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Matthew 19

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Matthew 19.

Topics.

- Laws concerning divorce.
- A rich man and being perfect.
- A camel going through a needles eye.
- With God all things are possible.
- Many will receive a hundredfold.
- In the new world, the Son of Man will sit on his glorious throne.

The Previous Chapter: in the previous chapter Jesus spoke about who is the greatest in the Kingdom and about causing a child to sin; being cast in hell fire; cutting our hand and foot off if they cause us to sin; forgiving seventy times seven; binding and loosening and said, "Woe to the world for temptations to sin! And, told the parable of a man with a hundred sheep and one goes astray.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

MATTHEW 19:1-2

Jesus Heals the Crowds.

- **Matthew 19:1-2:** Now when Jesus had finished these sayings (in the previous chapters) he went away from Galilee and entered the region of Judea beyond the Jordan. ²And large crowds followed him, and he healed them there.

It is interesting that after Jesus finished teaching about forgiveness in the previous chapter this chapter immediately talks about him healing multitudes regardless of who they were and how they lived or what they believed beautifully reflecting God's compassion, mercy and forgiveness toward mankind.

MATTHEW 19:3-6

Laws concerning Divorce.

- **Matthew 19:3-6:** And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" ⁴He answered, "Have you not read that he who created them from the beginning made them male and female, ⁵and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh'? ⁶So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

NOTE: the following comments on Divorce are not intended to be legalistic dogmatic statements, but hopefully will give the reader further insights into the conversation Jesus is having with the religious leaders of his era and help the ardent student expand their own study on the topic even further.

Is it lawful to divorce a wife? Jesus tells the Pharisees (religious leaders) that it is God who has joined the man and his wife together and therefore they are not to separate. When God created humans, he made them male and female and His design for the man was to leave his father

and mother and be committed to his wife (the woman he had a sexual relationship with) and remain with her because they had become one flesh (Gen. 2:24) (Ephes. 5:31). We know one flesh refers to the sexual relationship because the apostle Paul says, when a man joins himself to a prostitute (has sex) they become one flesh (1 Cor. 6:16). But Malachi tells Israel that one of the reasons God was not favouring the nation was because the men had been faithless to their wives. Their wives were to be the husband's companion and his wife by covenant. The LORD made the husband and wife one with a portion of the Spirit in their union because God was seeking godly offspring from the husband and wife therefore in this sense the term one flesh may also apply to the offspring resulting from the marriage relationship because through the child the parents have become one flesh (Malachi 2:13-16).

NOTE: during the Old Testament it appears that if a man and woman had sex for the purpose of having children, they were considered man and wife. This is why concubines and prostitutes are never referred to as wives, because there is no intention of having children.

MATTHEW 19:7-9

Moses allowed a Divorce because of the Hardness of Heart.

- **Matthew 19:7-9:** They (the Pharisees) said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" ⁸He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. ⁹And I say to you (the Pharisees): whoever divorces his wife, except for sexual immorality (fornication in the KJV) and marries another, commits adultery."

Mark in recording this same conversation says, Jesus said, "When a man divorces his wife and re-marries, he commits adultery against his wife and likewise if the wife divorces her husband and re-marries, she commits adultery against her husband." (Mark 10:11-12) showing that the one divorcing is held responsible for the marriage crumbling while the other partner is the innocent victim.

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Jewish marriage in the era of Jesus: during the days of Jesus the Jews believed they could divorce a wife for any reason. Up until a few years ago if the Arabs in Egypt verbally said to their wives, "You are loosed" three times the marriage was ended and the man was divorced of his wife. This was the culture and the attitude of many men toward their wives during Jesus era.

Hardness: in this context means harsh, severe or hard heartedness, it carries the idea of being fierce in the thoughts of the mind and in the feelings or emotions and especially being destitute of spiritual perception. If hardness of heart was to be given a name it would be called fierce anger. Thus, Jesus is telling the Pharisees that it was because of the hardness (anger) and lack of spiritual perception of the Hebrews heart that Moses allowed divorce, but divorce was not in the plan of God at the beginning.

Moses commanded a husband to give his wife a certificate of divorce: (v7) Moses allowed divorce in situations in which a man had taken a wife and she did not please him for whatever reason or he hated her. Moses probably allowed divorce in these kinds of situations to protect the woman from the man's hatred and anger toward his wife. This idea is supported by the fact that Moses commanded the husband to give his wife a certificate of divorce. This certificate protected her financially and most likely her reputation (Deut. 24:1-4).

