



The Differences of the Folds of the Church

By Jerry Pourcy

Now let's cover the different folds of the church with their different traits and different characteristics.

THE 24 ELDERS

We will start with this fold for it is the least complicated. In Revelation 5 it says,

“8 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 sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

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

1. This fold consists of only 24 people, they also seem to be all males.
2. They come from every kindred, tongue, people and nation.
3. They are redeemed by the blood of Christ.
4. They received spiritual bodies.
5. They went into heaven.

6. They are in Christ
7. They are made kings and priests
8. They will reign on the earth

Anyone that is redeemed by the blood of Christ is partakers of Christ's flesh and blood and therefore are in Christ and partakers of his church.

In John 6 it says,

“53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

The scriptures do not indicate when these elders went into heaven. It is very possible that Enoch and Elijah are two of them for they went into heaven. They are a different fold and are not partakers of the other folds yet but are partakers of the same church.

When Christ returns to the earth he will gather all the folds together and there will be one fold.

These 24 elders are included in “... all the saints... “, that come back with the Lord Jesus at his second coming.

THE 144,000

In Revelation 7 it says,

“1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.”

In Revelation 14 it says,

“1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.”

1. This fold consists of only 144,000 people.
2. They are all males.
3. There are 12,000 from each tribe of Israel.
4. They are all virgins.
5. They are redeemed by the blood of Christ being the firstfruits unto God.
6. They receive spiritual bodies.
7. They go into heaven sometime around the midway point of the 70th week.
8. They are sealed.
9. They are in Christ

These first two folds are easy to see that we do not belong to them for the one new man (Paul's fold) consist of many, many people being Jews and Gentiles, males and females, virgins and non-virgins, men, women and children.

One thing that Dispensationalism does have going for it is that it does distinguish between the group (fold) Peter was in and the group (fold) Paul was in. Many believers put Peter and Paul in the same group (fold).

Putting Peter and Paul in the same fold causes a myriad of problems and does not allow us to believe the scripture means what it says. Peter and Paul are in the same church, the church which is his body, but they are not in the same fold and we will cover the scriptures to prove this starting with the fold Peter was in.

ISRAEL, THE LITTLE FLOCK, (PETER'S FOLD)

In Luke 12 Jesus says,

“32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

Jesus called this group of believing Jews “LITTLE FLOCK”. This is a much better term to use for this fold, for the term “kingdom church” is not found in the King James bible. It is a made up man-made term to try to separate Peter and Paul and put them in separate churches because Dispensationalism teaches that Peter and company are not partakers of Christ’s body.

In fact, the term “kingdom church” is a very bad term to use for this fold because it can get confusing.

Example:

Paul’s fold is called the “one new man”, but let’s take scripture from Paul for just a moment.

In 1st Corinthians 12 Paul says,

“28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

Question:

Are we in a church? Yes.

In Colossians 1 Paul says,

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

Question:

Are we in a kingdom? Yes.

Well, if we are in a church and we are also in a kingdom then we must be in a “kingdom church”.

See what I mean? Using the term “kingdom church” to describe the fold Peter is in is not a good thing to do.

Again, the term “kingdom church” is a made up term by Dispensationalism to separate Peter and Paul and put them in separate churches and claim that Jesus has more than one church.

I highly recommend that brethren abandon using this term to describe the fold that Peter was in.

Jesus called them “LITTLE FLOCK” and Paul called them “ISRAEL”.

In Romans 11 Paul says,

“25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.”

So a better term to use to describe the fold Peter was in would be either “Little Flock” or the term “Israel”. These are scriptural and not man-made.

Now that we have the correct terms to use to describe the fold Peter was in, let's go ahead and make a list of the traits and characteristics of this fold and then we will cover the scriptures to prove it so.

1. Consists of Israel only. NO GENTILES.
2. Have remission of sins.
3. Redemption at second coming
4. Resurrection at the last day (second coming)
5. Resurrected to fleshly bodies.
6. After resurrection, brought into the land of Israel.
7. Endure unto end to be saved.
8. Works involved with salvation.
9. In Christ.

Now that we have our list of the traits and characteristics of this fold Peter was in, let's cover each trait separately and back it up with scripture.

1. ISRAEL ONLY

I have seen both Dispensationalism and religious denominations take this group and add Gentiles to it. That simply goes against scripture. Israel consists of Israel only, not the Gentiles. It consists of the house of Israel and the house of Judah, the circumcision, the Jews and proselytes. NO UNCIRCUMCISED GENTILES.

