

The Most High Ruleth

**A Study About World
Government — Past,
Present, and Future**

Arlen L. Chitwood

The Most High Ruleth

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it” (Isa. 2:2).

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by
Arlen L. Chitwood

**The
Lamp Broadcast, Inc.
2629 Wyandotte Way
Norman, Okla. 73071
www.lampbroadcast.org**

**First Printing, 1994
Second Printing, 2004
Revised 2013
(Revision for Web-Site Only
Not Reprinted)**

By the Same Author —

SEARCH FOR THE BRIDE
HAD YE BELIEVED MOSES
PROPHECY ON MOUNT OLIVET
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
MYSTERIES OF THE KINGDOM
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE TIME OF THE END
THE BRIDE IN GENESIS
FROM ACTS TO THE EPISTLES
SEVEN, TEN GENERATIONS
GOD'S FIRSTBORN SONS
THE TIME OF JACOB'S TROUBLE
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
RUN TO WIN
BY FAITH
JUDE
RUTH
ESTHER

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FOREWORD

Scripture begins with a very brief, succinct statement concerning God's creation of the material universe:

"In the beginning God created the heaven [*lit.*, 'the heavens'] and the earth" (Gen. 1:1).

God, at a point in time, brought the material universe into existence. Then God established a perfect form of universal government, allowing Him to exercise absolute, sovereign control over the whole of His creation.

God placed angels, whom He had also previously created (*cf.* Job 38:6, 7; Ezek. 28:14, 15), in appointed positions to exercise delegated power and authority within His government. That would not only be true of the province upon which man presently resides (the earth) but of innumerable other provinces (undoubtedly multiplied billions) which God created, forming the innumerable galaxies (again, undoubtedly multiplied billions), which comprise a material universe of a size which could only stagger one's imagination.

But the creation of man, though created *for regal purposes*, follows God's creation of angels, the material universe, and the establishment of His universal government. Man, a latecomer within God's creative activity, was brought into existence to replace one of God's provincial rulers, one who had rebelled against Divine power and authority. And man was created on the province (the earth) over which this ruler (Satan) had not only originally been placed but a province which he continued to govern following his fall.

(A principle of Biblical government necessitates that an incumbent ruler, though disqualified, must continue holding the sceptre until his replacement is not only on the scene but ready to ascend the throne [*ref.* the account of Saul and David in the Books of I, II Samuel].)

In this respect, though disqualified to hold the sceptre, Satan [with his angels] would continue holding the sceptre until that future time when God had not only brought forth his replacement [man] but had deemed his replacement qualified and ready to ascend the throne.)

Thus, man was created for a revealed purpose, which had to do with *regality*. Man was formed from *a part of the earth, to rule the earth*:

“And God said, Let us make man in our image, after our likeness: and let them have dominion [Heb., *radah*, ‘let them rule’]...” (Gen. 1:26; cf. 1:28; 2:7, 8 [same word translated “rule” in Ps. 110:2]).

Then *man’s subsequent fall*, recorded in Genesis chapter three, was *directly related to the purpose for his creation*. And, beyond that, God providing a means of salvation for fallen man was (and remains today) also *directly related to the purpose for his creation*.

That is to say, *Satan’s purpose for bringing about man’s fall* had to do with man being brought into a position in which *he could not hold the sceptre*, allowing the incumbent ruler to continue on the throne; and *God’s purpose for effecting man’s redemption* had to do with man being brought back into a position where he could one day realize the purpose for his creation — *hold the sceptre and rule*.

The reason for and goal of salvation have to do with man one day occupying the position for which he was created.

Thus, *regality* pervades the whole of the matter. God rules over all, angels rule under God, man was created to replace a disqualified angelic ruler, and man’s fall and redemption result from and have to do with the reason for his creation.

And, since the ultimate victory will be the Lord’s, *man will one day replace the disqualified, incumbent ruler.*

“The gifts and calling of God are without repentance [‘without a change of mind’]” (Rom. 11:29).

God is not going to change His mind concerning the reason He called man into existence. *Man will one day rule the earth in the stead of angels, realizing the purpose for his creation in the beginning* (Heb. 2:5).

1

Over the Heavens and the Earth

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul (Ps. 103:19-22).

God exercises absolute, sovereign control over a universe which He Himself brought into existence, and the earth is a province within this universe. There is “no power but of God,” and “the powers that be are ordained of God” (Rom. 13:1, 2).

God is the One Who places rulers in positions of power (the power which emanates from Him); and, should it become necessary (both “should” and “when” in man’s case, for he is presently limited by *time*), God is also the One Who removes rulers from these same positions of power (I Sam. 15:17, 23; 31:3-5; II Sam. 1:3-10; Dan. 4:17, 25, 32-36; 5:18-21; Matt. 20:23; Luke 1:52).

Consequently, there is no such thing as a ruler on this province (the earth) or on any other province (any other world) in the universe exercising power within a governmental position apart from God. A ruler holds his position because of a Divine act (appointment, placement by God), and he exercises power which emanates from a Divine source (from the One Who appointed, Who placed him in the position which he occupies, from God Himself).

In relation to this earth and man on the earth, the ruler himself may or may not acknowledge this (in fact, he may not even acknowledge the existence of God); or he may be a rebellious ruler, seeking to rule apart from God. But the simple fact remains: Any ruler on this earth, or any ruler anywhere in the universe, exercises power and authority within the position which he holds solely because of Divine appointment to his position and Divine delegation of power and authority. Rulers exercising power and authority after this fashion actually govern, in numerous gradations of positions, within a chain of command which God has established under Himself.

There are no exceptions.

God rules from a throne which is located “in the sides [*lit.*, ‘in the uttermost parts’] of the north” (Isa. 14:13). The direction of the compass locating God’s throne would be in relation to the earth, more particularly in relation to the Temple Mount in Jerusalem.

But this northern direction, along with the superlative use in location, could possibly be in relation to any point in the universe, at any point in any of the galaxies comprising the physical universe. That is to say, all of the galaxies in the universe, at the time of their creation, could have been arranged in such a manner that direction toward God’s throne from any place in these galaxies would not only be north but God’s throne would be the northernmost point in the universe in relation to these galaxies as well. And, if so, movement from this northernmost point could go in only one direction, an opposite direction — south.

(An example of the preceding can easily be seen by using the earth and the geographical north pole. Place an object at the geographical north pole, and this object would not only be north of every point on earth but it would also be at the northernmost point in relation to any point on earth. And it would be the northernmost point in this respect because every direction from this point, no matter what degree on the compass was used, would be south.)

Thus, all rule, power, and authority emanate from one Person (God) seated on a throne, with this throne — relative to the earth and possibly relative to any point in God’s created universe

— located at a particular revealed point in the universe, *in the uttermost parts of the north*. And God rules the universe from this place through subordinates (angels whom He has created for this purpose) who occupy various appointed positions and exercise various degrees of delegated power and authority (Ps. 103:19; Isa. 14:13, 14; cf. Dan. 4:17; 5:18-21; 7:9-14; Rom. 13:1, 2).

The Universe as a Whole

Man has no idea of the size of the physical universe outside our galaxy. His telescopes can only see so far, and beyond that he can only surmise, estimate, and guess. And that would even be true, to an extent, of numerous things within our own galaxy.

Our sun is a medium-size star, and there are an estimated two to four hundred billion other stars (some larger, some smaller) within our galaxy. Then beyond our galaxy it is estimated that billions of other galaxies exist, comprising the physical universe.

It is one hundred thousand light years across our own galaxy (a movement at the speed of 186,000 miles per second for one hundred thousand years), and it is an estimated two to two and one-half million light years to the nearest galaxy. And beyond that are other galaxies separated by comparable distances. Thus the universe is of a size and design which could only stagger man's imagination.

Returning to our own solar system as a beginning point, this system is comprised of nine planets revolving around a medium-size star (or, between eight and ten planets, depending on changing astronomical discoveries and thoughts); and the earth is apparently unique as the only planet within our solar system upon which God saw fit to place a gradation of powers and authorities (ruling angels) within His ordered system of government.

But, when viewing the remainder of the galaxy or the universe as a whole, is our own solar system unique in this respect? That is, considering the matter after one fashion, is our sun the only star anywhere in the universe around which planets revolve? Or, considering the matter after another fashion, if other similar solar systems do exist, is the earth within our solar system the only

inhabited planet among existing planets within solar systems throughout the universe?

In line with previous statements, the answer to the questions would have to be, "No." There is *an inhabited universe* over which God exercises absolute, sovereign control. Man though, as a creature within that universe, is a different matter. The creation of an individual *in the image and likeness of God* (Gen. 1:26, 27), to have a part in God's governmental rule of the universe, is an act peculiar to the earth.

In this respect, the earth would be unique insofar as man himself residing on a province and having a part in the government is concerned, but it would not be unique insofar as there being other similar solar systems with worlds upon which individuals (angels) reside within God's ordered system of government.

1) *Astronomy Today*

Astronomers within the scientific community today, for the first time in man's history, possess the necessary equipment to see and thus know that there are numerous solar systems in our own galaxy similar to our own (other stars [suns] with revolving planets).

Prior to the time of the Hubble telescope, though astronomers could not see these planets, through infrared techniques developed in recent times they could see systematic blockages of light in connection with different stars which seemingly could only be attributed to planets revolving around these stars.

Then, once the Hubble telescope was placed in orbit above the earth's atmosphere, allowing astronomers to look into the heavens and not only see things which they had never been able to see before but also to bring everything into a much clearer focus, any question concerning the existence of other solar systems, similar to our own, was removed.

Revolving planets around certain closer stars could now be seen, and from what astronomers could ascertain, they could know that there may very well be billions of similar solar systems in our own galaxy alone.

But all of that is really neither here nor there, for Scripture had already told us that such systems exist. And man's scientific

discoveries *never* verify Scripture, for Scripture can't be verified. "Scripture" is the *standard* by which all else is judged, and there can be no such thing as the standard being verified by that which is being judged by the standard.

The whole of the matter could be compared to *the standard* which God created and set in motion — *the universe* — in relation to *man's time-piece in Greenwich*. The time-piece in Greenwich is *always* corrected or set by the celestial chronometer, *never* the other way around.

"Scripture" lies within the realm of *the Creator*, but "science" lies within the realm of *the created*. And the creature *never* asks the Creator, "Why hast thou made me thus?" (Rom. 9:20). Accordingly, in any matter where the Scripture and science touch upon one another, the beginning point must *always* be the Scriptures — the God-breathed Word (originating from and inseparably connected with the Creator) — *never* science (the created).

The whole matter of viewing Scripture and science together is really that simple.

Where Scripture and science touch on the same matters, Scripture will always reveal the accuracy or inaccuracy of man's scientific discoveries. Relative to the astronomers' late findings concerning planets revolving around numerous other stars in the galaxy, Scripture, as is often the case in situations of this nature, is *already* a step ahead of man in that which it reveals.

And this step ahead in Biblical revelation is in a realm which man, in his scientific endeavors, cannot enter. Regardless of man's scientific discoveries, Scripture will *always* be a stem ahead.

2) Astronomy and Scripture

The manner in which Scripture deals with that which astronomers are just now finding out — the existence of other solar systems in our galaxy — is similar to the manner in which Scripture deals with the existence of God. Scripture simply begins at the point that these systems exist, as Scripture begins at the point that God exists.

Scripture begins, "In the beginning God," completely apart from any attempt here or in subsequent Scripture to prove the

existence of God. Then, after revealing a great number of things about Himself, His plans, and His purposes, God states that the person who doesn't believe He exists is a "fool" (Gen. 1:1; Ps. 14:1).

And Scripture deals with the astronomers' recent findings after a similar fashion. The first verse in Scripture also states, in a very succinct manner, that "God created" all which exists in the heavens, along with the earth. Then Scripture, at a later place, deals with the matter under discussion — the existence of other solar systems out in the heavens which God created in the beginning. And Scripture does this in a manner which not only moves completely beyond man's findings but in a realm completely outside of man's ability to function.

A main basis for the teaching concerning inhabited planets within other solar systems in the universe is taken from that which is revealed in the first two chapters of the Book of Job. Satan is the messianic angel whom God placed over this earth in the beginning, along with a great host of subordinate ruling angels (Ezek. 28:14ff; Dan. 10:13; Matt. 25:41); and Satan is seen in the Book of Job, on two separate occasions, as he appeared in the Lord's presence with other "sons of God," which could only be his equals, for Satan appeared "among them" *as one of them* (1:6; 2:1).

The appearances of the sons of God in the Lord's presence on these two recorded occasions apparently constituted two of what could only have been scheduled congresses of messianic angels (angels placed over various worlds within the universe). Such is evident, for Satan, whom God had placed over the earth, appeared in God's presence at these meetings as one of the "sons of God." And since Satan was the messianic angel whom God had placed over the province upon which man was later created, it can only be concluded that the other "sons of God" among whom Satan appeared — his equals — were messianic angels whom God had placed over provinces in other parts of the universe. They apparently appeared together in God's presence at scheduled times to render reports concerning activities on the particular provinces over which they had been placed (congresses of the sons of God).