The Jewish Ketubba: (the Jewish betrothal contract). The Ketubba is the formal Jewish marriage contract written in Aramaic and guaranteeing a bride certain future rights before her marriage. Since Jewish religious law permits a man to divorce his wife at any time for any reason, the ketubba was introduced in ancient times to protect a woman's rights and

to make divorce a costly matter for the husband. The conditions stipulated in the document also guarantee the woman's right to property when her husband dies. A Jewish wife carefully preserves the ketubba not as evidence of marriage but for its future value. In Orthodox and Conservative congregations, the ketubba is a prerequisite for marriage it must be signed by two witnesses not related to the couple or to each other and in some congregations, by the bridegroom. Also included in the contract is a summary of the conditions which are often added in the vernacular and usually read together with the formal document just before or during the marriage ceremony. Handwritten ketubbot with illuminated margins, common in the middle ages have now generally been replaced by printed formulas with a space provided for the specific conditions of the contract. The formula used by conservative Jews obliges the couple to appear before a rabbinic court to settle future marital disputes this obligation provides an opportunity for counselling and precludes the possibility of immediate divorce agreed to in a state of high emotion. (Encyclopaedia Britannica) (1994-2002). For further information see the title:

- Betrothal (Jewish) Marriage and the Virgin Birth.

In, Various Topics (ON WEBSITE MENU).

Divorce marriage and adultery: (v9) from the beginning of creation, it was not God's design for married couples to divorce, except for sexual immorality meaning having sex with someone other than your married partner. Jesus tells the Pharisees (remember they are trying to catch him out) (v3) whoever divorces his wife, except for sexual immorality and re-marries commits adultery, this may mean, whoever divorces his wife "to" re-marry commits adultery, (i.e. if a man wants to trade in his wife for a younger model divorcing his wife and marrying the younger woman does not make it right or lawful). Remember Jews at this time believed they could divorce their wives for any reason and were doing so. In modern language it could read when a married man is having an affair, he is committing adultery, divorcing his wife and marrying the woman he is having the affair with does not make the affair legal it is still adultery.

NOTE: sadly, divorce happens for many reasons and Christians who have been victims of it should not condemn themselves, Jesus gave his life for us while we were sinners (Rom. 5:8), salvation is all grace. Remember the woman at the well who had five husbands, Jesus did not condemn her. Jesus in this conversation is not talking to someone who is broken and deeply hurt, but the Pharisees who knew the law inside out they were the top dogs in regards to the law. Their motive in this conversation is to catch Jesus out. They studied the Scriptures and would have known that God's design for marriage from the beginning was for couples to remain together and have been fully aware that Moses had made allowance for divorce which was against God's design for marriage. This conversation is not about love, compassion, grace or counselling, but strict and exact detail of the letter of the law and Jesus responds to them accordingly. God loves marriage, so do everything you can to remain true to your vows, don't take your marriage vow lightly, but if after doing everything you can to save your marriage and still fail, there is grace.

MATTHEW 19:10-12

It is better not to Marry.

Matthew 19:10-12: The disciples said to him if such is the case of a man with his wife, it is better not to marry. ¹¹But he said to them, "Not everyone can receive this saying, but only those to whom it is given. ¹²For there are eunuchs (sterilized men) who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs (live a single life) for the sake of the kingdom of heaven. Let the one who is able to receive this receive it.

The disciples after listening to this conversation between Jesus and the Pharisees say, "If a man cannot divorce his wife for any reason it is better not to marry" (v10). This is most likely because Moses under the law had made allowance for a man to divorce his wife and therefore Jewish men believed they could simply divorce their wife if she did not satisfy him in any regard. Now Jesus in his conversation with the Pharisees has eliminated every other reason for divorce except sexual unfaithfulness thus a man can never lawfully divorce a wife unless she has been unfaithful sexually and if he does divorce her for any other reason and re-marry, he is committing adultery. The disciple's no-doubt seeing and understanding the difficulties of marriage say to Jesus. "If this is the case it is better to remain single."

NOTICE: Jesus does not deny what the disciples say, but instead tells them, not everyman can live without a wife. Jesus tells his disciples, let the one who is able to receive this receive it meaning let the one who is able to remain single remain single, thus the key words are the "ones who are able." Jesus understands the depth of loneliness a human heart can feel and also the sexual passions, so he does not make a blanket statement saying, everyone must remain single, rather he says, let the ones who are able to remain single, remain single.

