

Salvation in the Millennium

Introduction:

The precise understanding of the concept of Scriptural salvation that grants eternal life is frequently confusing or misunderstood by many. It is so simple that a child may understand it, but the adversary has made it complicated by His subtle additions to the doctrine. Additionally, salvation is presented only from the aspect of the present age by most expositors. The primary reason for this failure rests with the shepherds and teachers who have failed to clearly teach the difference between (1) “the doctrine of salvation” and (2) “the rule(s) of life” in the various dispensations. The result is that some denominations recognize “rules” or “works” or “sacraments” or “statutes” or similar additions to the most blessed *gift* of salvation. Others accuse men of teaching salvation wrongly because of the theological differences between the two basic approaches to Scripture. The two basic approaches are (1) *Dispensational Theology* and (2) *Covenant Theology*. They are significantly different.

Covenant Theology fails because of the emphasis on the salvation of man. To the Covenant theologian, this is the primary goal of God. It causes most adherents to this theological bent to proclaim that the church has replaced Israel, since the salvation of man by grace is the one current unifying history of salvation. This position necessitates placing salvation in the “church” above all other aspects. This position leads some denominations to declare that only the church can grant salvation, or that salvation can be achieved only by the addition of sacraments given through the church. Subsequently, baptism *by* the church at any age, even infants, grants salvation.

Those who teach *Dispensational Theology* have failed often to appreciate or declare the “universality” and “sameness” of the doctrine of salvation through the ages. The result is a blurring of the doctrine with the “rules of life” for a believer in the different dispensations. This theological bent has contributed to legalists or to extremists, who false charismatic doctrine, freedom from moral responsibility, and extreme conformity to a group’s “rules.”

The simple truth about salvation is that it has never changed since the fall of man. It is by faith in God and His Words. It is provided as a result of the one and only suitable sacrifice for sin, the shed blood and death of the Lord Jesus Christ on the cross in the fullness of time. Man looked forward to the Cross of Calvary before the event, whether he understood it completely or not. After the Cross, man looks back at it whether he understands it fully or not. Man during the Millennium will look back at the Cross and its provision of salvation, whether he understands it entirely or not. Ultimately, salvation of man through the centuries contributes to the glory of God, just as all His attributes lead to grace, forgiveness, creation, etc.; and in truth, “all things,” are to His glory. J. R. Graves said:

“Thus we have, by simple induction, ascertained the only conceivable purpose God had in creating the heavens and the earth and all things that are therein, viz.: **The manifestation of all his transcendent attributes for his own declarative glory.**”¹ [HDW, not my emphasis]

The remainder of this work expands these concepts. Confusion about these issues can be demonstrated by an example from the middle of the twentieth century. Lewis Sperry Chafer, a dispensationalist and an editor of *Bibliotheca Sacra*, encountered a difficulty in 1944 because of these theological conflicts “by the General Assembly of the

¹ J. R. Graves, LL.D., *The Work of Christ in the Covenant of Redemption Developed in Seven Dispensations*, (Bogard Press, Texarkana, TX, 1883, © 1928, Baptist Sunday School Board, Reprint 1988) 53

Presbyterian Church, U.S., respecting so-called *Dispensationalism* as to whether that form of doctrine is in harmony with the Confession of Faith.”²

“The report states that the Editor of BIBLIOTHECA SACRA teaches “a dispensational view of God’s various and divergent plans of salvation for various groups in different ages.” To this it is answered, as answered before, that the Editor has never held such views and that he yields first place to no man in contending that a holy God can deal with sin in any age on any other ground than that of the blood of Christ.³

There was great confusion then, and in reality, throughout the history of man. The reason is that man always wants to add works to the plan of salvation or he thinks someone else has added a requirement of works to the plan. The great confessions of faith were attempts to clarify salvation of man, by and through the work of “the great God and our Saviour, the Lord Jesus Christ” (Tit. 2:13).