In both instances in the accounts in Job, attention is directed to Satan and the earth rather than to any of the other messianic

angels and other worlds (1:7ff; 2:2ff). In fact, other than the simple mention of their presence at these meetings, *nothing* is revealed concerning the other messianic angels or the worlds over which they ruled.

And this would be in perfect keeping with the way Scripture is structured, for, in the preceding respect, God's revelation to man has to do with His government of the earth, not with His government of other parts of the universe. The latter is seemingly introduced in Scripture (in a very limited sense) so man can place things concerning the former in their proper perspective.

That is, man understanding the overall scope of God's government of the universe (beginning in the past and extending into the present) could then better understand God's government of a small part of the universe, *i.e.*, His government of the earth — past, present, and future. Thus, for this evident reason — along with the fact that man, beyond the Millennium, will have a part in God's government of the universe — God has seen fit to reveal certain things concerning the overall structure of the government within His universal kingdom.

(God actually opens His revelation to man after this fashion, calling attention to the beginning of His universal kingdom and then centering His revelation on one province in that kingdom. Scripture opens with the statement:

“In the beginning God created the heaven [*lit.*, ‘the heavens’] and the earth” [Gen. 1:1].

First, God makes mention of the entire universe out in the heavens, separate from the earth; but then “the earth” is immediately singled out for special consideration. And continuing from this point, Scripture, completely apart from any additional revelation concerning God's activity in the previously mentioned “heavens,” begins to deal specifically with the earth — “And the earth was without form and void... [*lit.*, ‘But the earth became without form, and void...’]” [Gen. 1:2a].

For further information regarding the preceding understanding of Gen. 1:2a, refer to the author's books, *THE STUDY OF SCRIPTURE*, Chapter II.

The rest of the universe had been mentioned [1:1a], but God, in His revelation to man, concerns Himself centrally with the earth [and the heavens in the proximity of and associated with the earth], not with the rest of the universe [1:1b ff]. And the apparent reason that God's activity in relation to other parts of the universe is even mentioned in Scripture is as previously stated: Man, viewing God's activity in relation to the entire universe, could better understand and place within its proper perspective God's activity relative to a small part of that universe, *i.e.*, His activity relative to the earth, Satan and his angels, man, etc.)

The Earth Itself

Note that Satan's fall resulted from his seeking a position of power above the other messianic angels, apart from Divine appointment. Actually, such an appointment would have been out of the question, for Satan sought the very position which God Himself occupied.

In so doing, Satan said:

"I will ascend into heaven, I will exalt my throne above the stars of God [the other messianic angels]: I will sit also upon the mount of the congregation [the meeting place where the kings of the kingdom (the messianic angels) met in God's presence], in the sides of the north [*lit.*, 'in the uttermost parts of the north']:

I will ascend above the heights of the clouds [*lit.*, 'the Cloud,' apparently a reference to Deity]; I will be like the most High" (Isa. 14:13, 14).

Thus, Satan became dissatisfied with the governmental position which he occupied (a ruler over only one province in the kingdom, having equals who ruled other provinces in the kingdom). He sought to elevate his throne above all the other messianic angels and occupy either *the very place which God Himself occupied or be equal with God as a/the supreme ruler of the entire universe.*

As a consequence, God not only *rejected* him as the appointed ruler over the earth but God reduced the province over which he ruled to *a ruin*. This is the point in Scripture where "the earth was ['became'] without form, and void; and darkness was ['became'] upon the face of the deep" (Gen. 1:2a).

However, Satan continued to rule — though over a ruined province in God's overall kingdom — for a principle of Biblical government necessitates that an incumbent ruler hold his appointed position until he is actually replaced by another appointed ruler. This is the reason Satan is seen in Scripture among the other messianic angels in the Book of Job, millenniums following his fall. He still occupied the throne as the earth's appointed ruler, for the time when his successor would appear on the scene and take the sceptre awaited a future day.

And today, millenniums removed from Job's day, Satan still occupies the same position, for the time when he is to be put down and Another ascend the throne still awaits a future day. Consequently, any congresses of the sons of God held during the present time, covering our part of the universe, would have to include Satan. He would have to attend in the same capacity which he has held since time immemorial — as the earth's appointed ruler, one of the "sons of God," one of the messianic angels.

Should Satan be asked questions at any of the present congresses, as at the two meetings revealed in Job, the questions would, of necessity, have to involve things related to the province over which he rules, possibly relating to one or more of the Lord's servants on earth today.

A knowledge of this fact would provide a possible reason for some Christians (past and present) having undergone or presently be undergoing untold sufferings in their lives. Such Christians, as Job, may have come under Satan's accusation and *have been* "counted worthy" to undergo various trials, testings, or sufferings for Christ's name (cf. Acts 5:40-42; Rom. 8:18; Rev. 12:10, 11).

And the inverse of the preceding would be equally true. Some Christians seemingly never undergo trials, testings, or sufferings; and the reason would be evident. Because of *unfaithfulness* in their lives they simply find themselves in a category wherein they are *not* "counted worthy" to suffer for Christ's name (II Tim. 3:11-15).

That would be to say, within the congresses of the messianic angels, God would have no reason to call such individuals to Satan's attention (as He did Job); nor would Satan have any cause to bring accusations before God concerning them (as in

Job's case). Consequently, such Christians could only live their lives apart from the trials, testings, and sufferings of this nature, experienced by certain other Christians.

Man though has turned this whole thing around and associates "suffering" with God's *disfavor* and "blessing" with God's *favor*. But God views the matter in a completely opposite framework (Isa. 55:8, 9). The normal Christian life involves trials, testings, and sufferings. Anything else during the present day and time would, in reality, be abnormal and out of place.

(The preceding is not to suggest that *all* trials, testings, and sufferings experienced by Christians during the present time emanate from issues at congresses of the sons of God. It does though suggest that *some, possibly more than we may realize*, could very well have an origin of this nature.)

But the "sufferings," though they *must come first*, don't last forever. At some later point in time "blessings" *must always follow* (cf. Job 2:7ff; 42:10-17). This is a Scriptural principle which cannot be broken.

The same thing is seen in the future glory of Christ following His past sufferings. It was necessary that Christ *first* suffer. *Only then* could He "enter into his glory" (Luke 24:25-27). And the same principle applies to Christians undergoing present sufferings and one day having a part in Christ's glory (Rom. 8:17, 18; I Peter 4:12, 13).

The latter (the glory) can, under no circumstances, be realized apart from the former (the sufferings). This is the reason Scripture states,

"If we suffer [*lit.*, 'If we patiently endure,' which involves trials, testings, sufferings (James 1:2-4)], we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12).

Denying in the latter part of II Tim. 2:12 is not denying a person per se (*i.e.*, our denying Christ or Christ denying us). The word "deny" must be understood contextually, and understanding the word in the sense of "disallow" or "not allow" would really better

convey the thought which the context demands.

Contextually, the first use of the word “deny” has to do with Christians not patiently enduring with Christ during the present time (note the first part of the verse). They do not allow the Lord (they deny the Lord in this respect), through the ministry of the Spirit, to perform a work in their lives. That is, such Christians deny Christ the central place which He desires to occupy in their lives; and, resultingly, they do not allow the Holy Spirit to progressively work the metamorphosis in their lives, they do not allow child-training as sons, they live apart from patiently enduring with Christ, do not suffer with Him, etc.

Then the second use of the word “deny” has to do with Christians who pattern their lives after the preceding fashion not being allowed to reign with Christ (again note the first part of the verse). Such Christians will not have allowed the Lord (they will have denied the Lord in this respect), through the ministry of the Spirit, to perform a work in their lives during the present time. There will have been no patient endurance involving trials, testings, sufferings, child-training as sons; consequently, there can be no future reign.

“Suffering” *must always* precede “glory.” *The latter cannot be realized apart from the former, and the former guarantees the latter* (I Peter 4:12-19; cf. Matt. 5:11, 12).

1) *The First Man, The First Adam*

Though Satan’s fall and disqualification to rule resulted in a portion of God’s kingdom being reduced to a ruin, God had plans for the earth as a province within His kingdom which would far exceed anything seen during Satan’s rule. This province would be the place where an individual created *in the image and likeness of God would one day rule*.

Further, and foremost as the rulership relates to man, this province would be the place where God’s Son (*as the second Man, the last Adam*, the Head of a new order of Sons) would likewise one day rule.

And, ultimately, this province (actually, the new earth) would be the place where God Himself, along with His Son and man (redeemed through His Son’s finished work at Calvary), would then rule the universe.

To realize all of this though, the earth must first be restored and a new ruler brought forth. And that's what the opening two chapters of Genesis are about — the restoration of the earth (1:2b-25), the creation of man as the earth's new ruler (1:26-28; 2:7), along with the removal of the woman from the man to reign as consort queen with him (2:21-25).

Thus, the person eventually brought on the scene to take the sceptre was not of the angelic creation. Rather, this individual constituted *an entirely new creation in the universe*. He was created uniquely different — *in the image and likeness of God*; and not only was he created uniquely different but he was also created for a *revealed purpose*, a purpose which had to do with *the government of the earth*. Man was created to replace the incumbent ruler, to take the sceptre which Satan held — “let them have dominion [*i.e.*, ‘let them rule,’ which, of necessity, would have had to include *the man and the woman together*, for the woman was part of the man and completed the man]” (Gen. 1:26-28).

(In line with the previous, there was both a *near* and a *far purpose* for man's creation. *The near purpose* had to do with rulership over the earth [which will be realized during the Messianic Era], and *the far purpose* had to do with rulership within other parts of the universe [which will be realized following the Messianic Era].)

The ruined earth over which Satan ruled following his fall was restored with a view to man taking the sceptre (Gen. 1:2b ff). However, Satan, knowing what God was in the process of doing through the restoration of the earth and man's subsequent creation, immediately sought to bring about man's disqualification. And this is exactly what he did through deceiving Eve, which resulted in Adam having no choice but to also eat of the same forbidden fruit Eve had been deceived into eating.

Adam fell as the federal head of God's new creation, man; and this not only resulted in man's disqualification (placing him in a position wherein he could not assume the sceptre) but it also resulted once again, as before, in a ruined kingdom (the earth brought under a curse but not ruined to the extent that it was uninhabitable for man).

However, unlike events following Satan's fall, redemption entered the picture when man fell. God not only provided immediate redemption for Adam and Eve following their fall but He also foretold the ultimate victory (over the incumbent ruler) of mankind's coming Redeemer (Gen. 3:15, 21).

Thus, redemption was to be provided for man, with a view to his ultimately realizing the purpose for his creation. Man was to be redeemed so he could, as God intended, one day take the sceptre and rule within God's governmental structure of the universe (first over the earth, then throughout the universe itself).

2) *The Second Man, The Last Adam*

Galatians 4:4-7 perhaps outlines the entirety of the matter about as well as any similar passage in Scripture. First, there is Christ's first coming in order *to redeem* man (vv. 4, 5); and the stated purpose for redemption is then said to be *adoption* and *heirship*, which have to do with events surrounding Christ's second coming (vv. 5-7). This, of course, is the heirship previously mentioned in Gal. 3:29:

“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (cf. Gen. 22:17, 18).

Christ came as *the second Man, the last Adam*, for He must not only redeem that which *the first man, the first Adam*, lost in the fall but He must also occupy the headship which Adam possessed. Only through so doing could God one day give His Son “dominion, and glory, and a kingdom,” something which the Son is presently inviting redeemed man to share with Him in the position of *co-heir* in that coming day when He receives the kingdom from the Father (Dan. 7:13, 14; Rev. 11:15; cf. Rom. 8:16-18; Rev. 2:26, 27; 3:21).

The first man, the first Adam, had a bride taken from his body who was to reign as consort queen with him. And so must it be with *the second Man, the last Adam*. The matter has been set within God's activities surrounding the man whom He brought forth in Genesis, and it cannot change within His activities surrounding the Man Whom He is about to “again” *bring into the inhabited world* (Heb. 1:6, 9; 3:14; cf. Eph. 5:30-32).

A husband-wife relationship of this nature is seen in Scripture at three different points within God's overall revelation to man — *past*, *present*, and *future*. It is seen in the *past* in the relationship which existed between Adam and Eve, and it is seen in the *future* in the relationship which will exist between Christ and His bride. Then it is seen between these times, during the *present*, in the relationship which exists between a man and woman within the bonds of marriage.

A man leaves his father and mother, is joined to his wife, and they become "one flesh," as in the beginning. The man and woman, in this position, as "one flesh," then become "heirs together of the grace of life." And the whole matter is said to be a *great mystery* surrounding "Christ and the Church," pointing to a relationship which will exist yet future (Gen. 2:21-24; Eph. 5:25-32; I Peter 3:7).

(Note: The preceding is why husbands are "to love their wives as their own bodies" [Eph. 5:28, 29]. The woman originated from the body of the man.)

