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Gospel & Eschatology: Inheriting the Earth

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For The King - Rocky Ramsey

What do Christians have to look forward to? Much my friend! Not only do we get eternal life in Christ, but we also inherit this beautiful earth that God has made for us, albeit a redeemed version of it. God promised never again to destroy the earth, do you believe him? Thanks for listening!

Key Texts:

Matt. 5:5

* Matthew 28 18-20

* Daniel 2:35

* Revelation 22:2

* Rev. 20:3

* Acts 11:1 , 18

* Rev. 11:15

* Exodus 32:13

* Deut. 12:10

* Psalm 37:11

* Psalm 37:22

* Isaiah 57:13

* Isaiah 66

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Transcript

(music) Don't think I will even ask you to make Jesus Lord of your life. That's the most postposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name, so that the name of Jesus Christ every knee shall bow, and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you, and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron. And I'll not apologize for this God of the Bible.

(music) Welcome to the For the King podcast. I am your host, Rocky Ramsey, and I am joined with my co-host and brother, both in blood and also in Christ, Bryce. Hey, say hi, Bryce.

Through means and salutations. There he is. On this podcast, we proclaim the edicts of the king, namely and chiefly, that Yahweh reigns.

Christ is seated on his throne currently right now, and this is the reality that we want to impress upon your hearts as we continue to go through our Dominion theology, the gospel, and the kingdom series here. So we have been talking about some Dominion theology texts the past couple weeks, and we want to continue on that theme, and specifically honing in on Matthew 5.5 this week. So I'm going to read it for us, and then

we are going to comment on it and describe to you how this is tying into God taking dominion of the whole earth through his son.

So Matthew 5.5 says, "Blessed are the meek, for they shall inherit the earth." What do you initially think this means, Bryce? If you're just going to read it at face value, I mean, we're going to walk through exactly what it means, but what might somebody think this means versus what does it really mean? Well, I'm going to start with what I think it really means. I think really what it's referring to is blessed or, in other words, eternal happiness upon the person who is meek, who submits himself to the will of the Lord, who hungers and thirst for righteousness. Blessed, in this eternal sense of his happiness, is the meek person who will inherit the earth, who shall inherit the earth.

Inheritance means that it is something that is passed down to you as a part of your heritage, and the earth is simply the earth. It's everything. So another alternative reading of this, because when I'm reading this, I'm seeing this inheritance belongs to me now, because Christ owns it now.

But an alternative reading would be something like, and I don't think this is theoretical, I just think it's just wrong, it's blessed are the gentle, you can interpret that in the same way I interpreted it, "For they shall, in a future, post resurrection day, inherit the earth." After Christ's second coming, they shall inherit the earth, when in actuality, we inherit it as our heritage now, because Christ owns it. Exactly. Yeah, and I know in the past, I have always read this in an over-spiritualized sense, and honestly, I never took the word "earth" seriously here.

Honestly, in my mind, I just exchanged earth for heaven, and I knew it said earth, but in my mind, I always was like, "What am I waiting for as a Christian? I'm waiting for heaven." But Christ is saying here, a part of what you get is also earth. You get earth and heaven, baby. Which again, they kiss when Christ redeems the whole earth, now heaven and earth once again, like in the Garden of Eden, when God walked, he was with.

There was no separation between Adam and Eve and God. That's kind of what we're talking about here. And another way to understand, when it says "blessed is the gentle, the meek person," I think the way we are to understand this is, we inherit the earth now and in time.

Yeah, this does not mean that we are hardened revolutionists. How do we inherit it? We inherit it through the meekness and the proclamation of the gospel, right? The weapons of our warfare are not carnal, they are spiritual. We proclaim the gospel.

So I think that's a proper way to understand why it says "blessed are the gentle, blessed are the meek" here. It's not just meaning that you're a soft man. It's meaning that you are spiritually hardened and you proclaim the edicts of the king.

Exactly. Yeah, thanks for that, Bryce. That's good.

So let's get into some dialogue I wanted to bring into this text here. This isn't something novel Jesus is teaching here on the Sermon on the Mount. He's actually going to hearken the people back to promises God had already made about land, about earth, about ghee in the Old Testament.

Sorry, my throat. Sorry, guys. So Exodus 32, 13 says, "Remember Abraham, Isaac, and Israel thy servants, to whom thou swearsst by thine own self, and said unto them, I will multiply your seed as the stars of heaven.

And all this land that I have spoken of you, I will give it to your seed, and they shall inherit it forever." So we already have these land promises, which is specifically talking about Canaan in the Old Testament, the land of Canaan that God gave to his people, his covenant people, Israel. And he's telling them that they're going to inherit it, that when they come into the land, they're going to get it. OK, and then we have a lot of other that a lot of more of this in the Pentateuch.