“A creed, or Rule of Faith, or Symbol, is a confession of faith for public use, or a form of words setting forth with authority certain attributes of belief, which are regarded by the framers as necessary for salvation, or at least for the well being of the Christian Church.”⁴ [HDW, my emphasis]

This work will address the “question of salvation in the millennium” by evaluating salvation from: (1) The Record or Revelation of Salvation, and then apply the concepts to (2) The Revelation of Salvation for the Millennium, followed by (3) The Requirement of Salvation in the Millennium, and finally, (4) The Responsibility that Salvation Imparts in the Millennium.

The Record or Revelation of Salvation

An area related to Soteriology that has caused confusion relates to the misunderstanding of the past, present and future aspects of salvation. Salvation is *complete* in every sense or aspect of the word related to time. The saint is forever sealed

² Lewis Sperry Chafer, “Dispensational Distinctions Denounced,” *Bibliotheca Sacra*, Vol. 101:403 (Dallas Theological Seminary, July, 1944) 257.

³ Ibid. 258-259 (Lewis Sperry Chafer, “Dispensational Distinctions Denounced”).

⁴ Philip Schaff, *The Creeds of Christendom, Volume 1, The History of Creeds* (Baker Books, Grand Rapids, MI, 1931, Three Volumes, Reprint 1998) 3-4

and cannot be plucked from the Father or Saviour's hand (Jn. 10:27-29; Eph. 1:13; 4:30). An individual at salvation has been saved from his past sins and will be forgiven future confessed sins (Psa. 103:12; Isa. 43:25; 1 Jn. 1:9). The following chart presents it in a simplified way.

The Three Aspects of Salvation		
Past	"we were reconciled to God by the death of his Son" (Rom. 5:10)	Salvation
Present	"Much more then, being now justified by his blood," (Rom. 5:9)	Sanctification
Future	"being reconciled, we shall be saved by his life." (Rom. 5:10)	Glorification

Chafer expresses it like this:

In its broadest significance, the doctrine of Salvation includes every divine undertaking for the believer from his deliverance out of the lost estate to his final presentation in glory conformed to the image of Christ. Since the divine objective is thus all-inclusive, the theme is divided naturally into three tenses: (a) the Christian was saved when he believed (Luke 7:50; Acts 16:30, 31; 1 Cor 1:18; 2 Cor 2:15; Eph 2:8 R.V.; 2 Tim 1:9). This past-tense aspect of it is the essential and unchanging fact of salvation. At the moment of believing, the saved one is completely delivered from his lost estate, cleansed, forgiven, justified, born of God, clothed in the merit of Christ, freed from all condemnation, and safe for evermore. (b) The believer is being saved from the dominion of sin (Rom 6:1–14; 8:2 ; 2 Cor 3:18; Gal 2:20; 4:19 ; Phil 1:19; 2:12). In this second tense of salvation the believer is being divinely preserved and sanctified. (c) The believer is yet to be saved from the presence of sin when presented faultless in glory (Rom 13:11; 1 Thess 5:8; Heb 1:14; 9:28 ; 1 Pet 1:3–5; 1 John 3:1–3). To this may be added other passages which, each in turn, present all three tenses or aspects of salvation—1 Corinthians 1:30; Philippians 1:6, Ephesians 5:25–27; 1 Thessalonians 1:9–10; Titus 2:11–13.⁵ [HDW, my emphasis]

You can *not* loose your salvation by sinning, although grieving and quenching of the Spirit does occur (Eph. 4:30, 1 Thess. 5:19), whether the Holy Spirit is indwelling, as in the Church Age for the purpose of the gifts of ministry, or the whether He is the agent of salvation as He is in any age. Remember, Jesus told Nicodemus that he must be "born again" before the day of Pentecost while Israel was under the dispensation of the Law (Jn. 3:3). This episode in the Scriptures was *before* the Holy Spirit indwelt the church saints.