The man and woman in Genesis were to hold the sceptre together; they were to rule and reign as "one flesh." The Man and woman yet future (Christ and His bride) are also to hold the sceptre together; they are to rule and reign as "one flesh." And during the present time there is a sense, on a spiritual plane, in which the man and woman are to "reign in life" (holding a sceptre) as "one flesh" through being "heirs together of the grace of life" (*cf.* Rom. 5:17-21; I Peter 3:7).

The latter would, of necessity, have to be the case, for that is the way in which God dealt with matters in the past, establishing an unchangeable pattern which continues into the future (at which time the relationship will be realized in its fullness). And a husband-wife relationship of this nature during the present time could only be looked upon as the highest possible form of the spiritual life within that relationship.

It is a *God-designed apex* upon which the marriage relationship should exist and function. This is something which Adam and Eve lost in the fall, this is something which a man and woman can

possess on a spiritual plane today, and this is something which will be restored (in its fullness) within the relationship Christ and His bride will possess yet future.

God has set aside an entire dispensation, lasting two millenniums, during which He is calling out a bride for His Son. This is the time in which we presently live (typified by events in Gen. 24); and God has set aside this rather long period of time, for this one centrally revealed purpose. In order to bring matters to pass within the person of *the second Man, the last Adam*, which were begun in the person of *the first man, the first Adam*, a bride must be acquired for the Son.

Salvation made available to man through Christ's finished work at Calvary is for a purpose, and that purpose is to be realized within the framework of man having a part in God's governmental rule of the universe. *Man's destiny is to rule and reign*, but he must first be redeemed. And during the present dispensation — with the thought in mind of redemption for a purpose, having to do with rulership — God has directed His activities toward the acquisition of a bride to rule as co-heir with His Son. Thus, salvation during the present dispensation is with a view to ascending the throne with God's Son as His bride, which will be realized during the coming Messianic Era.

(For a full discussion of the work of the Spirit during the present dispensation, in the preceding respect, refer to the author's book, SEARCH FOR THE BRIDE.)

Today we are living very near the end of the dispensation, very near that time when the Church (Christ's body) will be removed from the earth. Following issues and determinations surrounding the judgment seat, the bride will be removed from the body; and following this removal, exactly as seen in the type in Genesis chapter two, the bride will then be presented to Christ (with a view to the Messianic Era). The two will be "one flesh," as in the Genesis account; and the two, as "one flesh," will take the sceptre and exercise the "dominion" which *the first man, the first Adam*, lost in the fall. Seated on the Son's throne, holding the sceptre, Christ and His bride will, together, rule the earth for 1,000 years (*cf. Rev. 2:26, 27; 3:21*).

Times of Restitution of All Things

“And he shall send Jesus Christ, which before was preached unto you:

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” (Acts 3:20, 21).

The Messianic Era is referred to as “the times of restitution [‘restoration’] of all things.” And this restoration has to do not only with *conditions* which will exist during the Messianic Era but also with *the purpose* for this era.

A *restoration of all things* will exist during the Messianic Era in the sense that the curse will be lifted and a righteous provincial Governor will once again administer affairs on the earth, but a restoration itself will also be effected through events occurring during the Messianic Era. This has to do with *the purpose* for this era.

Christ is to “put down all rule and all authority and power,” and He (with His bride) is to reign “till he hath put all enemies under his feet.” And once this has been done — which will take 1,000 years — the kingdom will be “delivered up” *to the Father*, “that God may be all in all [*lit.*, ‘all things in all of these things’]” (I Cor. 15:24-28).

Preparation is presently being made for that coming era — *i.e.*, the bride is presently being acquired — and preparation will be made during that coming era, by Christ and His bride, for the eternal ages which follow.

The rule by Christ and His bride will be confined to the earth alone during the Messianic Era (Ps. 2:6-9; Rev. 2:26, 27); but during the eternal ages which follow, man’s rule, first announced in Genesis, will extend out into the universe itself (Rev. 22:1-5).

(In relation to Satan’s aspirations to exalt his throne, resulting in his fall and disqualification to continue holding the sceptre, note that there is a degree of irony in man one day exercising regal power and authority beyond this earth, out in the universe. This is the realm into which Satan sought to move; and man, brought on the scene to replace Satan, will one day be allowed to move out into this realm.

But there is a paradox surrounding the preceding today. It is unredeemed man [or saved individuals following thoughts set forth by unredeemed man] who talks about going out into the heavens today, through his scientific achievements and related endeavors. But Christians, who are one day going out into the heavens [through Divine power] seem to know little to nothing about the matter and, consequently, are not interested.

Redeemed man is interested in and does talk about going to heaven, but that's not the same thing at all. And when *the Millennium* or *the eternal ages* are in view, it's not even Biblical to talk about going to heaven in a manner of this nature.

The Biblical picture has to do with redeemed man exercising *regality in relation to this earth, followed by regality in relation to the universe itself*. Man's creation, his fall, and the purpose surrounding his salvation *all center around regality*. And this regality will be realized *in Christ's kingdom over the present earth during the Millennium and from the new earth out into the heavens in the whole of the universe during the eternal ages which follow*.

Thus, though unredeemed man may talk about going out into the heavens, *he's not going*. It is redeemed man — who seems to know very little about it today — *who is one day going out into the heavens*.

But man moving out into the heavens in this manner will occur *only following the Millennium*. The next event in God's ordered program is *Christ's rule over the earth for 1,000 years*. And that is where redeemed man should focus his attention during the present dispensation, though not to the exclusion of the ages beyond.

The entire program of God has, from the beginning, been moving toward the coming *Sabbath of rest*, foreshadowed by and paralleling *the seventh day* in Gen. 2:2, 3 and John 2:1. The great prophecies of Scripture speak of this day; Christians are exhorted to fix their attention upon this day; and the judgment seat of Christ precedes and has to do with this day.

To ignore the Millennium, one must ignore the central teaching of Scripture, beginning with the Book of Genesis and ending with the Book of Revelation. And such can ultimately lead to only one thing: *disaster in the Christian life*.)

A trained runner fixes his attention upon the goal; and a trained Christian, in the present race of the faith, will likewise fix his attention upon the goal.

2

In the Kingdom of Men

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men (Dan. 4:17).

The Book of Daniel, in its overall scope, concerns itself with one major subject — *the complete history of the kingdom of this world, with its center located in Babylon*. “The times of the Gentiles” began during Daniel’s day, with Gentile world power centered in Babylon; and it will end in the immediate future, with Gentile world power once again centered in Babylon.

In this respect, even though Babylon does not exist as the center of Gentile world power throughout most of the Times of the Gentiles, Scripture recognizes only *one center* during this time. Scripture recognizes *Babylon alone as the center of Gentile world power throughout “the times of the Gentiles.”*

Within this framework, Gentile world power is looked upon after a dual fashion in Scripture. It is spoken of as emanating from *many kingdoms* (“...all the kingdoms of the world” [Matt. 4:8; cf. Dan. 7:23]), and it is also spoken of as emanating from *one kingdom* (“The kingdom of the world” [Rev. 11:15, ASV; cf. Dan. 7:18]).

At the time of the events in Matt. 4:8 (Satan showing Christ “all the kingdoms of the world”), Gentile governmental power was not centered in Babylon (as it had been several hundred years prior to

that time), for Babylon, as a power among the nations, had ceased to exist. And, accordingly, Scripture referred to the nations after an individual fashion — apart from a center — though Rome was the center of power among the nations at that time.

But, at the time of the fulfillment of Rev. 11:15 (when “The kingdom of the world [all the kingdoms (nations) seen as one world kingdom once again]” becomes “the kingdom of our Lord, and his Christ,” ASV), Gentile world power will not only once again be centered in Babylon but it will incorporate all of that previously seen existing in Gentile world power, dating all the way back to the kingdom under Nebuchadnezzar (*cf.* Dan. 2:35, 44, 45; 7:12-14). And this will allow for *the complete destruction of all things related to Gentile world power throughout the entire period covered by the Times of the Gentiles, all things depicted by the great image or the four great beasts in Daniel chapters two and seven.*

Gentile world power, in that future day, will be under one man — Antichrist. He will rule the world through a ten-kingdom confederacy (viewed as *one world kingdom, under one man*), with its governmental center once again located in Babylon.

“The times of the Gentiles,” covering an unbroken period lasting about 2,600 years, began in Babylon; and this period will also end in Babylon — the same Babylon where it began. That’s what the book of Daniel is about. This book covers the complete history of that depicted by the great image in chapter two, or that depicted by the four great beasts in chapter seven.

And the time is near at hand when the prophecies relating to the final form of this Gentile world kingdom will be fulfilled. We are living very near the end of man’s allotted 6,000 years, Man’s Day; and it is certainly no mere coincidence that, in the Middle East, particularly during the past several decades, certain events have occurred (and continue to occur) which bring (and continue to bring) things into perfect alignment with the way that the prophets said they would exist in the end time.

Recent events in the Middle East have resulted in worldwide attention becoming focused on that part of the world. And, in the light of Biblical prophecy, the reason is easy to understand. That part of the world — as Scripture outlined in Daniel over two

and one-half millenniums ago, three and one-half millenniums ago in Genesis chapters ten and eleven — is destined to shortly emerge, once again, *as God's recognized center for Gentile world power throughout the Times of the Gentiles.*

The unfulfilled Biblical prophecies relating to Babylon are about to be fulfilled; and they will be fulfilled, in the immediate future, over a very short period of time (the seven years of Daniel's unfulfilled Seventieth Week [Dan. 9:26, 27]).

At that time, God will bring an end to Gentile world power, with a restored Jewish nation then being placed at the head of the nations on earth. And this will be done in order that God's blessings might flow out through Israel to the nations of the earth.

(Note that the kingdom of Babylon included more than just a city. It was a city-state. Sometimes the city alone was referred to by the name "Babylon," and other times the country itself was referred to by this name.

And this is apparently the manner in which conditions will exist in the final form of the Babylonian kingdom. A literal city will exist, but there will apparently also be a city-state comprising the whole of the kingdom, existing within the confines of the original city-state.

Whether or not Antichrist's power-base will emanate from a literal rebuilt city of Babylon on the Euphrates or at another location within the confines of the city-state remains to be seen. Either would satisfy the requirements of Biblical prophecy.)

With these things in mind, the present unfolding of the entire Middle East scenario, in one sense, is really quite easy to understand. These events are as distant hoof-beats (Rev. 6:1ff), growing louder with each passing day, which portend the soon fulfillment of the numerous unfulfilled prophecies in Daniel.

Though Biblical prophecy is not presently being fulfilled through different events transpiring in the Middle East, the stage is rapidly being set for its fulfillment. Biblical prophecy relating to the Middle East in general and Babylon in particular will begin to be fulfilled only when the clock begins marking time in Daniel's Seventy-Week prophecy once again; and during (and immediately following) this final seven years of Man's Day, in-

numerable prophecies — seen throughout Scripture, from Genesis to Revelation — will be rapidly fulfilled.

This is where attention is focused in the Book of Daniel; and since this book has to do with the beginning and the end of Gentile world power during Man's Day, God has seen fit to reveal certain behind-the-scenes things relative to this power. And these things which God has revealed have to do centrally with not only how He sovereignly governs the earth as a province in His kingdom (through a rebel provincial ruler — Satan holding the sceptre, and fallen man exercising power under Satan) but with the end of the matter in view as well.

Present Government of the Earth

The manner in which the present government of the earth has been established is really quite simple in its overall scope, but within that scope specific matters become quite complex. In its simplicity, God rules over all, Satan (with his angels) rules under God, and man rules under Satan (and his angels). The matter then becomes quite complex within the framework of God's sovereign control of matters through both a rebel, provincial ruler and fallen man.

With one exception, the manner in which the government of the earth is presently carried out has not changed since the beginning. In the beginning, following the creation of the heavens and the earth, God placed Satan (in his unfallen state) in the position of provincial ruler over the earth, along with a great host of angels occupying various positions of power and authority under him (Gen. 1:1; Ezek. 28:14, 15; *cf.* Matt. 25:41; Eph. 6:12; Rev. 12:4).

But, at a point in time following Satan's fall and disqualification (which would be following the accompanying ruin and subsequent restoration of the earth, recorded in Gen. 1:2-25), another provincial ruler was brought on the scene to replace the incumbent ruler. The earth's second provincial ruler though was *not* of the angelic creation. Rather, an individual created *in the image and likeness of God* was brought on the scene to take the reins of government (Gen. 1:26-28).

This is the one exception to the past and present form of the government of the earth. In the beginning (Gen. 1:1; Ezek. 28:14, 15), man did not fit into the equation. But for the past 6,000 years, matters have been different (Gen. 1:26ff). Though Satan and his angels continue to rule, man now has a part in the government, but not in the manner for which he was created. Man was created to take the reins of government held by Satan; but, because of his fall, man, during the present time, can only *rule under the incumbent ruler, i.e., under Satan, with his angels.*

That is the manner in which Scripture presents the present structure of the earth's government — a government in disarray, both within the ranks of the first and second provincial rulers.