Married or single: the apostle Paul says, the advantage of being a single man is that he can fully focus on pleasing the Lord, while the married man's focus is divided because he has to focus not only on pleasing the Lord, but also on how he can please his wife and likewise the single woman is able to concentrate her focus fully on the Lord while the married woman's focus has to be on not only upon the Lord, but also upon how she can please her husband. Nevertheless, Paul says because of sexual temptations each man should have his own wife and each woman her own husband (1 Cor. 7:2) (1 Cor. 7:32-34). Added to this God established marriage from the beginning so the principal is, let each person live the life they desire, whether it be married or single each lifestyle has its own rewards and their own dis-advantages.

NOTE: it is interesting to notice some of the marriages in the Old Testament, Abraham had two wives (Sarah and Hagar), Jacob the head of Israel had children to four woman (Leah, Rachel, Billah and Zilpah) and David and Solomon had multitudes of wives and concubines. God told Hosea to take a harlot for a wife and when a woman's husband died it was the custom of Israel for the brother to go in to her to raise up seed. God told Moses if a man has more than one wife, he must give them food, clothing and continue satisfying their sexual needs (Exod. 21:10).

Interesting marriage statistics: marriage counselors, physiologist and statistics say today the two underlying causes of most (not all) marriage break ups is:

1. Money because people today overspend which eventually puts excessive oppression on the relationship then the couple is forced to work long hours to pay the dept or simply cannot pay it at all, the oppression, worry and constant tiredness of over work then destroys the desire for sex and the intimacy of the relationship.
2. Because people crave for the things they cannot have or afford and because they cannot have what they want they eventually begin to resent their partner and the relationship crumbles over time.

The Greatest Sin: in some circles of Christianity divorce is exalted as being the chiefest of all sins, when this mindset toward sin is dominant those who have suffered the pain of a marriage break are often judged harshly by those who have not, but James in the New Testament says, "For whoever keeps the whole law but fails in one point has become accountable for all of it" (James 2:10). Obviously, some sins will cause more suffering and sorrow in this life, but in regards to salvation no-one sin is greater than another we are all held guilty before God regardless of what the sin in our life is, thus our only hope of righteousness and eternal salvation is in Christ and in God's grace.

The Kingdom of God belongs to little Children.

- **Matthew 19:13-15:** Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people ¹⁴but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven. ¹⁵And he laid his hands on them and went away.

Parents recognising who Jesus was wanted him to touch their children to bless them, but the disciples no-doubt thinking Jesus would only be interested in adults rebuked the parents and told them to take their children away. Jesus seeing what was happening told his disciples the Kingdom of God belongs to children and then had the disciple bring the children to him. There is a danger for those in authority to overlook children, but Jesus in his response to the disciples shows that children are greatly loved by the Lord and should always be encouraged to come to him.

MATTHEW 19:16-21

A Rich Man and Being Perfect.

- **Matthew 19:16-21:** And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" ¹⁷And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." ¹⁸He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, ¹⁹Honour your father and mother, and, You shall love your neighbour as yourself." ²⁰The young man said to him, "All these I have kept. What do I still lack?" ²¹Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."

A rich man asks Jesus what "Good deed" can he do to enter eternal life and Jesus tells him the "Good deed" he can do is:

- Not to murder.
- Not to commit adultery.
- Not to steal.
- Not to bear false witness.
- To honour his father and his mother.
- Not to covet anything that is his neighbour's.
- To love his neighbour as he loves himself.

The rich man is asking Jesus what good thing can he do to receive everlasting life so Jesus responding to his question tells the rich man the good thing he can do is to keep the commandments and he will receive eternal life. It appears at first glance that Jesus is saying salvation can be earned by keeping the law, in a sense this is true, but there has only ever been one man who has been able to keep the entire law and his name is the Lord Jesus Christ the Son of God. James in the New Testament tells us:

- Whoever fails in one point of the law has become accountable for all of it (James 2:10).

Not one of use can live to this perfect standard if any of us could attain to this glorious state Christ died for no reason. John wrote:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10).

Jesus in his answer to the rich man has the following two parts:

1. The first part is about being saved to eternal life, here Jesus is not saying that salvation can be earned by keeping the law we know this because it goes against all other teaching concerning salvation by faith and by God's grace and if it was possible for anyone of us to be saved by attaining to the perfection the law demands there would be no need for Christ to have laid his life down to a brutal and bloody death that we might be saved. Jesus is firstly telling the man that those who are saved should be endeavouring to keep God's holy commandments so that they bring honour to God and the name of the Lord Jesus Christ and the Christian faith.
2. The second part is about being perfect Jesus tells the man if he desires to be perfect before God, he should sell what he has, help the poor and the less fortunate and follow Christ. James stated: "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world" (James 1:27). James shows us that perfect, pure and undefiled religion before God is to help the poor and the less fortunate and not to be corrupted by the ways of the world. This is what Jesus is saying to the rich man.

