law (nomos) has the article. So in contrast to the previous verse, this means this construction is not anaphoric and the two occurrences of the word law do NOT refer to the same thing. In other words, we should NOT understand the last clause to mean, on the contrary, we establish the same law.

So to what do the two occurrences of nomos refer? The first occurrence refers to the Torah, *the law of works* (verse 27). It is the Old Covenant. The second nomos refers to **a new law**, *the law of faith*, (verse 27 again). What is the law of faith? It is simply the New Covenant.

When we understand this, it becomes clear why this does not *make void the Torah*. The New Covenant does not make invalidate the Torah because **the Law and the Prophets anticipated the establishment of the New Covenant.** As he says in verse 21, *"being witnessed by the Law and the Prophets."* I would explain verse 31 as follows: *Do we invalidate the Torah through this faith? May it never be! Rather, we have established a new law - the law that all the world may be saved by means of Israels faith.*

Tying this back to verse 30, Israels faith via the New Covenant is the source (ek). The Gentiles participate in this salvation by means (dia) of the same faith.

Incidentally, this truth completely refutes Pauline Dispensationalism which postulates two Gospels, one for the Jews and one for the Gentiles and two New Covenants. It also refutes the idea common in the Hebrew Roots movement that the Torah is binding on New Covenant believers today.

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Appendix B

Additional quotes regarding the eternal land inheritance from the early church writers.

Irenaeus:

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Against Heresies Book 5 Chapter 30*

*But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; **and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."** (Matt. 8:11)*

*The Early Church Fathers: Ante-Nicene Fathers Volume 1.
Against Heresies Book 5 Chapter 8*

Vain Attempts of Marcion and His Followers, Who Exclude Abraham from the Salvation Bestowed by Christ, Who Liberated Not Only Abraham, but the Seed of Abraham, by Fulfilling and Not Destroying the Law When He Healed on the Sabbath-Day.

1. *Vain, too, is [the effort of] Marcion and his followers when they [seek to] exclude Abraham from the inheritance, to whom the Spirit through many men, and now by Paul, bears witness, that "he believed God, and it was imputed unto him for righteousness." (Rom. 4:3) And the Lord [also bears witness to him,] in the first place, indeed, by raising up children to him from the stones, and making his seed as the stars of heaven, saying, "They shall come from the east and from the west, from the north and from the south, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven;" (Matt. 8:11) and then again by saying to the Jews, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, but you ⁴⁷¹ yourselves cast out."*

*(Luke 13:28) This, then, is a clear point, that those who disallow his salvation, and frame the idea of another God besides Him who made the promise to Abraham, are outside the kingdom of God, and are disinherited from [the gift of] incorruption, setting at naught and blaspheming God, who introduces, through Jesus Christ, Abraham to the kingdom of heaven, and his seed, that is, the Church, upon which also is conferred the adoption and **the inheritance promised to Abraham.***

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Against Hereies Book 5 Chapter 21*

Abraham's Faith Was Identical with Ours; This Faith Was Prefigured by the Words and Actions of the Old Patriarchs.

1. *But that our faith was also prefigured in Abraham, and that he was the patriarch of our faith, and, as it were, the prophet of it, the apostle has very fully taught, when he says in the Epistle to the Galatians: "He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. But the Scripture, foreseeing that God would justify the heathen through faith, announced beforehand unto Abraham, that in him all nations should be blessed. So then they which be of faith shall be blessed with faithful Abraham." (Gal. 3:5-9; Gen. 12:3) For which [reasons the apostle] declared that this man was not only the prophet of faith, but also the father of those who from among the Gentiles believe in Jesus Christ, because his faith and ours are one and the same: for he believed in things future, as if they were already accomplished, because of the promise of God; and in like manner do we also, because of the promise of God, behold through faith that inheritance [laid up for us] in the [future] kingdom.*

*The Early Church Fathers: Ante-Nicene Fathers Volume 1 Against Heresies
Book 5 Chapter 33*

Further Proofs of the Same Proposition, Drawn from the Promises Made by Christ, When He Declared That He Would

Drink of the Fruit of the Vine with His Disciples in His Father's Kingdom, While at the Same Time He Promised to Reward Them an Hundred-Fold, and to Make Them Partake of Banquets. The Blessing Pronounced by Jacob Had Pointed Out This Already, as Papias and the Elders Have Interpreted It.