The first provincial ruler, Satan, is not only presently holding the sceptre in a rebel fashion, but his kingdom can only be in disarray. Two thirds of the original contingent of angels, which God appointed in the beginning to rule with Satan (Rev. 11:4), refused to go along with him in his vain efforts to occupy a position of power and authority above the one in which he had been placed by God. Thus, the remaining one-third can only fall far short of the number of angels which God had originally decreed necessary to properly rule the earth.

Man was created *to rule in the stead of Satan and his angels.* But man, because of his fall, presently finds himself occupying a position alien to that for which he was created. He can now only rule *under the one he was created to replace.*

Thus, numerous things within the present structure of the earth's government are completely out of place, and they will remain out of place until the end of the present age. At that time, Satan and his angels will be put down, Christ and His co-heirs will take the kingdom, and a God-ordained number of rulers will once again occupy positions of power and authority.

(For additional information on the present disarray in the government within Satan's kingdom [regarding the correct number of angelic rulers which should exist under his command] and how this will be rectified in the coming kingdom of Christ, refer to Chapter VII, "Crowns Cast Before God's Throne," in the author's book, THE TIME OF THE END.)

1) Heavenly Princes, Earthly Princes

The manner in which the earth is presently governed is clearly set forth in Daniel chapters four and ten. But for purposes of this part of the study, first note that which is revealed in Daniel chapter ten.

In this chapter, Daniel had been “mourning” (to walk with the head down, to lament) for three full weeks. At the end of this time, God revealed certain things to Daniel through a vision (vv. 5-7); and this was followed by the appearance of a heavenly messenger to make known the things which Daniel had seen in the vision (vv. 10ff), which corresponded to the things within Daniel’s thoughts. The vision had to do with the things which would befall Daniel’s “people in the latter days” (v. 14), which concerned mainly the future day of Antichrist and the ultimate deliverance of the Jewish people (chs. 11, 12).

(By way of passing, note that Dan. 10:14 makes it very clear that events in ch. 11 [also ch. 12] have to do with “the latter days,” not with events surrounding Antiochus Epiphanes, some 2,200 years ago as many attempt to teach. Rather, events in this chapter [beyond v. 4] have to do with the future day of Antichrist and the deliverance of the Jewish people at the time Antichrist is put down [11:45-12:3]. In this respect, Dan. 11:2-4 corresponds to events prophesied in Dan. 8:3-8, and events in Dan. 11:5ff correspond to events in Dan. 8:9ff.)

However, for purposes of the subject at hand — the government of the earth — a matter associated with this fourth and final vision shown to Daniel needs to be considered.

The heavenly messenger sent to Daniel, who made known things occurring during his three weeks of mourning (corresponding to things in the vision), had been dispatched at the very beginning of his time of mourning, but detained at a point enroute. He had been detained *in the heavens* for twenty-one days by “the prince of the kingdom of Persia” (10:13).

This prince was so powerful that Michael, “one of the chief princes,” had to be dispatched from that part of the heavens where God dwells in order to effect the deliverance of this messenger. And during this time the heavenly messenger who had originally

been sent to Daniel remained in the heavens with “the kings of Persia” (v. 13).

Comparing this verse with verse twenty, where “the prince of Persia” is again mentioned, along with “the prince of Greece,” an individual can arrive at only one conclusion. Earthly rulers in the human realm have counterparts within Satan’s kingdom in the heavenly realm. And since “the heavens do rule” (Dan. 4:26) — beginning with the most High God, with Satan still holding the earth’s sceptre, under God — it can only be further concluded that a rule by man would have to be *under Satan and his angels within this chain of command* — angels under Satan (occupying a chain of command in the heavens) ruling through men (occupying a chain of command on earth).

And man ruling after this fashion, because of his disqualification to assume the sceptre in Eden, continues to hold a position during the present time described as “a little lower than the angels” (Ps. 8:4-6; Heb. 2:7, 8 [note that these verses are set within a context having to do with *governmental rule*]).

(As will be shown though, this rule from the heavens [a rule from Satan’s domain in the heavens through man upon the earth] has to do with the Gentile nations alone, not with Israel.)

Satan is the provincial ruler, the ruler over all the Gentile nations. Then under Satan, *within his heavenly kingdom*, there are lesser (but powerful) rulers governing various individual nations. Then under these angelic rulers, still *within the heavenly kingdom*, there is a further breakdown of powers and authorities (note “the kings of Persia,” which could only be a division of rulers under “the prince of Persia”). Then “the prince of Greece” is mentioned (in a prophetic frame of reference) because he ruled, from the heavens, over the earthly kingdom which would eventually succeed the kingdom of Babylon under the Medes and Persians.

As seen in Daniel chapter ten, among the Gentile nations on earth, all existing government is evidently structured after a parallel fashion to an existing government in the heavens. There is a breakdown of powers under the earthly rulers which corresponds to a breakdown of powers under the heavenly rulers.

And, accordingly, *there is no such thing* as Gentile rulers occupying positions of power and authority during the present time apart from occupying these positions directly under a breakdown of powers within the kingdom of Satan.

In this respect:

- 1) God sovereignly rules over all.
- 2) Satan rules under God, though in a rebel capacity.
- 3) Angels within the kingdom of Satan rule under him (occupying various positions of power and authority).
- 4) Man then rules under these angels (holding various counterpart/parallel positions on earth to those held by angels ruling under Satan in the heavens).

And since both fallen angels and fallen men are involved in the government of the earth, *numerous things* would be done outside the will of God; but *nothing* would be done outside God's sovereign control of matters.

Exactly to what extent earthly rulers are influenced and moved to act on the basis of decrees and determinations rendered by their counterparts in the heavens could only be open to speculation. There are fallen creatures ruling in the ranks of both, and Satan's kingdom itself is presently in disarray (note again that two-thirds of the angels formerly ruling under Satan refused to have a part in his rebellion [Rev. 12:4]). Suffice it to say though that possibly far more acts by world leaders than we may realize conceivably have their origin in prior decrees and determinations rendered by powerful fallen angels in Satan's kingdom in the heavens.

But, there is *one exception* to the preceding type governmental rule among men on earth and angels in Satan's kingdom. The nation of Israel is the exception. This nation is *not* to be "reckoned among the [Gentile] nations" (Num. 23:9; cf. Deut. 7:6). Scripture reveals that Michael is the "prince" among heavenly angelic beings over Israel (Dan. 10:21); and Michael, along with the angels under him, is not part of Satan's present kingdom.

Thus, there is the major governmental distinction between Israel and the Gentile nations which would have allowed God to

place Israel at the head of the nations within a theocracy during Old Testament days, out from under Satan's governmental control. Israel could have ruled the nations, within a theocracy, apart from exercising power emanating from Satan's kingdom (Ex. 19:5, 6). But no Gentile nation has ever occupied or ever will occupy a governmental position of the nature occupied and held by Israel.

(For more information along the preceding lines, refer to Appendix II in this book, "The Intractable Middle East Problem." Also, refer to Chapter II, "Israel," in the author's book, GOD'S FIRSTBORN SONS.)

2) *Watchers and Holy Ones*

Daniel chapter four, along with showing God's sovereign control over the entire matter, reveals another behind-the-scenes facet of the earth's government. This chapter deals with "watchers" and "holy ones" who are operative within God's government of the earth (vv. 17, 23-26, 32).

Nebuchadnezzar was the first king of Babylon within the framework of that period covered by the Book of Daniel — "the times of the Gentiles," beginning with that period depicted by the head of gold on the image in chapter two and ending with that period depicted by the feet part of iron and part of clay on the same image (vv. 37-45). Or, in chapter seven, this same picture would be presented through the use of four great beasts — beginning with that depicted by the first and ending with that depicted by the fourth (vv. 2-27).

God had given Nebuchadnezzar a kingdom and had established him as the ruler. And, along with the kingdom and position of power, God had given him *strength, glory, majesty, and honor* (cf. 2:37, 38; 4:17, 25, 32; 5:18).

Nebuchadnezzar though looked upon the matter after a different fashion. Nebuchadnezzar looked at his kingdom, his position, and all that he possessed, and said,

"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (4:30).

And because Nebuchadnezzar had failed to recognize that

“the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (vv. 17, 25, 32), *all that he possessed* was taken from him. He was suddenly stripped of his *power, strength, glory, majesty, and honor*; and he was driven into the field to eat grass as the oxen for seven years. And he was forced to remain in this position until he recognized the truth about the origin of all which he possessed as king of Babylon (4:32ff).

The matter of Nebuchadnezzar’s attitude and his removal from power is where the “watchers” and “holy ones” enter into the picture. They are revealed as the ones who acted on the Lord’s behalf through observing affairs within the kingdom, issuing decrees, demanding that certain action be taken, and then themselves carrying out that action. And, acting after this fashion under what could only have been fixed laws, previously established by God, that which they did was looked upon as having been done by the Lord Himself (*cf.* 4:17, 23-32; 5:18-20).

Within this same light, since the watchers and holy ones were the individuals who actually removed Nebuchadnezzar from power and stripped him of all that he possessed, it would logically appear correct to view the watchers and holy ones as having also previously acted on the Lord’s behalf *after this same fashion* in establishing Nebuchadnezzar in his position of power, at the beginning. And, *in this same respect*, they were apparently also the ones who reestablished Nebuchadnezzar in the kingdom after he had spent seven years in the fields, removed from the kingdom.

The Lord uses angels after this fashion and related fashions in numerous facets of everything which He does. Note for example that the law was given through “the disposition of angels [‘the direction of angels’ — God sovereignly acting through angels],” though the Lord Himself was present (Ex. 19:3; 24:16-18; Acts 7:38, 53; Gal. 3:19; Heb. 2:2). Then note how angels will be very instrumental in bringing matters to pass during the coming seven-year Tribulation, as revealed in the Book of Revelation (*cf.* 7:1; 8:2; 10:1; 14:6; 15:1; 16:1; 17:1; 18:1; 19:14). And, during the present time, angels are very instrumental in the Holy Spirit’s mission to acquire a bride for God’s Son, though the Holy Spirit Himself is present and engaged in this work (*cf.* Heb. 1:13, 14; Rev. 2:1, 8, 12, 18; 3:1, 7, 14).

Events surrounding the destruction of the cities of the plain during Abraham's day provide an example of activity within the angelic world similar to that seen in Daniel chapter four. In this case a report had been presented to the Lord concerning activity in the cities of the plain; and the Lord, in the company of two angels, went down to see for Himself whether or not they had done "altogether according to the cry of it."

But even going down to see for Himself (though, in His omniscience, God already knew everything about that which He had come down to see), the two accompanying angels were the ones who actually went on down into Sodom to see and act on the Lord's behalf. The Lord remained with Abraham in the high country, removed from the cities in the plain (Gen. 18:20-22; 19:1ff).

The two angels, acting on the Lord's behalf after this fashion (acting under fixed laws, previously established by God), conducted matters after such a manner that the Lord Himself was looked upon as the One doing these things. For example, while the Lord remained in the high country with Abraham, the two angels accompanying the Lord went on down into Sodom and brought about the destruction of the cities of the plain; but, regardless, the Lord Himself was said to be the One Who destroyed these cities (Gen. 19:13, 24).

And that's the fashion after which the present government of the earth has been established and is being carried out. God is sovereign, and He so rules. Nothing escapes His attention; nor is anything done apart from His sovereign control of matters. He is the One Who establishes and removes rulers, along with bestowing upon these rulers all which they possess; and He carries out all things within His kingdom through angels who hold various assigned positions and act on His behalf.

(Also note man acting in a similar capacity [I Sam. 15:1, 17], though angels undoubtedly had a prior part in the matter.)

Satan and his angels are still in power (acting on the Lord's behalf, though in a rebel capacity) and will remain in this position until the end of the Tribulation. And man throughout the Gentile

nations, occupying positions of power and authority today, *must, of necessity*, occupy these positions directly under Satan and his angels.

There is no alternate form under which any present government among the Gentiles nations can find itself established today.

3) Earthly Rulers

All rulers on earth today are like Nebuchadnezzar in the sense that they have received everything which they possess *from the Lord* (their positions of power, glory, honor, etc.). The Lord is the One Who, through the direction of angels, placed them in their respective positions of power and bestowed upon them all which they possess. And, in this capacity, they are as Cyrus, King of Persia during Daniel's day, or Saul, King of Israel during David's day — "the Lord's anointed" (cf. I Sam 15:17; Isa. 45:1).

And within a Scriptural framework, *it is very wrong* to do that which is being done on a massive scale today — *bring accusations against the Lord's anointed*. Such accusations can only reflect, after a negative fashion, upon the Lord Himself, the One Who had previously placed these individuals in their respective positions.

Note that those under Moses who rebelled against his Divinely appointed leadership were, in reality, rebelling against the One Who had appointed him. They were rebelling against God Himself (cf. Num. 14:2, 9).

This is why David had such respect for the Lord's anointed, Saul, even though Saul was a rebel king (typifying Satan within the overall framework of the type). Saul had been placed in his position by God, and this had to be recognized and dealt with accordingly (I Sam. 15:1, 17).