Paul when writing to the brothers and sisters in Corinth said:

- No one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, they will receive a reward, but if anyone's work is burned up, they will suffer loss, though they themselves will be saved, but only as through fire (1 Cor. 3:11-15).

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These verses show that within Christ's Kingdom, at this present time, there are some who though they may not have lived the perfect and ideal Christian life will still be saved. Jesus answer to the rich man is in response to his question concerning being perfect and living the ideal Christian lifestyle. Though a brother or sister in Christ may be building their Christian life on wood, hay and straw and are therefore far from living the perfect and ideal Christian lifestyle they according to the apostle Paul can still be saved to eternal life. Jesus is basically telling the rich man if he wants to live a perfect life before God use his abundant wealth to help the poor and the less fortunate in contrast to storing it up for himself. The idea here is that even though we are saved by faith in the Lord Jesus Christ and by God's grace we should still endeavour to keep God's Commandments and if we desire to be perfect before God help the poor and less fortunate when we are able (especially as this rich man was).

NOTE: some may say they have never murdered, committed adultery, stolen, lied against others and have always respected their mother and father and this is probably true of most, but the two commandments that bring us all undone is the commandment, "Thou shalt not covet anything that is his neighbour's" and God's and the Lord Jesus Christ's command, "Love your neighbour as your love yourself. It is futile to attempt to attain to righteousness by keeping the law for the following two reasons:

1. The law states; "You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbour's."

In modern language this means, "You shall not covet any other person's house, their wife or husband, or anyone's successful business, their riches and wealth, their new car, their beautiful boat or anything that belongs to any other person" (Exod. 20:17).

2. The Royal law states "You shall love your neighbour as yourself" (Rom 13:9). Jesus says all the commandments concerning mankind are summed up in the words of the Royal law because the spirit underpinning the Royal law, desires the best for others contrasted to the spirit underlying coveting which is 'craving the best for self.'

COVET: (covetousness) means; to set the heart upon, to desire, long for or lust after (rightfully or otherwise) it carries the idea of holding onto or desiring more than one has or needs (the practice of greediness) and embraces those who live a lifestyle of unlawful sex, orgies adulteries and sexual immorality to fulfil their own lust and to anyone whose heart is craving after and worshipping and exalting another person as a god (an Idolater).

By implication covet: can refer to those who are not honest and true and who use pressure or coercion to force or entice others to fulfil their own selfish need or ambition and to anyone who intentionally deprives somebody of money or property by dishonest means because they are greedy and eager for gain. The commandment, "You shall not covet" exposes human selfishness, pride, ego, lust, and greed etc. It reveals the dysfunctions and aberrations that are imbedded within our fallen corrupted human nature that hinder us from attaining to the perfection of God's Holy law. It exposes our self-centeredness in our desires for more than we need, our excessive avariciousness toward materialism, our overeating of tasty foods the craving to be important or esteemed, our sensual and lustful thoughts, the desire to be rich and have abundantly more than we need etc.

The commandments, "You shall not covet" and "Love your neighbour as yourself," shines a spotlight on our self-interest, they highlight our lack of willingness to give to those less fortunate and those in need, they expose our degrading, resentful, bitter and jealous thoughts of others and the list goes on. In summary the command, "You shall not covet" embraces all those attitudes and thoughts that dwell within our members that are contrary to the law of love and the holiness of God which means the entire human race is held guilty before the law and therefore it legally has the right and the power to condemn us all to death which it does without hesitation, compassion or mercy the law shows no mercy or compassion its demand on those that are under it is strictly official, formal and legal and enforced without compassion or any sense of sorrow toward its condemned victims.

The universal demand of the law states; "For the wages of sin is death" (Rom 6:23) meaning if anyone fails to keep the law in any aspect, they are guilty of breaking the law. It then without mercy rightfully and legally judges and sentences its guilty victims (all mankind) to death. The law is splendid as a guide to an understanding of God's will, but as a means of reunion with God, the God we have sinned against, it is a hopeless failure, but God always knew it would be, not because of a fault in the law but because a flaw in us.