The uncircumcised Gentiles could not be partakers of Israel's new covenant without the "one new man" (the fold Paul was in) which we will go into details later.

In Jeremiah 31 it says,

“31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

Notice:

“31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:”

This new covenant has absolutely nothing to do with the uncircumcised Gentiles. It is made with the house of Israel and the house of Judah which consists of the 12 tribes of Israel. No uncircumcised Gentiles involved with this.

Also notice:

“...for I will forgive their iniquity, and I will remember their sin no more.”

The main part of this covenant is that the Lord will forgive their iniquity and remember their sin no more. This happens at the second coming of Christ which we will get into details later.

Adding the uncircumcised Gentiles to this covenant simply goes against scripture and causes confusion in the body of Christ.

This covenant began to be offered to Israel by John the Baptist, the messenger of the covenant.

In Malachi 3 it says,

“1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

Notice:

“...even the messenger of the covenant...”

Jesus takes this verse out of Malachi 3 and refers it to John the Baptist.

In Matthew 11 Jesus says,

“7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”

So John the Baptist is the messenger of the covenant.

Jesus Christ is the mediator of the covenant.

When John the Baptist came on the scene, something new was being preached.

In Luke 16 it says,

“16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”

Notice:

“...The law and the prophets were until John...”

John is the messenger of the covenant. When John came on the scene the new covenant was being offered to Israel.

In Matthew 3 it says,

“1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.”

John is preaching something new. John is preaching that the kingdom of heaven is at hand. John is the messenger of the covenant. Israel is now being offered the new covenant promised by the Lord and written down by Jeremiah the prophet.

The new covenant is made with the house of Israel and the house of Judah ONLY! It is not made with the uncircumcised Gentiles.

This is why Jesus told the apostles to not go to the Gentiles.

In Matthew 10 Jesus told the apostles,

“5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

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

7 And as ye go, preach, saying, The kingdom of heaven is at hand.”

So why did Jesus tell the apostles to not go to the Gentiles?

Because Israel is being offered the new covenant which was promised to the house of Israel and the house of Judah ONLY. It was not promised to the Gentiles.

So John the Baptist, Jesus Christ and the 12 apostles are offering Israel the new covenant and preaching the kingdom of heaven is at hand.

So this fold Peter was in, the “Little Flock” or “Israel” consists of Israel only, not the Gentiles.

2. REMISSION OF SINS

This fold does not get their redemption until the second coming of Christ. Until then, they have remission of their sins.

Remission and redemption are not the same thing.

Remission is temporary forgiveness of sins while redemption is permanent which we will cover in detail in our next segment.

In Mark 1 it says,

“4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”

In Luke 1 it says,

“77 To give knowledge of salvation unto his people by the remission of their sins,”

In Luke 3 it says,

“3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;”

In Luke 24 it says,

“47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

In Acts 2 it says,

“38 Then 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.”

It is very clear that this fold had remission of sins. Under remission of sins, which is temporary forgiveness until they get their redemption at the second coming, they could lose their remission of sins by not holding their confidence steadfast unto the end which we will cover later.

Again, remission of sins and redemption are not the same thing.

3. REDEMPTION AT THE SECOND COMING

In Luke 21 Jesus told Israel,

“25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

Notice:

“...for your redemption draweth nigh.”

Israel will receive their redemption at the second coming of Christ.

This is when Israel's new covenant will kick in and God will remember their sin no more.

In Jeremiah 31 it says,

“31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

Notice:

“... and I will remember their sin no more.”

At this time Israel will no longer have remission of sins but they will receive their new covenant with their eternal redemption and have all their sins blotted out.

In Acts 3 Peter says,

“19 Repent 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.

20 And 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.”

At the second coming of Christ, Israel will receive their new covenant and have all their sins taken away.

In Romans 11 Paul says,

“25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.”

At the second coming of Christ Israel will receive the salvation of their souls.

In 1st Peter 1 Peter says,

“5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.”

Notice:

“... Receiving the end of your faith, even the salvation of your souls.”

At the second coming of Christ, Israel will no longer be under remission of sins. They will receive their new covenant, have their redemption, have their sins blotted out, have their sins taken away and receive the salvation of their souls.

Again in Luke 21 Jesus says,

“28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

And in 1st Peter 1 Peter says,

“18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:”

Jesus tells them **“WHEN”** they receive their redemption, which is at the second coming of Christ.

