

Right Division Soundbites # 5

Israel will Rule and Reign on Earth /

The Body of Christ will Rule and Reign in the Heavens

Years ago a list of contrasts, prepared by a 'mid-Acts' dean, was made available for distribution. It was titled 'Rightly Dividing the Word of Truth', and suggested as soundbites to create teaching situations. There were 26 separate issues listed. We plan to deal with one topic on Sunday mornings.

For your information, the titles and verses (listed directly below in the box) are exactly as they appear on the dean's chart.

5. Redeemed Israel to rule and reign with Christ on the **earth**
Isa 62:1-4, Ezek 37:21-28,
Exo 19:4-6, Rev 5:10

The Body of Christ to rule and reign with Christ in the **heavens**
Eph 2:14-16, 3:6, 2:6; Phil 3:20;
1 Cor 6:3

Clearly, God made promises to Israel in the old testament about their future blessings, in Jerusalem, on the earth. Songs about Beulah Land have been written, based on Isa 62:4 songs with which 'mid-Acts-ers' strongly disagree because they think we have nothing to do with it:

Isa 62:1-4 For Zion's sake will I not hold my peace,
and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.
2 And the Gentiles shall see thy righteousness, and all kings thy glory:
and thou shalt be called by a new name,
which the mouth of the LORD shall name.
3 Thou shalt also be a crown of glory in the hand of the LORD,
and a royal diadem in the hand of thy God.
4 Thou shalt no more be termed Forsaken;
neither shall thy land any more be termed Desolate:
but thou shalt be called Hephzibah, and thy land Beulah:
for the LORD delighteth in thee, and thy land shall be married.

Through His prophets, God told Israel that He will bring them back to their homeland, from where they had been scattered:

Ezek 37:21-25 And say unto them, Thus saith the Lord GOD; Behold, **I will take the children of Israel from among the heathen,** whither they be gone, and will gather them on every side, **and bring them into their own land:**

Israel had divided themselves between 10 northern tribes known as Israel, and 2 southern tribes known as Judah. God will bring them back together:

22 And I will make them **one nation** in the land upon the mountains of Israel; and **one king** shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

God will take away their sin and make them clean:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall **they be my people, and I will be their God.**

David will be resurrected to rule on his throne forever, as the Lord promised him through prophet Nathan (2 Sam 7:16-17):

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

25 And they shall **dwell in the land** that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall **dwell therein,** even they, and their children, and their children's children **for ever:** and **my servant David shall be their prince for ever.**

'Mid-Acts-ers' ignore references to prophecy from the apostle Paul:

2 Tim 2:8 Remember that Jesus Christ of the seed of **David** was raised from the dead **according to my gospel:**

They will have an **eternal covenant of peace** like Paul preached the **gospel of peace** (Eph 6:15, Rom 10:15, like Isaiah 57:2):

Ezek 37:26-28 Moreover I will make **a covenant of peace** with them; it shall be **an everlasting covenant** with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

God repeated the fact that He will be their God, and they, His people:

27 My tabernacle also shall be with them:

yea, **I will be their God, and they shall be my people.**

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Before we continue with the dean's next passage we should look to see that God, through **PAUL**, made **this SAME promise** to the Gentiles:

2 Cor 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; **as God hath said**, I will dwell in them, and walk in them; and **I will be their God, and they shall be my people.**

*The dean, the **Cunning Royal Jester**, and the Jokers who follow blindly refuse to accept that God, through **PAUL**, **applied the promises that He made originally to Israel - to us Gentiles.** They stubbornly resist Paul's God-given authority even while they claim to be followers of Paul.*

Next we will read **a classic 'mid-Acts' passage** where they magnify what-they-call **the 'IF - THEN' principle**:

Exo 19:4-6 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
5 Now therefore, **if** ye will obey my voice indeed, and keep my covenant, **then** ye shall be **a peculiar treasure** unto me above all people: for all the earth is mine:
6 And ye shall be unto me **a kingdom of priests, and an holy nation.**
These are the words which thou shalt speak unto the children of Israel.

'Mid-Acts-ers' often **support** what-they-call 'Israel's program' **with**

Peter's references to some of the same issues about which Moses wrote

in Exo 19:5-6, like

- being priests
- an holy nation
- a peculiar people:

1 Peter 2:9-10 But ye are a chosen generation,
a royal priesthood, an holy nation, a peculiar people;
 that ye should shew forth the praises of him
 who hath called you out of darkness into his marvellous light:

But 'mid-Acts-ers' **fail to acknowledge similiarities** from either

Moses or Peter, **that match with Paul,** like

- a peculiar people
- in time past
- but now:

10 Which **in time past** were not a people,
but are **now** the people of God:
 which had not obtained mercy, but now have obtained mercy.

God, through Paul, made us Gentiles be **partakers** in what-used-to-be
 promised to only Israel. **We are a peculiar people 'WITH' them**

NOT a DIFFERENT peculiar people SEPARATED FROM them:

Titus 2:13-14 Looking for that blessed hope,
 and the glorious appearing of the great God and our Saviour Jesus Christ;
 14 Who gave himself for us, that he might redeem us from all iniquity,
 and **purify unto himself a peculiar people,** zealous of good works.

More similarities with Peter and Paul that 'mid-Acts-ers' dodge

are the teachings that we Gentiles **share** with Israel, that we are

- fit to be partakers of the same inheritance
- called out of darkness into God's light
- placed into the kingdom of God
- given the forgiveness of sins.