The universal demand of the law states; "For the wages of sin is death" (Rom 6:23) meaning if anyone fails to keep the law in any aspect, they are guilty of breaking the law. It then without mercy rightfully and legally judges and sentences its guilty victims (all mankind) to death. The law is splendid as a guide to an understanding of God's will, but as a means of reunion with God, the God we have sinned against, it is a hopeless failure, but God always knew it would be, not because of a fault in the law but because a flaw in us. Thus, the royal majesty, the wonder and the glory of the Good News of the Gospel states:

- God through Christ has cancelled the record of debt that stood against us with its legal demands (the debt being all our trespasses and sins) (Col 2:13-14).

A Camel going through a Needles Eye.

- **Matthew 19:22-25:** When the young man heard this he went away sorrowful, for he had great possessions. ²³And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. ²⁴Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." ²⁵When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"

When Jesus told the disciples it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God" they were stunned and said if this is the case who, can be saved? They most likely thought a rich person could have everything since nothing is hard to a rich person simply because they can buy their way into or out of most situations. Added to this the religious leaders the Pharisees, chief priest's and scribes through their teaching had no-doubt in their teachings implied that God honours those who give vast amounts of money to the temple and because of their pride and lust for power they would have been favouring the rich, thus to the disciples it would appear that the rich could buy their way into the Kingdom of God.

Because of this mindset they naturally thought if a man with money can't enter the Kingdom, who can? Especially since under the Pharisees, chief priest's and scribes receiving favour from God was all about money. Those with money had favour with the Pharisees and priests and having favour with the Pharisees and priest was seen as having favour with God that is why the disciples were amazed that it would be difficult for a rich man to receive salvation or favour from God.

NOTICE: Jesus is not saying a rich man cannot enter the Kingdom of God, but that is with difficulty that they do. One reason for this is simply because they have a lot more to give up than a poor person does. The poor in contrast to the rich have very little they have to give up and therefore should be thankful that it is easier for them to receive eternal life than a rich person who has all the luxuries of this world, thus the poor should never despise or mock the rich, but have compassion for them because their life is, but for a moment whereas the life of the poor who know Christ will be eternal.

MATTHEW 19:26

With God all things are Possible.

- **Matthew 19:26:** But Jesus looked at them and said, "With man this (salvation of a rich man) (v24-25) is impossible but with God all things are possible.

With God all things are possible, is in the context of salvation, specifically saving a rich man (see previous verses), often when Scripture uses words like "all" it does not embrace everything, but simply "all" that is spoken of in the context of the topic or conversation which in this context is salvation and eternal life (i.e. God can save any person regardless of their status in life), "all" humans can be saved if they repent and accept Christ, whoever comes to the Lord will be saved, this is because for God no-one is beyond saving no matter who they are.

MATTHEW 19:27-30

Many will receive a Hundredfold.

- **Matthew 19:27-30:** Then Peter said in reply, "See, we have left everything and followed you. What then will we have?" ²⁸Jesus said to them, "Truly, I say to you in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. ³⁰But many who are first will be last, and the last first.

Everyone who has left houses, brothers, sisters, father, mother, children or lands, for Jesus name's sake, will receive a hundredfold follows on from the verse before it, so it applies to the New World to come. This does not mean when a person accepts Christ, they must leave their families, the only time this situation would arise is when the family forces the Christian to choose between their faith in Christ or their family. In this scenario if the Christian want to continue following the Lord Jesus Christ, they are left with only one choice which is to deny their family (this happens even today especially in some Moslem Countries).

Many who are first, will be last and the last first. (v30) there are two applications to this verse, because the word first in this context can mean first in time or first in importance.

The first application: Israel was the chosen nation of the Old Testament, but when Jesus came, they were grafted out and the Gentiles grafted in. In this sense the first ones chosen were the Jews and the last were the Gentiles. In this way many Jews who were first chosen will be last to enter the Kingdom of God and many Gentiles who were last chosen will be first, this especially applies to the time of Christ's ministry on earth, the majority of the Jewish nation rejected Christ while multitudes of Gentiles embraced him.

The second application: many that were considered the most important (i.e. the Jews and the religious leaders of Jesus era, the Pharisees, chief priests and scribes will be the least important while the common people and the Gentiles who were looked upon as being the least important will be considered the most important, both the first and second applications can apply to the words, "Many who are first will be last, and the last first."

In the New World, the Son of Man will sit on his glorious throne: (v28). The New World refers to when the Lord Jesus Christ returns as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his millennial reign. In the first resurrection (Rev. 20:4-5) the dead in Christ and the faithful, who are alive, will be gathered together to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