David refused to stretch forth his hand against Saul during the time that he was in exile (I Sam. 24:6). Then he later had one of his men slay the Amalekite who had previously slain Saul; and this was for a reason which went far beyond God's command to slay Amalek and all that he had (cf. Deut. 25:17-19; I Sam. 15:3). This particular Amalekite had "slain the Lord's anointed" (cf. I Sam. 26:9-11; 31:3-6; II Sam. 1:14-16).

Even Michael, when contending with Satan about the body

of Moses, wouldn't bring "a railing accusation" against him for the simple reason that Satan was (and remains today) *the Lord's anointed*. Michael simply said, "The Lord rebuke thee" (cf. Ezek. 28:14; Jude 9).

There was a case during David's day where a man cursed the Lord's anointed and cast stones at him. And the question was later asked, "Shall not Shimei [the guilty party] be put to death for this...?" (II Sam. 16:5-7; 19:21). Though Shimei received mercy at the hands of David (19:22, 23), his previous actions had been such that the death penalty was brought into consideration.

(Keep in mind though, it is one thing to respect the office in the preceding manner, but it is another thing to agree or disagree with decisions and determinations which might come forth from someone occupying that office.

If such decisions and determinations run contrary to the Word, a person would have a Biblical reason and obligation not to follow that set forth, though he may have to pay a price for not doing so.)

4) *Christians and Politics*

All of the preceding, for Christians, insofar as earthly rulers are concerned, should really be neither here nor there. Christians really should not find themselves involved in the politics of this present world system after any fashion, for Scripture clearly reveals that their political involvement with the government of the earth lies in an entirely different realm.

Scripture states:

"For our conversation is in heaven [*lit.*, 'presently exists in (the) heavens']; from whence we also look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

The word, "conversation," is a translation of the Greek word, *politeuma*, and could be better translated in the English text as "citizenship" or "commonwealth." The word, *politeuma*, is a form of the Greek word from which we derive our English word "politics" (from *politikos*). Accordingly, the thought within "citizenship" or "commonwealth" as a translation of *politeuma* would have to do

with “politics.” That stated in the Greek text of this verse, in this respect, could perhaps best be conveyed in English by translating:

“For our political sphere of activity presently exists in the heavens...”

This heavenly political sphere of activity during the present time would center itself around the heavenly warfare (Eph. 6:10ff), with a view to Christ’s return and the establishment of His kingdom. Satan and his angels still occupy their appointed positions in the heavens. Thus, Christians cannot rule from a heavenly sphere today.

The objective though is *to overcome in the present warfare* in view of one day being accorded a position in the kingdom of the heavens after Satan and his angels have been put down and Christ takes the kingdom. In this respect, Christ is to replace Satan, and Christians are to replace the incumbent rulers presently holding positions of power under Satan (*cf.* II Sam. 1:10; 2:4; 5:3; Dan. 7:13, 14; Matt. 20:23; Rev. 2:26, 27; 3:21; 11:15; 19:11ff).

(Refer to Appendix I in this book for additional information concerning *Christ replacing Satan* and *Christians replacing angels ruling under Satan* in the coming kingdom.)

With these things in mind, it’s a simple matter to understand how a Christian would be completely out of place involving himself in the political activities of this present world system. His present political sphere of activity is in an entirely different realm — both as to time and place. His outlook, politically, is to be *heavenly and future*, not earthly and present.

A Christian’s political sphere of activity during the present time is to encompass the same time and place that the goal of the race in which he is presently involved lies. And while running this race he is not to look around; rather, he is to keep his eyes fixed on the goal and not be distracted by the things of this present world system (Heb. 12:1, 2).

Should a Christian though choose to involve himself within the present system, he would only be involving himself in a system lying under the governing control of the god of this age. And should he aspire to hold a political office in the present system, he

would only be seeking to hold a position of power under a fallen angel in the kingdom of Satan.

It would be impossible for a Christian to involve himself in the present world system and, at the same time, keep his eyes fixed on the goal out ahead. These two realms of involvement are *completely incongruous*; they are totally at odds with one another.

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully” (II Tim. 2:4, 5).

In short, this is not the day in which Christians are to have a part in the governmental affairs of the earth. That day for them, as it does for Christ, lies in *the future* (cf. I Cor. 4:1-8).

Future Government of the Earth

The future government of the earth is destined to be administered by *man*. Man was brought into existence for this purpose, and, according to Rom. 11:29, “the gifts and calling of God are without repentance [‘without a change of mind’].” God *will not change His mind* concerning the reason He called man into existence.

The world to come *will not be ruled by angels, but by man* (Heb. 2:5). This is really the message of the whole of Scripture. This is the manner in which Scripture both opens and closes; and *the central reason* for man’s fall and the purpose for man’s redemption must be understood within this same framework.

But, prior to the purpose for redemption being realized, Satan is going to engineer his final thrust to thwart God’s plans and purposes. He is going to bring his man upon the scene, *the seed of the serpent* — Antichrist (Gen. 3:15). We’re told though, in this same section of Scripture, at the very beginning, 6,000 years before it actually occurs, that the *Seed of the woman* will have the final word in the matter. He will be the Victor in that day (cf. Gen. 3:15; Dan. 7:11; 11:36-45; Rev. 19:11ff), and then God’s purpose for bringing man into existence will begin to be realized.

1) Day of Antichrist

Satan is to one day give “his power, and his seat [‘throne’], and great authority” to the final ruler of the kingdom of Babylon (Rev. 13:2). This is the power, position, and authority which was given unto him, by God, in the beginning; and he can, in turn, give it “to whomsoever” he desires (Ezek. 28:14; Luke 4:5, 6), which is exactly what he will do in the middle of the coming Tribulation.

Satan will give unto Antichrist the same thing which he offered to Christ in the temptation account (Luke 4:5, 6). Antichrist, unlike Christ, will accept the offer; and this man will then rule the earth in this capacity for three and one-half years, resulting in troublous times of such a nature that no parallel will have existed throughout man’s past 6,000-year history.

Scripture states:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect’s sake, those days shall be shortened” (Matt. 24:21, 22).

The elect is a reference to “Israel.” For *Israel’s* sake, those days will be shortened. The final king of Babylon, seated on Satan’s throne and exercising power and authority given to him by Satan himself, will, through every means at his disposal, *seek to destroy Israel*. He will seek to accomplish that which Satan, through the nations, has sought to accomplish for millenniums — *the utter destruction of Israel* (Ps. 83:1ff).

Israel is the nation which God recognizes as *His firstborn son*, the nation which God recognizes as possessing the right to rule among the nations (Ex. 4:22, 23). And this man will evidently know, as Satan has known for millenniums, that if he is to remain on the throne, *God’s firstborn son must be destroyed*.

(Note the cry among leaders in Middle East nations over the past few decades — from Nasser in Egypt to Iran’s past and present rulers — calling for Israel’s utter destruction, paving the way for a man who is about to appear.

And, in association with Israel's God-appointed position among the nations, note the evident, central reason why this cry from the leaders of these nations issues forth. These leaders rule under powerful angels in Satan's kingdom, residing in the heavens. These powerful angelic rulers know, as the one under whom they rule [Satan] knows, that Israel, at all costs, must be destroyed if they are to continue on the throne. And it would only be natural for them to use the ones through whom they rule on earth in their attempts to carry this out, particularly leaders of nations surrounding Israel.)

Thus, with a man seated on Satan's throne, exercising power and authority given to him by Satan himself, is it any wonder that conditions will become of such a nature during the latter part of the Tribulation that God will have to step in and shorten those days, else no flesh would survive this man's onslaughts?

Then, following the outworking of God's actions in this respect, through His Son's return at the end of this period, God will bring an end to the earth's existing governmental system. The Times of the Gentiles will be brought to a close by a final and fatal blow at the center of Gentile world power — the Stone smiting the image at its feet, the final form of Gentile world power (Dan. 2:34, 35, 44, 45).

Babylon will be destroyed, Antichrist and those ruling with him will be put down, and Satan will be bound in the abyss for 1,000 years (Rev. 19:11-20:2). *"Man's Day," through this sequence of events, will be brought to a close, allowing a change in the earth's government to then occur.*

2) Day of Christ

In that coming day when Christ and His co-heirs ascend the throne together and jointly exercise power over the earth, a repentant and converted Israel will have been reestablished back in the land, in the nation's proper place at the head of all the Gentile nations. And man, in that day, will rule both *from the heavens and on the earth.*

The Church (as seen in Heb. 12:23) will be established as the ruling nation *in the heavens*, exercising power with Christ from His Own throne (*cf.* Matt. 21:43; I Peter 2:9, 10; Rev. 3:21); and *Israel* will be established as the ruling nation *on earth*, with Christ

reigning from David's throne in the nation's midst (cf. Joel 2:27-32; Luke 1:31-33).

Rulership will emanate *from Jerusalem above and from Jerusalem below, through the seed of Abraham (Christ, Israel, and the Church)*. And the Gentile nations will, in turn, be blessed through the seed of Abraham, fulfilling verses such as Gen. 12:3; 22:17, 18.

That will be the day in which man will come into a full realization of the purpose for his very existence. And when that future day is ushered in, there will be a 1,000-year period, to be followed by an eternity of endless ages, in which man will occupy positions in God's government over not only this earth but ultimately out in the universe as well.

(For additional information on the preceding, refer to the author's books, DISTANT HOOFBEATS, ISRAEL — FROM DEATH TO LIFE, and MIDDLE EAST PEACE — HOW? WHEN?)

3

From the Heavens Over the Earth

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the most High [*lit.*, 'the saints of the high places'] shall take the kingdom, and possess the kingdom forever, even forever and ever (Dan. 7:17, 18).

The final form of the kingdom of Babylon as it will exist under its last king, Antichrist, will be a conglomerate of *the whole of the kingdom* as it is seen in the Book of Daniel. When the Stone strikes the image at its feet (feet "part of iron, and part of clay," describing the kingdom in its last days under Antichrist), Scripture states that the Stone will *break in pieces together* "the iron, the clay, the brass, the silver, and the gold [depicting the kingdom in its final form — a composite form of *the whole of the kingdom, viewed from the days of Antichrist back to the days of Nebuchadnezzar*]" (Dan. 2:32-35, 44, 45).

The Stone striking the image at its feet forms the Biblical description of Babylon's prophesied destruction. Throughout the Times of the Gentiles, *Babylon has never been destroyed*. It has been conquered several times and has faded into obscurity, *but it has never been destroyed*.

And Babylon must not only be *destroyed*, but, according to the prophecies in Daniel, it must be *destroyed at a particular time and after a particular fashion*. It must be *destroyed in its final form at the end of the Times of the Gentiles* (actually, the destruction of Babylon is the event which will mark the end the Times of the Gentiles,

for Gentile world power will be centered in Babylon at this time). And it must be destroyed *after such a fashion* that the kingdom depicted by the entire image — from the head of gold to the feet part of iron and part of clay, the kingdom existing from the days of Nebuchadnezzar to the days of Antichrist — will be destroyed *at the same time, never to rise again*. This is what is meant by the *iron, clay, brass, silver, and gold* being “broken to pieces together,” becoming like “the chaff of the summer threshing floors,” and being carried away by “the wind” (Dan. 2:34, 35).

Thus, since the kingdom depicted by a part of the image has yet to appear (that part which is to be smitten), the composite form which the kingdom must take at the time of its destruction can only await the reemergence of Babylon in that future day. The image *must be complete at the time of its destruction*. This is something which could not have occurred at any point in history; nor can it occur today. It can occur *only during the future days of Antichrist, during the days of the last king of Babylon*.

And, remaining within this same line of thought, one can easily understand what is meant in Dan. 7:4-6, 11, 12 by the first three great beasts (likened to “a lion,” “a bear,” and “a leopard”) having their *dominion* “taken away” but their *lives* “prolonged for a season and time.” These beasts depict the kingdom as it existed from the days of Nebuchadnezzar to the days of Alexander the Great; and these three segments of the kingdom, though they have long since faded into obscurity, *didn't die*. Rather, they are presented in the Book of Daniel as *living down through time*, and they are further presented in the book as *being alive as an integral part of the final form during the days of Antichrist*.

(Note again [ref. Ch. II in this book] that God only views *one center for Gentile world power during the Times of the Gentiles — Babylon*. And even though Babylon, in one respect, has not existed as a center of Gentile world power for over two millenniums, in another respect it has never ceased to exist as a center of Gentile world power throughout this time.

God views that depicted by the first three parts of the great image or the first three great beasts as *living throughout this time*. And the Babylonian kingdom will live in this respect until that time when the Stone strikes the image [or the beasts] in its final form.

At that time, the final form of the image, or the fourth beast, will incorporate *all* seen in the previous three parts of the image, or *all* seen in the previous three beasts. *All will exist together, at the same time.* And, at that time, *the complete Babylonian governmental system* [existing in a composite form of the complete image, or all of the beasts] will be completely destroyed, never to rise again.)