⁵Lewis Sperry Chafer, "Soteriology," *Bibliotheca Sacra*, Vol.102:405 (Dallas Theological Seminary, Jan., 1945) 12.

Salvation is the same in all seven dispensations, which are (1) Innocence, (2) Conscience, (3) Government, (4) Patriarchal, (5), Law, (6) Church (or Grace), and (7) Millennial. The “expression” of salvation differs, however, in each dispensation and will be briefly discussed below. The following chart places before the reader the aspects of salvation, which are consistent throughout the ages. In the Old Testament, the believers looked forward to the salvation provided by the “Saviour,” even though the Cross may not have been in view except typologically (e.g. the serpent lifted up); in the New Testament, the believer looks back to the Saviour who shed His blood on the Cross. The shedding of blood by the Saviour on the Cross was necessary for all ages. The Old Testament sacrifices were a shadow of “things to come” (Heb. 8:5; 9:12; 10:1, 4). A student of Scripture catches a glimpse of the necessity of sacrifice for sin starting in the Garden when God killed an animal, probably a lamb, for “skins” to cover Adam and Eve after the Fall (Gen. 3:21, cf. 4:2). This paper will deal with salvation in the millennium and attempt to demonstrate that these concepts apply to that age, also.

Chart: Salvation in All Ages is NOT by Works

How Can Man Be Justified With God?		
By Grace	The source of justification	Rom. 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus:” (cf. Rom. 5:21) (looking forward or backward)
By Faith	The principles of justification	Rom. 3:28 “Therefore we conclude that a man is justified by faith without the deeds of the law.” (looking forward or backward)
By Blood	The ground of justification	Rom. 5:9 “Much more then, being now justified by his blood, we shall be saved from wrath through him.” (looking forward or backward)
By God	The agent of justification	Rom. 8:33 “Who shall lay any thing to the charge of God's elect? <i>It is</i> God that justifieth. (cf. Rom. 3:26) (looking forward or backward)

For All	The recipient of justification	Rom. 3:4 "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (looking forward or backward)
By the Lamb	The Lamb who made justification possible	Rom. 3:26 "To declare, <i>I say</i> , at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (looking forward or backward)

A quick study of the context of these passages will promptly reveal that Paul was speaking to everyone, Jew and Gentile alike, and saying that salvation in the Old Testament comes about from these same principles. For example, in chapter four of Romans Paul says,

Romans 4:2-4 For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

The book of Galatians affirms these same concepts.

Galatians 3:6-8 Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Galatians 3:16-17 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The Cross of Christ was yet future to the Old Testament, but beginning with expulsion from the Garden because of sin (Gen. 3:21, 23), confirmed in the protoevangelicum (Gen. 3:15), and guaranteed in the Abrahamic Covenant (Gal. 3:16-17, see above), we see the promise of a Saviour who would come to shed His blood and die for the sins of all men (Rom. 11:17ff; Jn. 3:15, 16, 17, Eph. 2:7-10; 1 Jn. 2:2; etc.).

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

However, we must not hasten to conclusions. Although salvation is an individual requirement by faith, it requires a *corporate* understanding. Salvation in the Old Testament was linked to the nation of Israel similar to the link with the church in the New Testament. Prior to “nations,” salvation was linked to the *corporate* humanity of man. The scattering of man at the tower of Babel changed the *corporate* link to all men to separate entities, such as the nation of Israel or the church. Subsequently, God called out a nation through a blood line as the corporate entity. The church is an entity tied to the spiritual blood line of the Lord Jesus Christ. We are brothers and sisters *in Him*.

An exegete can never overlook the nation of Israel or the church of Jesus Christ. Therefore, some pertinent Scriptures are presented from the Old and New Testaments for consideration, and then some cautions by a great teacher.