Here's another example, Deuteronomy 12:10. "But when ye go over Jordan, and dwell in a land which the Lord your God giveth you to inherit, and when he giveth you the rest from all your enemies round about, so that ye dwell in safety." And then the dialogue continues. But again, he's talking about, again, that promise when you go over to the Jordan and you get this land, you inherit it, I'm going to give it to you.

So in the Jewish mind, when Jesus is talking to these people, they're already hearkening back to what God had said that they actually I'm a blessed people. I'm a blessed meek people as Israel. And God has promised land to me.

He's promised the earth to me in a sense. Right. And they already had that promise to them.

But even in the Old Testament, his desire was for, you know, in Habakkuk 2:14, as the waters cover the sea, so the glory of the Lord will cover the whole face of the earth. That's what God's desire, even from the beginning, the whole nation's to flock to him. So these people had in mind, OK, let's go and conquer.

Canaan first. And then in the back of their minds, they knew God was still God over all the demon gods of the whole world. So any thoughts there, Bryce? I'm just going to keep going here through our text.

I mean, they would have also had hearkened into their minds. Abraham, right? Abraham, look at the stars and try and number them. See if you can number them.

So shall your offspring be in you, Abraham, shall all the families of the earth be blessed. Exactly. Right.

That's not just merely that's not just merely this. But even in Hebrews, it says that Abraham already knew that it wasn't about that temporal land. Yeah, exactly.

It's not about that land of Canaan. Yeah. He was in chapter 11, already talks about that.

He does a heavenly city. And this heavenly city has come down and Christ inherits nations. Exactly.

So they would have had all these things hearkened to the minds. Exactly. So I am just trying to bring to your mind, you know, Jesus again, he's hearking on Old Testament principles.

And then we get to Psalm 37. And this song is all about the land. Psalm 37 11 says, but the meek shall inherit the earth and shall delight themselves in the abundance of peace.

So there's the direct quote Jesus is using. That's the that Jesus is quoting from Psalm 37. That's my point here.

It's already in the Pentateuch, this idea, but it's set explicitly in Psalm 37, the exact words Jesus said, blessed are the meek for they shall inherit the earth. We have this explicitly in Psalm 37 11. And then later on in that same Psalm, for such as he blessed of him shall inherit the earth and they that be cursed of him shall be cut off from the earth.

OK, yes, Jesus is there's a distinction here. Not everybody inherits the earth, only those in Christ. And then as we continue the narrative of redemption unfolding in God's word, we get to Isaiah here, which is a very gospel centered major prophet, because he's starting we're starting to get closer to Christ here.

Isaiah 57 13 when thou Christ let thy companies deliver thee, but the wind shall carry them all way. Vanity shall take them. But he that put his trust in me shall possess the land and shall inherit my holy mountain.

So that's that's Old Testament, baby. That is that is that is the hope this this holy mountain, which was the mountain of the Lord that was going to grow. And Daniel 235, we see at the end of verse 35 there that the stone that smote the image became a great mountain and filled the whole earth.

OK, so that's that's the understanding of the mountain of the Lord. What's it going to be like? Well, it's going to fill the whole earth. We also get that in Isaiah two, the mountain of the Lord is going to be lifted up as the greatest of the mountains.

And then also at the end of Isaiah and Isaiah 66, heaven is God's throne, but the earth is his footstool. So God was ruling over the earth, but he had not yet bought the world by his son's blood, by sending a son that hadn't occurred yet. So like Bryce said, this was already the promise to Abraham by your offspring, singular, which is talking about Christ,

by your offspring.

Will all the nations be blessed? This is talking about Christ coming and being that high mountain, the mountain of Zion, right? Exactly. So, yeah, anything there that that's our that's our Old Testament references here. And then we're going to go to the New Testament a second.

Anything you want to comment on there, Bryce? And please don't misunderstand us. The Jewish Talmudic mindset is that everything is tied to the geopolitical physical land. Yeah.

When the whole testimony of the Old Testament, it pointed to something so much more. And please, we're not a millennial. We don't think the kingdom of God is simply spiritual in the sense that it is all fluffy in the sky with the babies with wings and pristine little butts.

We do believe that the kingdom of God is spiritual. It is the kingdom of heaven. Yeah.

Right. But this kingdom affects this world, this kingdom. It's heaven coming down to earth.

Exactly. So please don't misunderstand us on any of that. We do believe in a spiritual kingdom, just like Abraham did.

But we believe this spiritual kingdom is here through Christ and through his church. Exactly. I can amen that all day long.

And I also want to bring up just what Bryce is saying. We're not concerned with geopolitical Israel actually at all. Numbers at the at the end of Numbers, it says that God had fulfilled all of his promises to Israel about concerning the land of Canaan.