Thus, that represented by *all four parts of the great image* in Dan. 2:31-35 or *all four of the great beasts* in Dan. 7:4-7 *will be present together* — *comprising the final form of the Babylonian kingdom.* And, accordingly, the destruction of this final form of the kingdom will be the destruction of that represented by *the complete image, or all four beasts.*

Note the first three great beasts in verse twelve in this respect. Their dominion was taken away (in history, not at the time of events in the previous verse, v. 11), but they continued to live, awaiting the days of Antichrist and the destruction of Babylon in its final form (occurring in v. 11).

Thus, the death (destruction) of the first three great beasts (v. 12) occurs at the same time as the death (destruction) of the fourth great beast — when the Stone strikes the image at its feet and *breaks in pieces together* “the iron, the clay [fourth beast], the brass [third beast], the silver [second beast], and the gold [first beast]” (v. 11; cf. Dan. 2:34, 35, 44, 45). Verse twelve simply provides additional information to help explain verse eleven and the preceding vision of the four great beasts, and these verses must be understood in the light of that which had previously been revealed about the image in chapter two.

Then, “the kingdom of the world [one world kingdom, with its governmental center in Babylon]” will become “the kingdom of our Lord, and of his Christ [a theocracy, with its governmental center in Jerusalem — Jerusalem above and Jerusalem below]” (Rev. 11:15, ASV). The kingdom will have previously been given to the Son by the Father (Dan. 7:13, 14; cf. Ps. 2:6-9); and the Son, at the time of His return, will then take possession of the kingdom, *suddenly and swiftly, through force.*

The Stone “cut out of the mountain without hands” will smite the image at a time when the kingdom will have reached its zenith

of world power (in that day, *for the first time in Babylon's history all four parts of the image will be living together*); and in this manner, Gentile world power will suddenly and swiftly be brought to an end (Dan. 2:34, 35, 44, 45; 7:11, 23-26; *cf.* Rev. 19:11-21).

(For additional information concerning that depicted by the image in Daniel chapter two and the four great beasts in Daniel chapter seven, refer to Appendix III in this book.

Also, note Theonomy — the “Kingdom Now” ideology — with particular respect to the prophecies in Daniel. Theonomy [very prevalent thought in certain segments of Christendom today, especially among those in Charismatic circles] teaches that the Church is to gradually take over the kingdoms of this world, through present spiritual-political means, etc. This is usually looked upon in the same sense as the leaven permeating the meal, “till the whole was leavened,” in Matt. 13:33 — a parable often misunderstood and used to depict the spread of that which is “good” rather than that which is “evil,” seeking, through this means, to give credence to false ideologies of this nature. And, viewing matters along these lines, would, correspondingly, form a major reason for Christians to involve themselves in the political structure of the present world system under Satan [*cf.* II Tim. 2:4, 5].

Theonomy is little more than a reemergence of the old postmillennial ideology [restructured for the times, etc.], prevalent in Christendom during pre-WWII days. And it is no more true in its restructured form today than it was in its original form. According to Scripture, the Church can have no part — nor should the Church even seek to have a part — in bringing to pass the kingdoms of the present world system being controlled and governed by the Lord at the time of His return.

From a Biblical standpoint, the ideology promoted by that seen in Theonomy is *nonsense*. And the only reason such a teaching even exists or is taught today is because of the Biblical ignorance of Christians pertaining to the overall scope of the kingdom in view — the present kingdom under Satan which is to one day become the kingdom under Christ.

Nothing can be done along the lines of a change in administration until that day when there is once again one world kingdom with its governmental center located in Babylon. It will be *then*, not before, that the Stone will strike the image at its feet; it will be *then*, not before, that “the kingdom of the world” will become “the kingdom of our Lord, and of His Christ” [Dan. 2:34, 35, 44, 45; Rev. 11:15]; and it will be *then*,

not before, that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High [*lit.*, ‘the saints of the high places’ (*i.e.*, ‘heavenly places’)]...” [Dan. 7:23-27; *cf.* v. 18].

Also, in this same respect, as previously seen, “the times of the Gentiles” will end at a time yet future, suddenly and swiftly, by the Stone striking the image at its feet, *not through any other means or before that time*. Thus, this period, which began with Babylon under Nebuchadnezzar, *cannot end before Babylon appears in its final form under Antichrist*.

Some have sought to teach that “the times of the Gentiles” came to an end when the Jews retook the old city of Jerusalem in the 1967 Six-Day War, allowing them to once again have access to the Temple Mount, with a view to rebuilding the Temple. However, the Jews having access to or coming into possession of the Temple Mount has nothing to do with the matter. They possessed this Mount in history during the Times of the Gentiles [from about 536 B.C. to 70 A.D.], and they will possess it once again in the immediate future during the Times of the Gentiles [during the first part of the Tribulation, when the Jewish people rebuild their Temple]. Aside from that, both Luke 21:24 and Rev. 11:2 specifically place the termination of the Times of the Gentiles *at the end of the Tribulation*, which is when Babylon will be destroyed.)

Saints of the High Places

The “kingdom of the heavens” in Matthew’s gospel, or “heavenly places” in Ephesians, or a “heavenly calling” in Hebrews, *do not form companion references peculiar to the New Testament*. Rather, the overall thought of man occupying heavenly positions in the kingdom, as opposed to earthly positions, was previously set forth different places in the Old Testament, beginning in Genesis (*cf.* Gen. 14:18, 19; 15:5; 22:17, 18).

Abraham, five centuries prior to the time of any written revelation, understood this matter and looked toward a calling beyond the earthly, to a heavenly (Heb. 11:8-16). And numerous other Old Testament saints living at different times following Abraham did exactly the same thing. They looked beyond the earthly to the heavenly as well (Heb. 11:32-40).

Thus, it is nothing new in either Old or New Testament revela-

tion when one finds a reference to saints being placed in positions of power and authority in the heavens following the overthrow of this present world system, as in the Book of Daniel, Matthew's gospel, Ephesians, or Hebrews. *This is a teaching which has its origin in Genesis.*

Satan and his angels presently rule from the heavens over the earth, and Christ with His co-heirs will one day replace the incumbent governmental powers and rule from the same location, from the heavens. Christ will replace Satan, and Christians will replace the angels ruling under Satan. The whole matter is really set forth in Scripture after that simple of a fashion.

(Matters would actually appear strange if they were not set forth in the preceding manner. God presently rules the universe from *a place in the heavens*; Satan and his angels presently rule the earth from *a place in the heavens*; and Christ with His co-heirs, replacing Satan and his angels, will, of necessity, rule from *a place in the heavens* in that coming day.

"...the heavens do rule" [Dan. 4:26b].)

1) *Israel in the Old Testament*

Two millenniums following Adam's fall, God called one man out of the human race to be the instrument through whom His plans and purposes for having brought man into existence would ultimately be realized. God called Abraham out from Ur of the Chaldees. And through the nation which would emanate from the loins of Abraham through Isaac and Jacob, God was going to accomplish three things:

- a) Provide man with a Redeemer.
- b) Provide man with a written revelation, revealing His plans and purposes.
- c) Ultimately place man in the position for which he had been created.

The first two of these three purposes have been realized, but the latter awaits fulfillment. It awaits that day in the immediate future when Babylon reemerges as the center of Gentile world power, with the last king of Babylon present.

In the Old Testament, Israel was made the repository for both heavenly and earthly promises and blessings. When viewing Scriptures such as Gen. 14:18, 19; 15:5; 22:17, 18; Dan. 7:18-27, *Israel alone* was in view at the time these events occurred. And the same would be true in Matt. 8:11, 12 where Abraham, Isaac, and Jacob are seen, in that future day, in the kingdom of the heavens. Accordingly, those cast into the darkness outside at this time would have had to be looked upon as Israelites (*i.e.*, saved individuals who could have been in the kingdom but, because of unfaithfulness, were cast without [note that the subject matter in this passage has to do with entrance into or exclusion from the heavenly sphere of the kingdom, not with matters surrounding eternal salvation or eternal damnation]).

There was no Church at this time. Aside from that fact, all spiritual promises and blessings must be realized *through, and only through, the seed of Abraham*. Thus, *only Israel* could possibly have been in view.

(And this will explain the central reason why Christ, when commissioning His twelve disciples to carry the message concerning the kingdom of the heavens to Israel, specifically told them, “Go not into the way of the Gentiles...” [Matt. 10:5-8]. *Israel alone* was the repository for the promises and blessings associated with the proffered kingdom of the heavens.

The Gentiles were “aliens from the commonwealth of Israel...” [Eph. 2:12]. “Commonwealth” in this passage is a translation of the Greek word *politeia*, a cognate form of *politeuma*, having to do with one’s “political sphere of activity” [refer to the section, “Christians and Politics” in Chapter II of this book, pp. 31-33].)

Since *Israel alone* was in view after this fashion, how can the Church later fit into certain Old Testament promises (or passages such as Matt. 8:11, 12), which it does? And, since the Church does later fit into certain promises and blessings given to Abraham and his descendants through Isaac and Jacob (or certain passages in the gospel accounts) — which had to do with Israel alone at the time they were given — where does this presently leave Israel?

Has the Church supplanted Israel, leaving Israel with nothing? Has God finished, is God through, with Israel within His plans and purposes in relation to man?

Some understand matters after the preceding fashion, but Scripture teaches something entirely different. God is no more through with Israel today than He was when certain promises were made to Abraham at the time he was called out of Ur of the Chaldees, four millenniums ago. Israel, as in Moses' day, is still God's *firstborn son* ("sonship" implies *rulership*), and Israel will yet occupy her firstborn status in relation to the nations.

(This is what was in view when God announced Israel's firstborn status in Ex. 4:22, 23 [*cf.* Ex. 19:5, 6], at the time Israel was called out of Egypt. And God will yet deal with Israel after the fashion set forth in Exodus, establishing Israel at the head of the nations following Israel's removal from a worldwide dispersion at the time of Christ's return [typified by the nation's removal from Egypt at the time of Moses' return; *cf.* Ex. 2:23-25; 3:10; 12:40, 41; Deut. 30:1-3; Isa. 2:1-5; Jer. 31:31-34; Matt. 24:29, 30].)

Paul, in Rom. 11:1, 2, raised the issue concerning Israel's present and future status; and he responded after a fashion which leaves no room for questions along these lines:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew..."

The words, "God forbid," are a translation of a Greek negative appearing with a verb in the optative mood, which is a very rare mood in the Greek New Testament. Paul used this expression fourteen of the fifteen times in which it appears in the New Testament, and he used it mainly to express *his abhorrence to an inference which he had raised* (*cf.* Rom. 3:4, 6, 31; Gal. 2:17; 3:21; 6:14).

The inference in Rom. 11:1 had to do with God casting Israel aside, which was declared to be something completely abhorrent to Paul's way of thinking. Paul, through the use of the optative mood, declared that such an act, in reality, was "impossible" — *i.e.*, it was "impossible" for God to cast away His people, Israel.

(The optative mood, in the respect it is used here, defies translation into English. About the best one can do is translate, “May it never happen,” with the thought in mind that it would be *impossible* for that in view to occur or happen.)

Then, later in the same chapter, in keeping with that which he had declared concerning Israel, he reviewed the present status and future history of Israel (vv. 17-29). And neither Israel’s present status nor future history had anything to do with a nation removed from God’s plans and purposes. Rather, exactly the opposite was true. Paul’s portrayal of Israel had to do with a nation — separate from the other nations of the earth — which had been, presently remains, and always will be an integral part of God’s plans and purposes.

2) *Christians in the New Testament*

But, if God already had a nation through which His plans and purposes could be realized, why call into existence a new entity — the Church — through which at least a part of His plans and purposes would, as well, be realized? Why did God not just simply accomplish the entire matter through the lineal descendants of Abraham, leaving matters, in this respect, as they had stood for the preceding two millenniums?

The answer is derived from that which Israel did at Christ’s first coming, resulting in reciprocal action on Christ’s part. Israel, as a nation, rejected the proffered kingdom of the heavens. And, not only did the Jewish people reject the message, but they rejected the Messenger as well, ultimately crucifying Him.

The nation’s rejection of the kingdom of the heavens resulted in this facet of the kingdom (the heavenly promises and blessings) being taken from Israel, with a new entity — the Church — then being called into existence to be the recipient of that which Israel had rejected.

Following the offer and subsequent rejection of the kingdom of the heavens, with the events of Calvary only several days away, Christ responded to that which Israel had done (and was about to climax at Calvary) through removing the nation from the position

it held relative to heavenly promises and blessings. At that time, concluding a parable dealing with the Householder and His vineyard (Matt. 21:33-39) — which had to do with matters surrounding Christ and Israel — Christ allowed the religious leaders in Israel the opportunity to seal their own fate in this respect.

Christ asked:

“When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen [the Jews, those to whom He was speaking, the ones who had rejected the Householder’s Son and were about to cast Him out of the vineyard and slay Him]?”

And these Jewish religious leaders, not yet realizing that He was speaking about them and the nation at large, responded,

“He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons” (vv. 40, 41; *cf.* v. 45).