Peter tells them **“HOW”** they are redeemed which is by the blood of Christ.

Jesus does not tell them **“HOW”** they are redeemed but rather **“WHEN”** they are redeemed.

Peter does not tell them **“WHEN”** they are redeemed but rather **“HOW”** they are redeemed.

In Hebrews 9 it says,

“11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Notice:

“...having obtained eternal redemption for us.”

Jesus obtained this eternal redemption when he appeared before the Father in the true holy of holies – heaven.

In Hebrews 9 it says,

“24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:”

So Christ obtained this eternal redemption for Israel and they will receive this redemption at the second coming of Christ as Jesus said in Luke 21.

In Hebrews 9 it says,

“28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Again, Israel will receive their salvation at the second coming of Christ. At the second coming of Christ Israel will receive:

1. Their new covenant – Jeremiah 31, Romans 11, Hebrews 8
2. Their redemption – Luke 21, Hebrews 9
3. Blotting out of sins – Acts 3
4. Taking away of sins – Romans 11
5. God remembering their sin no more – Jeremiah 31
6. The salvation of their souls – 1st Peter 1, Hebrews 9

Unlike remission of sins, which is temporary, this eternal redemption is a permanent everlasting salvation for Israel.

In Isaiah 45 it says,

“17 But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.”

Again, remission of sins and redemption are not the same thing.

Example:

In Romans 3 Paul says,

“23 For all have sinned, and come short of the glory of God;”

Does this include Abraham, David and the prophets?

It sure does. All have sinned.

So when Abraham died, what kept Abraham out of hell?

God gave Abraham remission of sins, this is what kept Abraham out of hell.

Abraham did not receive redemption of his sin for Christ had not died for sins yet and had not obtained eternal redemption yet. Abraham received remission of sins.

In fact, anyone that escaped hell in time past received remission of sins.

In Romans 3 Paul says,

“25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”

Notice:

“...to declare his righteousness for the remission of sins that are past,...”

Abraham, David, Daniel, all the prophets and anyone who escaped hell in time past received remission of their sins from God. This is what kept them out of hell.

But Abraham, David, Daniel and all of Israel will not be redeemed of their sins until the second coming of Christ just as Jesus said in Luke 21. This is when God will give them his new covenant, blot out their sins, take away their sins and remember their sin no more and save their souls.

Until then, they have remission of their sins.

At the second coming they will be redeemed with the eternal redemption that Jesus obtained by the cross.

In Isaiah 62 it says,

“12 And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.”

Again in Luke 21 Jesus says,

“27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

4, 5 & 6 ISRAEL’S RESURRECTION

In Ezekiel 37 it says,

“1 The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

This is Israel's resurrection. There are several things we want to get from these passages of scripture.

Notice:

"...these bones are the whole house of Israel..."

This resurrection is Israel only. It has absolutely nothing to do with the Gentiles.

Also notice:

"...the sinews and the flesh came up upon them, and the skin covered them above..."

Israel will be resurrected to fleshly bodies.

Also notice:

"...and bring you into the land of Israel."

"...and I shall place you in your own land..."

So Israel will have their own resurrection and at this resurrection they will be resurrected to fleshly bodies and be brought into the land of Israel.

In Daniel 12 it says,

"1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Notice:

“...and at that time thy people shall be delivered...”

Here Daniel gives the timing of Israel’s resurrection. Israel’s resurrection takes place at the very end, after the vile person (commonly known as the antichrist) of Daniel chapter 11 does his thing.

Ezekiel and Daniel were written about 500 years before Jesus came on the scene and was preached in the temple and synagogues.

Israel’s resurrection and it’s timing was common knowledge among the nation of Israel.

In John 11, Martha was talking about her dead brother Lazarus and says,

“24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.”

Martha knew that the resurrection would be at the last day.

In John 6 Jesus says,

“39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

>>>

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

>>>

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”

Because Israel will receive fleshly bodies, they will need to partake of the tree of life to keep their fleshly bodies living forever.

In Revelation 2 Jesus told them,

“7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

So Israel will be resurrected at the last day, receive fleshly bodies and be brought into the land of Israel and be partakers of the tree of life. This resurrection has nothing to do with the Gentiles.

7. ENDURE UNTO END TO BE SAVED

Because Israel is under remission of sins, they have to endure unto the end to be saved and receive their redemption at the second coming of Christ.