OK. So God fulfilled that promise. And then the next step is the whole earth.

Right. Yes. So let's let's actually get into that as we've been continuing to talk about in the series.

Matthew twenty eight. Right. All authority in heaven and earth has been given to me.

All power is given to me in heaven and earth. So now go that you therefore teach all nations baptizing them in the name of the Father, Son and the Holy Ghost. So right.

This is Jesus is he's not going to contradict himself. Later in Matthew. You know, Matthew five five is kind of our central text here later in Matthew.

Matthew twenty eight. He's saying I've been given authority in heaven and earth. It's mine.

The nations are mine now. You're going to inherit what I have. I have something just like

a father has something that he gives to his children.

Christ has the whole earth, all authority. And we're going to inherit that from him. And then, like I said, Daniel two thirty five, that's the great mountain that fills the whole earth.

Well, we also see this theme traced all the way to the very end of God's word and revelation 20 and revelation 22 revelation 20 verse three. God cast Satan into the bottom was pit shut him up and set a seal upon him that he should not deceive the nations no more until the thousand years should be fulfilled. And after that, he'll be loosed for a little season.

So before we what is that insinuate that Satan was like we had been talked like we've been talking about. He was able to actually deceive the nations. That's why Israel was not able to complete the task, even though Lanna Canaan was barely complete under David in terms of like actually conquering the land and the land being bending the knee to Yahweh.

That was like just for a small amount of time in the nation of Israel's history. Right. And that wasn't even their whole existence where they ever truly bending the knee to Yahweh.

So Satan was the one working these efforts. And then in Revelation, twenty two verse two in the midst of the street in this new heavens and new earth. And on either side of the river, there was a tree of life which bear twelve man or a fruits and yielded her fruit every month and the leaves of the trigger for the healing of the nations.

Again, we have this motif that the whole earth is going to be healed. And then we're going to get that we're going to inherit that as God's people. Anything there, Bryce? I can just keep going.

Preyouge. Keep going. That's good.

And then we get to just a few other texts that would corroborate this. Acts 11 verse one and verse 18 and the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. So again, this Talmudic kind of racist Judaism says, oh, you have to be a son of Abraham to be, you know, to truly be an Israelite, to be of Israel.

You got you got to have you got to have the Jewish blood running in your veins. And Paul says, nope, actually, the Gentiles actually received the Holy Spirit. They're Jews.

They're Jews, too. They've received the spirit of the Jewish God, which is Yahweh. They received his spirit.

And then in verse 18, when they heard these things, they held their peace and glorified God, saying then, hath God also to the Gentiles granted repentance unto life. So the nations are the Gentiles. The Jewish people is that one nation God was concerned with because from that, the Messiah would come.

But the goal of Israel was always to be a light to the nations. And they weren't because Satan was thwarting it and was capturing their hearts. But now in Christ, he's reversed, Babel, instead of the language is being confused.

Now he's reversed, Babel and Pentecost. And the gospel actually goes to the ends of the earth and the nations are no longer inaccessible to the gospel, to the healing balm of the gospel all over the face of the earth. Exactly.

And this reminds us of if we have questions about the revelation passage mentioned about the tree, the river of life. This is a pattern used all throughout scripture to reference Christ. I mean, even Jesus, when he went up to the feast with the people and he stood up, this is in John chapter seven, he began to teach the people and he said, if any man thirst, let him come on to me and drink.

He that believeth on me, as the scripture said, out of his belly shall flows rivers of living water. What does he say to the woman, woman at the well? He says, you will drink of this. You will drink of this well and you will thirst again.

But I have water that satisfies. I have an everlasting river of life. Jesus is the river of life.

We don't want to minimize the reality of the future kingdom, the future consummated kingdom. But we also can't throw out that Jesus is the river of life now. And he is providing this water to the nations.

He is opening it up to the nations. Yes. And that's why Jesus also said, as Rocky already mentioned, Israel was supposed to be the light of the world.

Well, it just so happens that Jesus is the true Israelite. As you can see, and when you do a survey through the book of Matthew, he fulfills out of out of Egypt, I've called my son. That was reference to Israel being called Egypt.

Right. Matthew applies that to Christ. Christ is the true Israelite.

And that's why he says in John chapter eight, I am the light of the world. Whoever comes to me shall not walk in darkness, but shall have the light of life. Right.

You're getting me fired up right now, Bryce. That's awesome. I mean, it's just biblical theology is so fun.

When you see the continuity of the themes all throughout scripture, what it does at the end of the day is it exalts Christ. Right. That's all it does.

It's just pointing to Christ. It just exalts us. And one last note on that.

Yeah. Notice again, we go back to our passage. The meek shall inherit the earth.