It was then that Christ drew from the Old Testament Scriptures, identifying Himself as the Chief Corner Stone, the One Whom the nation had rejected and was about to cast out of the vineyard and slay (v. 42; *cf.* Ps. 118:22, 23). And He then made the announcement concerning the proffered kingdom being taken from Israel, in complete keeping with that which the Jewish religious leaders had already stated:

“Therefore say I unto you, The kingdom of God [referring to that facet of the kingdom of God which had been offered, the heavenly portion of the kingdom] shall be taken from you, and given to a nation bringing forth the fruits thereof” (v. 43).

Then the Church, an entirely new entity, whose future existence had been previously announced (Matt. 16:18), was shortly thereafter called into existence for the express purpose of being that “nation bringing forth the fruits thereof” (I Peter 2:9, 10). And since all spiritual blessings and promises must flow through Abraham and his progeny (Gen. 12:1-3; 22:17, 18), in order for the Church to be the “nation” spoken of in Matt. 21:43 and I

Peter 2:9, *the Church must be identified with Abraham and his seed.*

And this was/is accomplished through the Christians' positional standing "in Christ." Christ is Abraham's Seed, and Christians, through their positional standing "in Christ," are likewise "Abraham's seed, and heirs according to the promise" (Gal. 3:16, 29).

Thus, during the coming age, in relation to the government of the earth and in line with Gen. 22:17, 18, the Seed of Abraham will occupy positions in both *heavenly* and *earthly* places, though the vast majority of the numerous individuals occupying heavenly places in the kingdom will not be *lineal descendants* of Abraham through Isaac and Jacob. Rather, they will have become "Abraham's seed" through their positional standing "in Christ."

Governmental rule will emanate from both Jerusalem above and Jerusalem below. *Christ*, with His "companions," His "co-heirs," will rule from His Own throne in Jerusalem above (the New Jerusalem, which will apparently be a satellite city of the earth at this time); and *Christ* Himself will also rule from David's throne in the midst of Israel in Jerusalem below (Jerusalem in the earthly land covenanted to Abraham, Isaac, and Jacob).

(In the preceding respect, Christ will have a dual reign at this time — both from His Own throne in the heavens and from David's throne on the earth. But neither Israel nor the Church will occupy a dual status of this nature. Israel will be placed at the head of the nations on the earth, and the Church will rule from the heavens over the earth [over the nations on earth; cf. Rev. 2:26, 27; 3:21].)

Since the Church has become the repository for the heavenly promises and blessings originally held by Israel, sections of Old Testament Scripture such as Abraham's seed likened to "the stars of the heaven" (Gen. 22:17, 18) or "the saints of the most High ['the saints of the high places' ('heavenly places')]" (Dan. 7:18, 22, 25, 27) would today relate to the Church. This would also be true concerning sections in the gospel accounts having to do with the kingdom of the heavens, such as entrance into the kingdom in Matt. 7:13, 14, 21-23; 8:11, 12.

But all of this has nothing to do with Israel's earthly promises and blessings. These *have not been* and *can never be* taken from

Israel. And during the coming age, following Israel's repentance, conversion, and restoration to the land, that which was promised through Abraham relative to the nation's earthly calling *will be realized*.

(But what about those Old Testament saints who looked toward heavenly promises and blessings and died in the faith prior to Christ's announcement in Matt. 21:43? Scripture clearly reveals that the removal of this facet of the kingdom from Israel's possession at Christ's first coming *cannot* make null and void any previous acceptance by individual Jews of that which God had promised [*cf.* Matt. 8:11, 12; Heb. 11:13-16, 39, 40]. Christ's announcement in Matt. 21:43 though does *forever* do away with Israel *as a nation* occupying such a position, continuing to be the repository for these heavenly promises and blessings.

The twelve Apostles have been promised regal positions over the twelve tribes of Israel during Christ's reign [Matt. 19:28]. However, those comprising the remaining part of His body forming His bride have been promised power over the nations alone [Rev. 2:26, 27], not over Israel. Evidently Old Testament saints who aspired for and qualified to rule from the heavens will form those rulers over Israel, under the twelve Apostles.

Following Christ's announcement to Israel concerning the kingdom being taken from the nation [the kingdom which was offered and rejected, the heavenly sphere of the kingdom, not the earthly (the kingdom covenanted to David)], only *one way* has existed for Jews to come into a realization of heavenly promises and blessings. They must become a part of *the one new man* "in Christ" through faith in Israel's Messiah, the Lord Jesus Christ. Doing this, they relinquish their national identity and earthly calling, becoming "fellowheirs" with believing Gentiles, who have also relinquished their national identity [but, unlike Jews, had no calling to relinquish (Eph. 2:12)]. And, "in Christ," where "there is neither Jew nor Greek [Gentile]," they both, together — as *one new man* — become partakers of a *calling*, "a heavenly calling" — a *higher calling* than the earthly calling previously held by believing Jews [Gal. 3:26-29; Eph. 2:13-15; 3:1-6; Heb. 3:1].)

The Millennium and Beyond

According to Dan. 7:18, 22, 27, the day is coming when "the

saints of the most High [‘saints of the high places’ (‘heavenly places’)]” are going to take and possess the kingdom. It will be exactly *the same kingdom* which presently exists under Satan — a governed province within God’s universal kingdom. That’s why Scripture states,

“The kingdom of the world [the present existing kingdom, under Satan] *is become* the kingdom of our Lord, and of his Christ [the same kingdom, but under a new administration]...” (Rev. 11:15, ASV).

In the type, in the Books of I, II Samuel, when Saul was finally put down and David with his faithful men moved in and took over the government, they took and possessed *the same kingdom* which had previously existed under Saul. It was the kingdom of Israel. The *change* was in the administration of the kingdom, not in the kingdom itself.

(Refer to Appendix I in this book, pp. 55, 56, for additional information concerning the typology seen in the Books of I, II Samuel.)

And, as seen in the typology of the Books of I, II Samuel, so will it be in the antitype. When Christ and His co-heirs move in and take over the government, they will rule *the same kingdom* which Satan and his angels previously ruled. They will rule the one province in the kingdom of God into which chaos entered, and they will rule this province for a specified period of time — for 1,000 years — in order to effect a complete restoration of order in this one part of God’s universal kingdom.

This is the matter dealt with in I Cor. 15:24-28:

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all [*lit.*, ‘that God may be all things in all of these things’].”

At the beginning of the Millennium, the curse will be lifted (with the creation restored to its condition preceding the fall), and there will be literally millions of individuals (Jews and Gentiles alike [both saved and unsaved among the Gentiles]) entering the earthly sphere of the kingdom ruled by Christ and His co-heirs, with Israel placed at the head of the nations on earth [*cf.* Isa. 11:6-9; 35:1ff; Acts 3:19-21]). Israel will provide the evangelists to carry God’s message to the ends of the earth during this period; and it will require 1,000 years of a righteous rule, “with a rod of iron” (Ps. 2:6-9), to bring about *complete order out of chaos*.

That is, when Christ returns, Gentile world power will be destroyed, *suddenly, swiftly, and completely*, with Satan and his angels being correspondingly put down after the same fashion. Satan will be bound and cast into the abyss. A repentant and believing *Israel* will be saved and restored to the land at the head of the nations on earth, *Christians* (previously shown qualified at the judgment seat) will be positioned “in heavenly places” in view of their impending rule as co-heirs with Christ, and *the Gentiles* surviving the Tribulation will then form the nations entering the kingdom on earth (*cf.* Matt. 24:13, 14, 31; 25:20-23; Rev. 20:1-3).

These things will evidently occur within the scope of a seventy-five-day period which will exist between the end of the Tribulation and the beginning of the Millennium (Dan. 12:11, 12); but even with conditions as such, God is *still* going to take 1,000 years beyond that point to bring complete order out of chaos.

(Matthew 25:31-46 comprises a section of the Olivet Discourse often used attempting to show that only saved individuals will populate the earth at the beginning of the Millennium. Those following this line of thought teach that this section has to do with a judgment of all living Gentiles surviving the Tribulation, both saved and unsaved, with the saved being allowed to enter into the kingdom and the unsaved being cast into the lake of fire.

A teaching of this nature has its sole basis in a misunderstanding of

this section of Scripture. By its own internal evidence, eternal salvation or damnation is *not* the subject matter in Matt. 25:31-46. The subject at hand has to do with *realizing or not realizing an inheritance in the kingdom*, not with eternal verities [v. 34]).

And, in keeping with the preceding, the Greek word *aionios*, translated “everlasting” and “eternal” in vv. 41, 46 would, in the light of v, 34, have to be understood as “age-lasting,” not “eternal” as it has been translated in most versions of Scripture.

Neither the Hebrew of the O.T. nor the Greek of the N.T. contains a word for “eternal.” *Olam* is the Hebrew word usually translated “eternal,” “everlasting,” or “perpetual” in English translations of the O.T., and *aion* [a noun] or *aionios* [the adjective form of *aion*] are the Greek words translated “eternal” or “everlasting” in the N.T. [*aidios*, an older form of *aionios*, is used two times but means exactly the same as *aionios* (Rom. 1:20 and Jude 6)].

Olam, *aion*, and *aionios* all have to do with “a long period of time,” which, if the context permits, can refer to “eternity” [e.g., the *Aionios* God in Rom. 16:26]. But the words standing alone, apart from a context, *cannot* be understood as “eternal.” *Context* is the all-important factor to ascertain the length of time in view when these words are used.

Aion and *aionios* are usually thought of and used numerous times in the N.T. in the sense of “an age.” And a usage of this nature is even brought over into English. For example, the English word “aeon [or ‘eon’]” is derived from the Greek word *aion*.

The only way in which the Greek text can express “eternal” apart from textual considerations is through a use of *aion* in the plural [e.g., Luke 1:33; Heb. 13:8, referring to “the ages,” i.e., ages without end, which would comprise eternity] or a double use of *aion*, in the plural and articular both times [e.g., Rev. 1:6; 4:9, 10, referring to “the ages of the ages,” again, ages without end].

And the use of *aionios* in Matt. 25:41, 46, referring to an inverse of that seen in verse thirty-four [failing to realize an inheritance in the kingdom] can only be understood as “age-lasting.” It can only be understood as referring to the outcome of a judgment of unfaithful saved Gentiles coming out of the Tribulation.

A judgment of the unsaved, with eternal verities in view, could not possibly be the subject at hand in Matt. 25:41, 46. First, the context will not permit such an understanding of these verses; and second, inheritance in the kingdom, contextually in view, would limit this judgment

to the saved alone. Note Rom. 8:17: "And if children, then heirs..."

"Sheep" and "goats" (vv.32,33), can only be understood contextually as a metaphorical way of describing two classes of saved individuals, similar to the parable of *the wheat and the tares* in Matt. 13:24-30. The unsaved and eternal verities simply cannot be in view in either passage. Rather, in both passages, only the saved, with a view to an inheritance or non-inheritance in the kingdom, can be in view.

[The extensive use of "metaphors" in sections of Scripture such as Matt. 13, 24, 25 *must be recognized*. Note, for example, "meat" or "food" in Matt. 24:45; 25:35, 42, all part of the same discourse. The use is metaphorical in chapter twenty four (referring to that which is spiritual, the Word of God), when dealing with the judgment of a servant; and the servant rendering an account at the time of his Lord's return is with a view to *regality* (realizing or not realizing a position with Christ in the kingdom [cf. Luke 12:42-48]). Why should the matter be viewed after any different fashion in chapter twenty-five when also dealing with a judgment of individuals at the time of the Lord's return, with a view to inheritance in the kingdom (exactly the same as regality previously seen in chapter twenty-four, though stated in a different manner)?

Understanding the preceding after this fashion (which, in reality, is the only contextually correct way to view this section of Scripture) will, again, show that *only saved individuals* can possibly be in view throughout Matt. 25:31-46. Both those depicted by the "sheep" and the "goats" are seen as being in a position to dispense "meat," "food." Unsaved man cannot occupy a position of this nature.]

There is no such thing in Scripture as a judgment of unsaved Gentiles at the end of Man's Day, prior to the Millennium. Rather, the Millennium itself will form their judgment in this respect, for the Millennium will simply be 1,000 years of a righteous judgment, when Christ and His co-heirs will rule the nations with a rod of iron.)

Man, on the earth during the Messianic Era, will possess a body of flesh, blood, and bone, with the old sin nature still present [*i.e.*, he will possess a "natural" body (a "soulical" body; Gk., *psuchikos*, Rom. 2:24; I Cor. 15:44, 46), identical to that which man

possesses today]. This will be true both within the camp of Israel and among the Gentile nations. This is the reason Christ will be a King-Priest, after the order of Melchizedek at this time. He will not only be King over the earth but He will also exercise a priestly office as well, representing man to God and God to man. And Christ must be a Priest after a new order, under a new covenant, on Israel's behalf, for He is not of the Aaronic line.

(Note that Christ can presently exercise a ministry in the heavenly sanctuary after the order of Aaron, though not of the Aaronic line, for the simple reason that His ministry today is on behalf of Christians [who do not come under covenants made with Israel] rather than with Israel [with whom the old covenant was made]. Christ could not exercise a priestly ministry on behalf of Israel after the order of Aaron [either present or future], something which will necessitate a change in the priesthood when God restores Israel [Heb. 7:11, 12].)