In Matthew 24 Jesus says,

“13 But he that shall endure unto the end, the same shall be saved.”

This enduring unto the end is based upon them holding their confidence in Christ steadfast unto the end.

In Hebrews 3 it says,

“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.

>>>

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;”

If they were to fall away, it is impossible to renew them again unto repentance.

In Hebrews 6 it says,

“4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

If they count the blood of the covenant wherewith they were sanctified as an unholy thing, there remains no more sacrifice for their sins.

In Hebrews 10 it says,

“26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

Counting the blood of the covenant wherewith they were sanctified as an unholy thing, is the sin unto death.

In 1st John 5 it says,

“16 If any man see his brother sin a sin which is not unto death, he shall

ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.”

Notice:

“There is a sin unto death:...”

They can draw back unto perdition and were warned to not cast away their confidence.

In Hebrews 10 it says,

“35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

They must abide in Christ and hold their confidence firm unto the end.

In 1st John 2 it says,

“24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

If they overcome, they will not be hurt of the second death. If they do not overcome, they will be hurt of the second death.

In Revelation 2 Jesus says,

“11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.”

If they overcome Christ will not blot their name out of the book of life. If they do not overcome Christ will blot their name out of the book of life.

In Revelation 3 it says,

“5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

Again, Israel is under remission of sins and will receive their redemption and the salvation of their souls at the second coming as told to us by Jesus in Luke 21 and Peter in 1st Peter 1.

In 1st Peter 1, Peter says,

“5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.”

Israel will receive the salvation of their souls at the second coming of Christ.

If they do not endure unto the end, they will not be saved and will not receive the salvation of their souls.

If they draw back and fall away, they do not lose their salvation because they never obtained it yet.

What they lose is the remission of their sins and there will be no more sacrifice for their sins and they will suffer the second death which is the lake of fire.

Jesus says so.

8. WORKS INVOLVED WITH SALVATION

There are two main works that Israel was required to do in order to have eternal life.

1. Believe on the Lord Jesus Christ
2. Love their brethren

Without these, they cannot be saved.

In John 6 Jesus says,

“29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

And in John 15 Jesus says,

“9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.”

Jesus commanded that they love one another. This was a requirement to be saved.

In 1st John 2 it says,

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

Whoever hates his brother is in darkness.

God says so.

In 1st John 3 it says,

“10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.”

Notice:

“...neither he that loveth not his brother.”

If they do not love their brother, they are not of God.

God says so.

In 1st John 3 it says,

“14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”

If they do not love their brother they abide in death and there is no eternal life abiding in them.

God says so.

Again in chapter 3 it says,

“23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”

This is the commandment God gave to Israel:

1. Believe on Jesus
2. Love one another.

Without these, they cannot have eternal life.

God says so.

This commandment is not about keeping the law of Moses, it is about loving your brethren.

In 1st John 4 it says,

“7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.”

If they do not have love, they don't know God.

God says so.

Again in 1st John 4,

“20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

21 And this commandment have we from him, That he who loveth God love his brother also.”

This is the way God looks at it – if you don’t love your brother who you can see, then you can’t love God whom you cannot see.

Once again, God COMMANDS that they love their brethren. Without it, they could not obtain eternal life.

God says so.

In 1st John 3 it says,

“18 My little children, let us not love in word, neither in tongue; but in deed and in truth.”

Notice:

“...but in deed and in truth.”

They were not to love in tongue. Anyone can utter the words, “I love you”.

They were to love by their deeds. This is why it was considered a work.

Again in chapter 3,

“17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

If someone saw that their brother had need but shut up their compassion from him, the love of God does not dwell in them.

This matches James 2 which says,

“14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.”

Notice:

“15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”

Again this matches 1st John 3 which says,

“17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.”

James 2 is NOT about keeping the law of Moses, it is about showing love and compassion to your brethren.

Without loving your brethren you cannot have eternal life.

God says so.

If you have faith but do not have love for your brethren, your faith is dead.

These works toward the brethren show your love for the brethren and without them they cannot have eternal life.

If they love their brethren, they will do no ill towards their brethren.

Example:

In Romans 13 Paul says,

“8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

By loving their brethren, they are fulfilling the law of God.

In Matthew 22 it says,

“35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.”

Upon loving the Lord with all your heart and loving your brethren as yourself, these are the two great commandments of God and all the law and prophets hang upon these two commandments.