1. *For this reason, when about to undergo His sufferings, that He might declare to Abraham and those with him the glad tidings of the inheritance being thrown open, [Christ], after He had given thanks while holding the cup, and had drunk of it, and given it to the disciples, said to them: "Drink ye all of it: this is My blood of the new covenant, which shall be shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom." (Matt. 26:27) Thus, then, He will Himself renew the inheritance of the earth, and will re-organize the mystery of the glory of [His] sons; as David says, "He who hath renewed the face of the earth." (Ps. 104:30) He promised to drink of the fruit of the vine with His disciples, thus indicating both these points: the inheritance of the earth in which the new fruit of the vine is drunk, and the resurrection of His disciples in the flesh. For the new flesh which rises again is the same which also received the new cup. And He cannot by any means be understood as drinking of the fruit of the vine when settled down with his [disciples] above in a super-celestial place; nor, again, are they who drink it devoid of flesh, for to drink of that which flows from the vine pertains to flesh, and not spirit.*

Justin Martyr:

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Dialogue with Trypho Chapter 109*

What larger measure of grace, then, did Christ bestow on Abraham? This, namely, that He called him with His voice by the like calling, telling him to quit the land wherein he dwelt. And He has called all of us by that voice, and we have left already the way of living in which

we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth; and along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham through the like faith. For as he believed the voice of God, and it was imputed to him for righteousness, in like manner we having believed God's voice spoken by the apostles of Christ, and promulgated to us by the prophets, have renounced even to death all the things of the world.

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Dialogue with Trypho Chapter 26*

No Salvation to the Jews Except Through Christ.

And I replied, "I do not say so; but those who have persecuted and do persecute Christ, if they do not repent, shall not inherit anything on the holy mountain. But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God.

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Dialogue with Trypho Chapter 113*

But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the Holy Land; and as he, not Moses, led the people into the Holy Land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner. For the former gave them a temporary inheritance, seeing he was neither Christ who is God, nor the Son of God; but the latter, after the holy resurrection, shall give us the eternal possession.

*The Early Church Fathers: Ante-Nicene Fathers Volume 1
Dialogue with Trypho*

"No," I said, looking towards Trypho, "since, if the law were able to enlighten the nations and those who possess it, what need is there of a new covenant? But since God announced beforehand that He would send a new covenant, and an everlasting law and commandment, we will not understand this of the old law and its proselytes, but of Christ and His proselytes, namely us Gentiles, whom He has illumined, as He says somewhere: 'Thus saith the Lord, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee, and I have given Thee for a covenant of the people, to establish the earth, and to inherit the deserted.' (Isa. 49:8) What, then, is Christ's inheritance? Is it not the nations? What is the covenant of God? Is it not ²⁶¹ Christ? As He says in another place: 'Thou art my Son; this day have I begotten Thee. **Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.**' (Ps. 2:7)

*The Early Church Fathers: Ante-Nicene Fathers Volume 1.
Dialogue with Trypho Chapter 130*

But we will not receive it of all your nation; since we know from Isaiah (Isa. 66:24) that the members of those who have transgressed shall be consumed ²⁶⁵ by the worm and unquenchable fire, remaining immortal; so that they become a spectacle to all flesh. But in addition to these, I wish, sin," said I, "to add some other passages from the very words of Moses, from which you may understand that God has from of old dispersed all men according to their kindreds and tongues; and out of all kindreds has taken to Himself your kindred, a useless, disobedient, and faithless generation; and has shown that those who were selected out of every nation have obeyed His will through Christ,—whom He calls also Jacob, and names Israel,—and these, then, as I mentioned fully previously, must be Jacob and Israel. For

when He says, 'Rejoice, O ye nations, with His people,' He allots the same inheritance to them, and does not call them by the same name,^{287VII-3-287} but when He says that they as Gentiles rejoice with His people, He calls them Gentiles to reproach you. For even as you provoked Him to anger by your idolatry, so also He has deemed those who were idolaters worthy of knowing His will, **and of inheriting His inheritance.**

The Early Church Fathers: Ante-Nicene Fathers Volume 1
Dialogue with Trypho Chapter 135

And in His name shall the Gentiles trust.' (Isa. 42:1-4) Then is it Jacob the patriarch in whom the Gentiles and yourselves shall trust? or is it not Christ? As, therefore, Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true Israelitic race. But let us attend rather to the very word: '**And I will bring forth,' He says, 'the seed out of Jacob, and out of Judah: and it shall inherit My holy mountain; and Mine Elect and My servants shall possess the inheritance, and shall dwell there;** and there shall be folds of flocks in the thicket, and the valley of Achor shall be a resting-place of cattle for the people who have sought Me.

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Dialogue with Trypho Chapter 80

The Opinion of Justin with Regard to the Reign of a Thousand Years. Several Catholics Reject It. And Trypho to this replied, "I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the

controversies?" Then I answered, "I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the very same things which I admit to you.^{194VII-3-}
¹⁹⁴ For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth],^{195VII-3-195} and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistae, Meristae,^{196VII-3-196} Gelilaeans, Hellenists,^{197VII-3-197} Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years^{198VII-3-198} in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.