The mystery of Christ was that Gentiles should be fellow-heirs, of the same body, and partakers of His promise in Christ by the gospel (Eph 3:4,6):

Col 1:12-14 Giving thanks unto the Father,
which hath **made us meet to be partakers of the inheritance of the saints in light:**

13 Who hath **delivered us from the power of darkness,**
and hath **translated us into the kingdom of his dear Son:**

14 In whom we have redemption through his blood,
even **the forgiveness of sins:**

Those are the same things Jesus told Paul on the road to Damascus:

Acts 26:18 • To open their (Gentiles) eyes,
and • to **turn them (Gentiles) from darkness to light,**
and from the power of Satan unto God,
• that they (Gentiles) may receive **forgiveness of sins,
and inheritance**

among them which are sanctified (obviously, those 'already' sanctified)
by faith that is in me (those who already had faith in Christ).

The last verse on the dean's list to show "redeemed Israel to rule and reign with Christ on the earth" was:

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

However, when we **read the context** we can plainly see that verse is **NOT** about "redeemed Israel". (Got you, dean!)

Rev 5:8-10 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of **saints.**

9 And **they (saints)** sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof:
for thou wast slain, and hast redeemed **us (saints)** to God by thy blood
out of every kindred, and tongue, and people, and nation;

10 And hast made **us (saints out of every kindred, tongue, people, and nation)** unto our God kings and priests:
and **we (saints)** shall reign on the earth.

Now we will move to the other side of the dean's list where he thinks is a **contrast** stating "the body of Christ to rule and reign with Christ in the **heavenlies**". The first passage the dean named is not even relative to his point. It says **nothing at all** about the body of Christ ruling and reigning in the heavenlies:

Eph 2:14-16 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

The next verse the dean used **did not even mention anything** about the body of Christ ruling and reigning in the heavenlies:

Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

The 3rd reference given by the dean says we are made to **'sit together'** in heavenly places. Evidently the dean thinks 'sit together' is a synonym for 'ruling and reigning':

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

If the dean did not have an agenda to promote

if he did not have the **Cunning Royal Jester's** paradigm to follow

that completely EXCLUDES all verses 'outside of Paul'

then maybe he could see promises about 'the heavenlies' that Jesus made.

The dean never cited the **blessings waiting in heaven** for those that

Jesus taught during His earthly ministry:

Matt 5:3 Blessed are the poor in spirit:
for **theirs is the kingdom of heaven.**

Matt 5:10 Blessed are they which are persecuted for righteousness' sake:
for **theirs is the kingdom of heaven.**

Jesus said to have joy because they had a **reward waiting in heaven:**

Matt 5:12 Rejoice, and be exceeding glad: for **great is your reward in heaven:** for so persecuted they the prophets which were before you.

Heaven is the place Jesus taught them to store their valuables:

Matt 6:20 But **lay up for yourselves treasures in heaven,**
where neither moth nor rust doth corrupt,
and where thieves do not break through nor steal:

The dean classifies 'sitting together' in heavenly places to be the same as 'ruling and reigning' there and yet he disregards saints that have **mansions waiting for them in heaven** that Christ is preparing for them.

So, according to the dean's reasoning 'sitting together' in the heavenlies is better than 'living in mansions' there:

John 14:2 **In my Father's house are many mansions:** if it were not so, I would have told you. **I go to prepare a place for you.**
3 And if I go and prepare a place for you, I will come again, and **receive you unto myself; that where I am, there ye may be also.**

Next the dean used **Phil 3:20** which states that our 'community' or 'citizenship' is in heaven to say that we will 'rule and reign' there:

Phil 3:20 For **our conversation is in heaven;** from whence also we look for the Saviour, the Lord Jesus Christ:

But the dean conveniently overlooks the saints who are promised a better and enduring substance waiting for them in heaven:

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that **ye have in heaven a better and an enduring substance.**

The dean **does not want to, nor plan to, share a heavenly inheritance with saints to whom Peter wrote** who also have an 'alive hope' of resurrection from the dead. Well, maybe the dean might get his wish:

1 Peter 1:3-4 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,**
4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Finally, the dean ended with the verse that says we will judge angels:

1 Cor 6:3 Know ye not that **we shall judge angels?** how much more things that pertain to this life?

If that is 'proof-text' that we will 'rule and reign in the heavenlies' then what could the verse right before it be? In the context, it says that "the saints shall judge the world". So a reasonable student of God's word would understand that **"the world" is here on earth:**

1 Cor 6:2 Do ye not know that **the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Recently, the **Cunning Royal Jester** read that verse and asked, "Do you want to know what world that is?" Then he answered his own question, "It is the world of angels." The **Cunning Royal Jester** is also a WRESTER:

2 Peter 3:15-16 And account that the longsuffering of our Lord is salvation; even as our beloved brother **Paul also** according to the wisdom given unto him **hath written unto you;** (Paul wrote to the same people Peter wrote to)

16 As also **in all his epistles, speaking in them of these things;** in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

Peter clearly testified that Paul wrote "of these things" meaning the SAME things in the SAME context, which is 2 Peter chapter 3. The **Cunning Royal Jester** denies all that though, so no wonder his dean and his jokers do, too. They follow the **Cunning Royal Jester** as he follows Paul --- rather than obeying the scripture penned by Paul:

1 Cor 11:1 Be ye followers of me (Paul), even as I also am of Christ.

The dean's soundbite #5 was proven to be wrong by the scriptures.

This is David Dowell saying, "Think about it!"