So what do we see later on in Matthew chapter five? Let's go to verse 13. It says, you are the salt of the earth. But if the salt have lost and savor, where with shall it be salted? It is thenceforth good for nothing but to be cast down to be trodden underfoot by men.

And here's the important part. Ye, you are the light of the world. A city that is set on a hill cannot be hidden.

Yeah. Right. So Christ is the true Israelite, but he by his spirit is making the true Israel.

Exactly. And that is us. That's how the meek shall inherit the earth because we are a city set upon a hill.

Yeah. And that goes all the way back to the verse quoted earlier about how we will inherit the holy mountain. Exactly.

We are a city set upon a hill and we shine the beacon of the gospel to the nations. Yeah. Right.

We're not we're not revolutionists. We shine the beacon of the gospel. And that is what transforms cultures.

That is how nations then stream in and give homage to Christ. And then the law goes forth. Exactly.

Law goes forth to govern the society. Yeah. To redeem people.

Amen. Yeah. And that's what Christians are all about.

We're actually about restoring and reforming a broken world into the image it was always meant to be in. We're not about like what you're saying, Bryce. Like we're not revolutionaries wanting to destroy.

What we do is we destroy arguments as strongholds that put themselves up against the knowledge of God. That's what we do. But once we destroy that, what do we put the actual knowledge of God that actually restores man to the image that he was always meant to bear? Yes.

You know, that's what we want to do. We actually want to heal things. Right.

That's why that word is used in Revelation 22. They're the healing of the nations. We don't want to destroy the nations.

OK. Yes. We want to heal the nations with the gospel.

That's what we want to deliver. And that's why Jesus says in John 3, "I did not come into the world to condemn the world. I came into the world in order that through me the world might be saved." Exactly.

And that is even Jesus has that mindset. He wants to heal the nations. Exactly.

And this should again, Jesus, God doesn't want to destroy the earth. So let's walk away. Let's put down this premial dispensationalism.

Let's put it down and let's walk away from a theology that says, actually, you're not going to inherit the earth. Actually, God wants to destroy the earth. OK.

Let's stop interpreting. Oh, man, what is that? That the earth will dissolve like snow. Is that first Peter? First Peter.

First Peter. I think it's second Peter, Jack. It might be second Peter.

Yeah. Let's stop having bad exegesis on the text where we think that God, he loves the earth, but he also wants to destroy it completely. He said that he will never do that again after the flood.

He did that once. And then he made a covenant that he would never again destroy the earth. So we need to God wants to redeem the earth now in a sun.

He wiped the earth clean once through the flood and he's promised not to do that again. And we need to take God seriously with that promise. And we don't need to just ice a couple of texts that we think means that God wants to destroy the whole earth.

Yeah. So yeah. Any last thoughts, Bryce? Lastly, just the this post-millennial, the many of this mindset that we're trying to advocate here, it is the only one that can truly be gospel centered.

And I'm not saying just if you're a pre-motor or a millennial, it doesn't mean you're gospel centered. All I'm trying to say is the gospel that is effective and that advances to the world, that's what we proclaim. That's what Christ proclaimed.

That's what the apostles proclaimed. That's what the early church proclaimed. It's what the medieval proclaim.

It's what the reformers proclaimed. That's what the Puritans proclaimed. That's what the colonial Americans proclaimed.

This is what Christian orthodoxy has always been, that the gospel is successful. The gospel works. The gospel does something.

It saves and it regenerates mankind and it regenerates the earth. Yeah. Amen.

And then, well, we hope that this gospel and eschatology, gospel and dominion theology series is continuing to be edifying and useful to you guys. So we appreciate you listening and tuning in. And if you have like a topic you want Bryce and I to hit, you can always let me know at forthekeenpodcast@gmail.com. That's my email for the for the podcast here.

I've also been more active on social media. So you can find me on Twitter or gab for the King Pod. Also, Bryce is on gab now.

You can find him at Scottish House. Right. I'll tag him in the gab when I I'll tag him on gab when I upload this so you can check Bryce out.

He's saying some really good things on there, guys. It's worth it's worth reading. I'm being serious, but it's just funny that we're actually what Bryce and I used to hate social media, but we're seeing actually how the gospel is advanced through a godly Christian use of it.

You know, so we're trying to replay it again. We want to reform things. And just so you know, the majority of my posts are actually attacking post millennialists.

Yeah, yeah. Yeah, inconsistent post millennialists. So yeah, check us out there, guys.

And if you have any topics or anything, let me know. I think I really thank you guys for listening. You can also I have my website for the King podcast dot com.

You can check that out, too, guys. Thank you so much for listening to the King of the Ages, immortal, invisible, the only God, the honor and glory forever and ever. Amen.

Solely. Day of glory. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah.

[Music]

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