“And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live” (Deut 30:5, 6); “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. 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” (Jer 31:33, 34); “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ezek 36:24–28); “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: for this *is* my covenant unto them, when I shall take away their sins” (Rom 11:26, 27)

Chafer says of these Scriptures:

These Scriptures, which represent a very large array of similar promises, speak of the nation as a whole, and predict restoration and salvation of that people according to

Jehovah's eternal purpose. Over against this national expectation were the issues involved in the relation which the individual sustained to God, which reality was a matter wholly independent of those great promises which secure the salvation of the nation.⁶ [HDW, my emphasis]

The question then arises as to the individual. Do the Scriptures which have application to the nation filter down to the individual? And although Chafer indicates this is his belief he does not state it very strongly.

Abraham begat seed by Hagar, by Sarah, and Keturah; but only "in Isaac [Sarah's son] shall thy seed be called" (Rom 9:7). And, again, the election of God for the nation of promise determines that of the sons of Israel, "The elder shall serve the younger" (Rom 9:12, cf. Isa 60:12), and only through Jacob shall the national covenants be realized. Of the seed of Jacob—though as a nation they are preserved in their solidarity and entity and "though the number of the children of Israel be as the sand of the sea—a remnant shall be saved" (Rom 9:27); a remnant who as individuals were in right relations to God appeared in every generation. To this group the Apostle refers when he says, "For they *are* not all Israel, which are of Israel" (Rom 9:6), and it is this spiritual Israel of whom he also speaks when he declares, "And so all Israel shall be saved" (Rom 11:26). Thus the final outworking of the divine purpose in behalf of the people to whom the earthly covenants belong, and whose destiny is that of the earth (cf. Matt 5:5), is consummated both as to the elect nation and the fulfilling of the hope for each individual Israelite, whose life was lived in the particular time when distinctive Jewish promises obtained. The present age must ever be seen in its exceptional character, namely, that there is now no difference between Jew and Gentile either as to their lost estate or their need of salvation by grace (Rom 3:9), and no difference as to the terms upon which they may be saved (Rom 10:12, cf. Acts 15:9). The distinctive doctrines of Judaism must be discerned as such, both as to their character and as to the dispensation in which they are in force. For want of specific revelation, the salvation of the individual under Judaism—as to terms, time, and general character—is obscure to men.⁷

The sum of the matter is that "salvation is of the Lord" (Jonah 2:9) and "salvation belongeth to the Lord" (Psa. 3:8). Chafer further discloses the limits of *special* or Scriptural revelation, saying.

In comparison with that which obtains in the New Testament, the Old Testament doctrine of *Salvation* is more involved; largely because of that which enters into all Old Testament revelation, namely, *the progress of doctrine*. This progression may well be stated in the words of Christ: "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28). It appears that, in the Old Testament, the English word *salvation* presents a latitude of meaning ranging from deliverance from enemies to right relation with God. Deuteronomy 28:1–14 describes the desired estate of an Israelite in the land, and to him salvation consisted largely in deliverance from all that might hinder those blessings. Such, indeed, were the benefits which Jehovah Himself

⁶Ibid. 9-10 (Chafer, *Soteriology*).

⁷Ibid. 10 (Chafer, *Soteriology*).

held before His people. A still greater hope was ever before Israel of a spiritual triumph in their yet future covenanted kingdom.⁸

Finally, the concept of salvation in the Millennium will continue to be concentrated on the individual's decision to trust God and His Words just like the Old Testament saints, but the corporate entity will again be Israel under the Regent or Ruler of the whole world, the Lord Jesus Christ, seated upon the throne of David. The church will be raptured before the tribulation, and therefore, before the Millennium.

The Revelation of Salvation for the Millennium

The prophet Joel records God's promise for the cleansing of the blood of the Israelites in a future time that is identified by premillennialists and dispensationalists as the time of complete fulfillment of the New Covenant, which is the Millennial dispensation (cf. Jer. 15:11-21; 23:3-8; Joel 3:1-21; Mic. 2:12; 4:1, 5:3; 7:18; Mal. 3:16-18, Rom. 11:5, 23-29). The "cleansing" is accomplished by the Son (1 Jn. 1:7).