Loving your brethren is VERY important to God, so much that he told Israel without it they cannot have eternal life.

This is the work that God required of Israel to have eternal life:

1. Believe on Jesus
2. Love their brethren.

So once again, the work Israel was required to do was about loving their brethren in deed and in truth.

Without it they could not have eternal life.

God says so.

9. IN CHRIST

Some sects of Dispensationalism teach that the fold Peter was in (Israel) was not in Christ but rather only Paul's fold was which they claim is the body of Christ.

In John 6 Jesus says,

“54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

Notice:

“...dwelleth in me, and I in him.”

In order for Peter and the apostles to have eternal life they had to be partakers of Christ's flesh and blood and when they did, Christ was in them and they were in Christ.

In 1st John 3 it says,

“23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”

Notice:

“...dwelleth in him, and he in him...”

In 1st John 4 it says,

“12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

Notice:

“...that we dwell in him, and he in us...”

In 1st John 5 it says,

“20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

Notice;

“...we are in him that is true, even in his Son Jesus Christ.”

There were many brethren that were “in Christ” before the apostle Paul was, including the 12 apostles.

In Romans 16 Paul says,

“7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.”

After the one new man goes into heaven and the 144,000 go into heaven where the 24 elders are, there will still be saints which are “in Christ” on the earth which will be joined together with the saints “in Christ” in heaven at the second coming of Christ.

In Ephesians 1 Paul says,

“10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:”

So we have the things “in Christ” in heaven:

24 elders
144,000
one new man

... which will be joined together with the things “in Christ” on earth:

Israel

So once again, Dispensationalism will simply not let us believe the scriptures mean what they say.

THE ONE NEW MAN

Now we come to Paul’s fold, the one new man.

The Lord made the one new man in himself so he could save the uncircumcised Gentiles with the eternal redemption that he promised Israel.

The one new man allows the uncircumcised Gentiles to be partakers of the SAME body as the Jews.

In Ephesians 2 Paul says,

“11 Wherefore 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;

12 That 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:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 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:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;"

Notice:

"...for to make in himself of twain one new man..."

Jesus made the one new man "IN" himself. In other words, the one new man exists inside of Christ.

This illustration will give you an idea of what the Lord did:

In Himself



Outside Himself



The one new man is not a separate entity that is outside of Christ as the image illustrates, but rather he made the one new man “IN” himself, it is part of Christ, part of his body.

Dispensationalism tries to separate Peter’s fold and Paul’s fold by claiming they are separate churches.

But Paul proclaims that the one new man allows the Gentiles to be partakers of the SAME body as the Jews.

In Ephesians 3 Paul says,

“1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

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

Here is another image that represents this:



So the one new man is an entity within Christ, within his body, within his church. Another fold of the church.

So let's list the traits and characteristics of the one new man:

1. Consists of Jews and Gentiles
2. Have forgiveness of sins through redemption by the blood
3. Souls saved now
4. Resurrection at the adoption
5. Resurrected to glorified bodies.
6. After resurrection, brought into heaven
7. Sealed unto the day of redemption
8. No works involved with salvation.
9. In Christ.

Now let's cover each trait in detail.

1. JEW AND GENTILE

As we saw above in Ephesians 2, the Lord joined the uncircumcision together with the circumcision into the one new man.

This allows the uncircumcised Gentiles to be partakers of the SAME body as the Jews.

In Ephesians 2 Paul says,

“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:”

Notice:

“...reconcile both unto God in one body...”

And in Ephesians 3 Paul says,

“5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

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

Notice:

“...Gentiles should be fellowheirs, and of the same body...”

So unlike Israel, which is Jew only, the one new man consists of Jew and Gentile alike.

2. REDEEMED BY THE BLOOD NOW

Unlike Israel, which have remission of their sins and will receive their redemption at the second coming of Christ, the one new man has redemption now during the dispensation of grace given to the Gentiles.

In Ephesians 1 Paul says,

“7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”

In Colossians 1 Paul says,

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

So the one new man has forgiveness of sins through redemption rather than remission of sins as Israel has.

3. SOULS SAVED NOW

In 2nd Timothy 1 Paul says,

“8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,”

Notice:

“...Who hath saved us...”

So the members of the one new man are already saved and do not have to wait until the second coming to get their souls saved as Israel does.

4. RESURRECTION AT THE ADOPTION

In Romans 8 Paul says,

“23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

In Ephesians 1 Paul says,

“5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

>>>

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

13 In 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,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

The one new man already has redemption of their souls through the blood of Christ but will receive the redemption of their bodies at the adoption.