Joel 3:21 "For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion." (cf. Mat. 1:21)

The person of the Trinity that has always been the one to be seated upon the throne in Zion is none less than Him who is the incarnate Son. He will accomplish this feat of cleansing by those who call upon the name of the Lord.

And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. Joel 2:32

Notice that this is the same refrain recorded in the New Testament for believers.

For whosoever shall call upon the name of the Lord shall be saved. Romans 10:13

He is the same Lord that is God and Saviour in the Old and New Testaments of whom David says,

⁸Ibid. 8 (Chafer, *Soteriology*).

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies” (Psalms 110:1-2).

Jeremiah, Ezekiel, and Joel make it abundantly clear where God is headed in the Millennium. God’s promise is to everyone who by faith calls upon him and enters the Millennium. They will have a new heart, a new spirit, and forgiveness of sin:⁹

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: 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. 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. Jeremiah 31:32-34 [HDW, my emphasis]

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: Ezekiel 11:19 [HDW, my emphasis]

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezekiel 18:31 [HDW, my emphasis]

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezekiel 36:26 [HDW, my emphasis]

The New Covenant is based upon the shed blood of the Lord Jesus Christ.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. Hebrews 8:6

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is*, *there is* no more offering for sin. Hebrews 10:12-18

For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26:28

⁹ J. Dwight Pentecost, *Thy Kingdom Come, Tracing God’s Kingdom Program and Covenant Promises Throughout History* (Kregel Publication, Grand Rapids, MI, 1995) 530.

The Requirement of Salvation in the Millennium

The requirement or basis of all the ages for salvation is “faith” in God. There is no indication that this changes for the Millennium.

But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. Hebrews 11:6

So then faith *cometh* by hearing, and hearing by the word of God. Romans 10:17

Abraham and all saints are born into the Kingdom of God or into the church, which is a part of the overall Kingdom of God under the King Jesus Christ, by faith in God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Romans 4:3 [HDW, my emphasis]

Faith (**pis tij**, pistis) comes from the same root word as “believed” (**pis teuw**, pisteuo).

It has the sense of trust **and** believe. As reported above, those who “call upon the name of the Lord” in “faith” shall be saved and given a new heart, a new spirit, and a clean slate (forgiveness of sins). The required actions of a saved individual in the Millennium will be different just as the actions of church members in this age are different from saints under the law or any other dispensation.

Therefore, when the Lord Jesus Christ reports that some will be taken and some left, it is on the basis of salvation of the individual (Mat. 24:40-41). He stands at the door and knocks, hoping that the individual will set aside pride and let Him enter into his heart (Rev. 3:20). However, many will not hear even in the traumatic time just preceding the Millennium during the last 42 months of the tribulation, which Christ describes as the worst time of the face of the earth (Mat. 24:21-22).

Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Matthew 24:40-41.

The Responsibility of Salvation in the Millennium

The last aspect of salvation that needs to be addressed is the belief by some that the new temple that is to be built in the Millennium changes the requirements for salvation. Life will certainly be different under a *theocracy* ruled by the Lord Jesus Christ with a “rod of iron” (Rev. 19:15). During this period the full appreciation of salvation will approach the final step, glorification, but will continue to have unbelievers birthed by the believers that went into the Millennium (Mat. 24:40ff). They will rebel with Satan when he is released from the bottomless pit for a brief period before being thrown into the lake of fire for ever (Rev. 20:10).

The return of Christ to earth brings about the changes which occur in the earth and in animals (Isa. 11). In addition, Ezekiel clearly reports a new temple will be built. Many have considered this temple to be one built after the captivity, but there are too many differences.¹⁰ It certainly is not an allegory or a spiritualization of the church’s blessings as reported by some. The physical changes in the design of the Temple of the Millennium are so significant that no comparison with the temples in history can be made.

This temple has *nothing* to do with the salvation of the individual, but is a type of worship that will be instituted. This is consistent with a change in requirements or “rules of life” for the saint in the Millennium

Unger identifies five aspects of the temple and the worship in the Millennium. (1) It demonstrates God’s holiness. (2) It provides a dwelling place for the Lord of Glory. (3) It gives a place for sacrifices, which are a memorial similar to the Lord’s Supper in this

¹⁰ J. Dwight Pentecost, *op. cit.*, 512 (TTC).

age. (4) It provides a center for divine government. (5) It provides a symbol of the victory over the curse by the river of life-giving water emanating from beneath the temple.

Lastly, the deletion of many aspects of the Aaronic system makes this temple and its purpose significantly different from the previous ones. *First*, there is no Ark of the Covenant or its contents. *Second*, there is no Holy of Holies, high priest, Day of Atonement, or Levites. *Third*, the social and ceremonial laws are gone. *Fourth*, the sacrifices have no relation to expiation of sin.

Conclusion

The progression in the revelation of the Lord Jesus Christ by His Words helps us to understand that responsibilities will change from dispensation to dispensation. However, the road to eternal life and salvation remains the same in all dispensations even though the “rules of life” or responsibilities may change.

My prayer is that unbelievers around the world would recognize the simplicity in salvation offered as a *gift* by a holy and gracious God; that is, believe God and His Words, which proclaim the basis of this precious, eternal, life-giving, *gift*. It is simple enough that a child can understand.

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18:2-3

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 3:7-8

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. John 3:14-15

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:18

Salvation in the Millennium is the same as it has been throughout the ages, although the responsibilities or the rules of conduct or life change.

This progression may well be stated in the words of Christ: "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28).¹¹

Chart: Comparison of "Rules of Life" and "Salvation" in the Dispensations¹²

Dispensation	Rules of Life or Responsibilities	Salvation	Scripture	Judgement(s)
1. Innocence	Tend the garden. One fruit forbidden. Populate the earth. Subdue the earth. Fellowship with God.	Faith in God and His Words Looking Forward to the Cross (vid. supra.)	Genesis 1:3-3:6	Physical and Spiritual death
2. Conscience	'Rule of Life' by moral conscience (e.g. do good). Build an Ark and occupy it.	Same as 1	Genesis 3:7-8:14	Flood
3. Government	Shedding of man's blood, requires the life of the responsible person (e.g. capital punishment). Fill the earth.	Same as 1	Genesis 8:15-11:9	Forced scattering at Babel with confusion of languages
4. Patriarchal	Stay in Promised Land. Believe and Obey God.	Same as 1	Gen. 11:10-Ex. 18:27	Egyptian bondage. Wilderness wanderings.
5. Law	Keep the Law: Ten Commandments, Civil, Ceremonial. Walk with God.	Same as 1	Ex. 19:1-John 14:30	Captivity.
6. Age of Grace	Believe on Christ. Walk with Christ. Follow moral guidance provided by 9 of the Ten Commandments repeated (all except Sabbath). Attend Church	Faith in God and His Words Looking Back at the Cross	Acts 2:1-Rev. 19:21	Death. Loss of rewards.
7. Millennium	Believe and obey Christ and His Government (rules	Same as 6	Rev. 20:1-15	Death. Great White Throne

¹¹Lewis Sperry Chafer, "Soteriology," *Bibliotheca Sacra*, Vol. 102:405 (Dallas Theological Seminary, Jan., 1945) 8.

¹²This chart was constructed with help from Charles C. Ryrie's *Dispensationalism, Revised and Expanded* (Moody Press, Chicago, IL, © 1966, © 1995) 54. Many things were added, however.

	with a "rod of iron"). Worship the King in Jerusalem. Understand the temple sacrifices.			Judgment.
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Amen!!

H. D. Williams, M.D., Ph.D.