The adoption takes place before the second coming of Christ at the end of the dispensation of grace given to the Gentiles, but we will not discuss the timing here because it gets involved, but rather it will be discussed in a separate article.

In 1st Thessalonians 4 Paul says,

“13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.”

Here we see that the dead in Christ shall rise and the alive will be caught up with them to meet the Lord in the air.

So the adoption not only affects the dead in Christ, but also those which are alive. Compare this to Israel’s resurrection to where it only affects the dead.

This is when the one new man receives their resurrection.

5. RESURRECTED TO GLORIFIED BODIES

In 1st Corinthians 15 Paul says,

“51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Notice:

“...this corruptible must put on incorruption, and this mortal must put on immortality.”

In Philippians 3 Paul says,

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

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Notice:

“...Who shall change our vile body, that it may be fashioned like unto his glorious body...”

So the members of the one new man will receive glorified bodies compared to the fleshly bodies Israel will receive as per Ezekiel 37.

6. BROUGHT INTO HEAVEN

Again in 1st Thessalonians 4 Paul says,

“17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

In Revelation 7 it says,

“9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;”

At the adoption, the one new man will be brought into heaven. Compare this to Israel which will be brought into the land of Israel after their resurrection as per Ezekiel 37.

Once again, of course Dispensationalism will not allow us to believe anything outside of Paul's epistles is for us, about us or to us, so Dispensationalism teaches that the great multitude of Revelation 7 is a separate group from the one new man.

7. SEALED UNTO THE DAY OF REDEMPTION

In John 6 it says,

“27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

God sealed the Lord Jesus Christ.

In 2nd Corinthians 1 Paul says,

“22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.”

In Ephesians 1 Paul says,

“13 In 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,”

In Ephesians 4 Paul says,

“30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Unlike Israel, which has remission of sins until the second coming, the one new man has redemption of our souls and is not required to endure unto the end to be saved and therefore God can seal us unto the day of redemption of our bodies.

Israel can lose their remission of sins by falling away, but God has sealed the one new man.

8. NO WORKS INVOLVED WITH SALVATION

Unlike Israel, who must also love their brethren by deeds and truth in order to obtain eternal life, God did not put this requirement on the one new man.

In Ephesians 2 Paul says,

“8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.”

In Titus 3 Paul says,

“5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”

During the dispensation of grace given unto the Gentiles, God is justifying the ungodly.

In Romans 4 Paul says,

“5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

In Romans 5 Paul says,

“6 For when we were yet without strength, in due time Christ died for the ungodly”

Today during the dispensation of grace, God is justifying the ungodly which is something he did not do in time past.

In Matthew 22 Jesus says,

“1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.”

Notice:

“...both bad and good...”

Today during the dispensation of grace given to the Gentiles, God is saving both the bad and the good which is something that he did not do in time past.

When Israel rejected Christ, God opened the door of faith unto the Gentiles and gave salvation unto the Gentiles.

In Romans 11 Paul says,

“11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.”

The reason God is giving salvation unto the Gentiles today is to provoke Israel to jealousy.

But once again, Dispensationalism will not allow us to believe that anything outside Paul's epistles is to us, for us or about us so under Dispensationalism we can't believe that the parable of Matthew 22 is about us.

Dispensationalism seriously limits our understanding of God's word. This is another reason I abandoned Dispensationalism and encourage all to do likewise and just become a simple bible believer. When you do, God can open your eyes to many, many things and you will no longer be limited in your understanding of his holy word.

Again, Dispensationalism will not allow you to believe the bible means what it says. You can either believe Dispensationalism or believe the bible, you cannot do both because they do not match.

9. IN CHRIST

In Romans 12 Paul says,

“5 So we, being many, are one body in Christ, and every one members one of another.”

As with the fold Peter is in (Israel), the members of the one new man are also in Christ being members of Christ’s body.

Anyone that is partaker of Christ’s flesh and blood is “IN CHRIST”.

Again in John 6 Jesus says,

“56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

This includes ALL the folds in Christ Jesus:

Israel
The One New Man
The 24 Elders
The 144,000

All of these folds are in the body of Christ and all members are “IN CHRIST”.

But Dispensationalism will not allow us to believe that.

**“... believe on the Lord Jesus Christ,
and thou shalt be saved...”**

Acts 16:31