Man, on the earth during that future day, still possessing the old sin nature, will beget children who must be redeemed; and sin and death will correspondingly occur within activities surrounding man at that time. And, as a consequence of man's condition, Scripture presents the possibility of man rebelling against the authority which will emanate from Jerusalem above and from Jerusalem below (Isa. 65:20; Zech. 14:16-19) — something clearly seen in its climactic form in that which is revealed concerning Satan being loosed at the end of the Millennium and leading a number described as “the sand of the sea” in rebellion against the King in Jerusalem (Rev. 20:7-9).

And within this whole scenario lies the reason God has set aside 1,000 years to bring complete order out of chaos. As previously stated, Christ and His co-heirs will reign — “with a rod of iron,” *breaking the nations and dashing them into pieces*, likened unto “a potter's vessel” being struck and shattered (cf. Ps. 2:6-9; Rev. 2:26, 27) — until all things have been brought under subjection.

At the end of the 1,000 years — after all things have been “subdued” unto Christ and He has “delivered up” the kingdom to the Father (I Cor. 15:24, 28) — “all things” will then *be made new*. Then, not before, there will be no more “death...sorrow...

crying...pain..." In that day there will be no need for a priest to represent man to God and God to man, for God Himself will dwell with man, "and they shall be his people, and God Himself shall be with them, and be their God" (Rev. 21:3-5).

This will be the scene beyond the Millennium, after complete order once again exists in all parts of God's universal kingdom. There will be a "new heaven [the heaven associated with this earth and solar system, not the universe] and a new earth" (Rev. 21:1). The New Jerusalem will be the capital of the new earth (Rev. 21:2), which evidently will be a much larger earth than presently exists, large enough to accommodate a city of this size (approximately 1,500 miles in length, breadth, and height). And *universal rule* will emanate from "the throne of God and of the Lamb" *on the new earth* (Rev. 22:1-3). That is, God Himself will dwell on the new earth and, with His Son, rule the universe from this location.

And man, in that day, will come into a complete realization of the *purpose* which God had in mind for His creation in the beginning. Up to this time, man's rule will have been limited to *the earth* alone (his rule during the Millennium). But, during the eternal ages following the Millennium, man will exercise positions of power and authority of *a universal nature* in God's kingdom. And even those comprising the saved Gentile nations and those Christians not holding positions of power and authority during the Millennium will be brought into and have a part in this rule (Rev. 21:4; 22:2, 5).

Appendix I

Crowned Rulers — Christ, Christians

When Christ returns to the earth at the conclusion of the Tribulation, He will have many crowns upon His head (Rev. 19:12). But these crowns, through comparing this section in Revelation with other Scriptures on the subject, are not crowns which Christ will wear during the Messianic Era. Christ is destined to wear the crown which Satan presently wears; and at the time Christ returns to the earth, Satan will still be in possession of his crown. Satan's crown will have to be taken from him (by force) and given to Christ *before* Christ can actually sit upon the throne and occupy, in its fullest sense, the position depicted in Rev. 19:16: "King of kings, and Lord of lords."

Saul and David, Satan and Christ

Certain things concerning crowns, especially relative to the crown which Christ is to wear, can possibly best be illustrated by referring to the typology of Saul and David in the Books of I, II Samuel.

Saul had been anointed king over Israel, but Saul rebelled against the Lord and was rejected (as king) by the Lord (I Sam. 10:1ff; 15:1-23). David was then anointed king in Saul's stead (I Sam. 16:1-13). However, Saul did not immediately relinquish the throne; nor did David make an attempt to immediately ascend the throne. Saul, even though rejected, with his anointed successor on hand, was allowed to continue his reign.

Affairs continued after this fashion in the camp of Israel until David eventually found himself in exile, living out in the hills

(e.g., in the cave of Adullam). During this time, certain individuals who were dissatisfied with existing conditions in the camp of Israel under Saul gathered themselves unto David (I Sam. 22:1, 2). They separated themselves from affairs in the kingdom under Saul and lived out in the hills with David. He became “a captain over them”; and they were faithful to him, anticipating the day when Saul would be put down and David would take the kingdom.

The day eventually came when this occurred. Saul, following a battle and an attempted suicide, was slain by an Amalekite. His crown was taken and given to David (I Sam. 31:1-13; II Sam. 1:1-10). *Then*, David and his faithful men moved in and took over the government (II Sam. 2:1ff).

The entire sequence of events depicting Saul and David typifies great spiritual truths concerning Satan and Christ:

Just as Saul was anointed king over Israel, Satan was anointed king over the earth.

Just as Saul rebelled against the Lord and was rejected, Satan rebelled against the Lord and was rejected.

Just as David was anointed king while Saul continued to reign, Christ was anointed King while Satan continued to reign.

Just as David did not immediately ascend the throne, Christ did not immediately ascend the throne.

Just as David eventually found himself in a place removed from the kingdom (out in the hills), Christ eventually found Himself in a place removed from the kingdom (heaven).

Just as David gathered certain faithful men unto himself during this time (anticipating his future reign), Christ is presently gathering certain faithful men unto Himself (anticipating His future reign).

Just as the day came when Saul was put down, the day will come when Satan will be put down.

Just as Saul’s crown was taken and given to David, Satan’s crown will be taken and given to Christ.

And just as David and his faithful followers *then* moved in and took over the government, Christ and His faithful followers will *then* move in and take over the government.

Purpose for the Present Dispensation

A principle of Divine government set forth in the type of Saul and David shows the necessity of an incumbent ruler, although rejected, continuing to reign until replaced by his successor. The government of the earth is a rule under God through delegated powers and authorities. In this respect, Satan rules directly under God (though a rebel ruler), and a great host of subordinate angels rule with him.

Even though Satan and his followers have been rejected, they *must* continue in power (as Saul and those ruling with him) until replaced by Christ and His followers (as when David and his faithful followers took the kingdom). God *will not, at any time*, allow conditions to exist upon the earth in which there is no Divinely administered government through delegated powers and authorities. Even though the government of the earth is in disarray today, because of Satan's rebellion, it is still under God's sovereign power and control (Dan. 4:17-34).

The present dispensation is the time during which the antitype of David's faithful followers being gathered unto him occurs. As during David's time, so during the present time — *there must be a period, preceding the King coming into power, during which the rulers are acquired, called out*. David's men were the ones who occupied positions of power and authority with him after he took Saul's crown. Thus will it be when Christ takes Satan's crown. Those who are being called out during the present time are the ones who will occupy positions of power and authority with Him during that coming day.

Satan will be allowed to continue his reign *until* God's purpose for this present dispensation has been accomplished. *Then*, he and those ruling with him will be put down, and an entirely new order of rulers will take the kingdom. Christ will enter into the position previously occupied by Satan, and Christians will enter into positions previously occupied by angels ruling under Satan.

And since Christ (replacing Satan) will wear the crown presently worn by Satan, it only naturally follows that Christians (replacing subordinate powers and authorities) will wear crowns presently

worn by angels ruling under Satan. All of these are crowns which neither Christ nor Christians can come into possession of *until* Satan and his angels have been put down at the end of the Tribulation.

(Crowns worn by angels refusing to follow Satan in his attempted coup is dealt with in the following section in this chapter.)

Angelic Rule About to End

The originally established angelic rule over the earth has continued uninterrupted since the beginning, preceding man's existence on the earth. However, with the creation of Adam, God announced that *a change was in the offing*. Man, an entirely new creation, made *after the image and likeness of God*, was brought into existence to take the governmental reins of the earth (Gen. 1:26-28). But the first man (the first Adam), through sin, was disqualified, necessitating the appearance of the second Man (the last Adam) to effect redemption and the ultimate realization for man's creation.

The price has been paid, but redemption includes far more than that which presently exists. Redemption includes *the complete man* (body, soul, and spirit), it includes *the earth* (presently under a curse), and *the goal of redemption* will be realized *only* when man has been brought into the position for which he was created (ruling over a restored earth).

Scripture clearly attests to the fact that the "world ['inhabited world'] to come" *will not be placed "in subjection" to angels* (Heb. 2:5). *Man is the one to whom power and authority will be delegated.*

This is clearly seen through the action of the twenty-four elders in Rev. 4:10, *removing themselves from their thrones (v. 4) and casting their crowns before God's throne*. Their activity can only be with a view to the fact that the government of the earth, at this point in the sequence of events depicted in the book, *is about to change hands*.

These twenty-four elders can only be a representative group of heavenly beings (angels) who, up to this time, had held positions within a sphere of governmental power and authority relative to the earth. And at this point in the book, through the action of these elders, the way will be opened for God to transfer the government of the earth *from the hands of angels to the hands of man*.

(These crowns are cast before God's throne [cf. 4:1-4; 5:1-7] because *the Father alone* is the One Who places and/or removes rulers in His kingdom [Dan. 4:17-37; 5:18-21]. *He alone* is the One Who placed those represented by the twenty-four elders in the positions which they occupied; and *He alone* is the One Who will place individuals in particular positions in the kingdom of Christ [Dan. 4:17, 23-25; Matt. 20:20-23].

These crowns cast before God's throne can only have to do with *the government of the earth*. And, at this point in the book, they can be worn by *angels alone*, for the Son will not yet have taken the kingdom [cf. Dan. 7:13, 14; Rev. 11:15]. These crowns are relinquished to God at this time [with a view to man, rather than angels, ruling in the kingdom] so that He can appoint those who had previously been shown qualified at events surrounding the judgment seat [chs. 1-3] to positions of power and authority; and those whom God appoints will wear these crowns in Christ's kingdom.)

The transfer of the government of the earth, *from the hands of angels into the hands of man*, in reality, is what the first nineteen chapters of the Book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about. In this respect, these twenty-four elders casting their crowns before God's throne forms *a key event* which one must grasp if he would properly understand the Book of Revelation and Scripture as a whole.

Christ and His bride, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, they will wear *all the crowns* worn by Satan and his angels prior to Satan's fall.

Thus, that which is depicted through the action of the twenty-four elders in Rev. 4:10, 11 is *contextually* self-explanatory. This has to do with the government of the earth, it occurs at a time following events surrounding the judgment seat (chs. 1-3) but preceding Christ being shown worthy to break the seals of the seven-sealed scroll (ch. 5), and it occurs at a time when Satan's reign is about to be brought to a close.

After events in Revelation chapters one through three have come to pass, *for the first time in man's history*, the person (the bride)

who is to rule with the One to replace Satan (Christ) will have been made known and shown forth. And events in the fourth chapter reflect that fact.

Only one thing could possibly be in view at this point in the book, for the bride will not only have been made known but will be ready for events surrounding the transfer of power to begin. The twenty-four elders casting their crowns before God's throne can only depict the angels who did not go along with Satan in his rebellion; and they will *willingly* relinquish their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.

But the crowns worn by Satan and those angels presently ruling with him are another matter. These crowns will have to be taken from Satan and his angels *by force* when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

The identity of the *twenty-four elders* is shown not only by their actions and the place in which this occurs in the book but also by their *number*. Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the government of the earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers*. "Three" is the number of *Divine perfection*, and "twelve" is the number of *governmental perfection*.

Those angels who did not follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan*. And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* (Rev. 12:3, 4).

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government*. And, also in this respect, this same perfection in the structure of the earth's government has not existed *since Satan's attempt to exalt his throne*.

But, this structured perfection will one day again exist in the

earth's government. When Christ and His bride ascend the throne together, crowns worn by those represented by all three sets of twelve will be brought together again. Then, *Divine perfection* will once again exist in the government of the one province in God's universe where imperfection has existed for millenniums.

Stephanos, Diadema

There are two words in the Greek text of the New Testament which are translated "crown" in English versions. The first and most widely used word is *stephanos* (or the verb form, *stephanoo*), referring to a "victor's crown" or a crown denoting certain types of "worth" or "valor." The other word is *diadema*, referring to a crown denoting "regal authority," "kingly power."

Stephanos (or the verb form, *stephanoo*) is the only word used for "crown" in the New Testament outside the Book of Revelation. This, for example, is the word used referring to the "crown of thorns" placed upon Christ's head immediately preceding His crucifixion (Matt. 27:29; Mark 15:17; John 19:2, 5). This is also the word used throughout the Pauline epistles, referring to "crowns" awaiting faithful Christians (I Cor. 9:25; Phil. 4:1; I Thess. 2:19; II Tim. 2:5; 4:8). James, Peter, and John also used *stephanos* in this same sense (James 1:12; I Peter 5:4; Rev. 2:10; 3:11). The writer of Hebrews used this word (the verb form, *stephanoo*) referring to positions which will ultimately be occupied by Christ and His co-heirs in "the world ['inhabited world'] to come" (2:5, 7, 9). Then John used the word six additional times in the Book of Revelation in several different senses (4:4, 10; 6:2; 9:7; 12:1; 14:14).

Diadema, the other word used for "crown" in the New Testament, appears only three times; and all three occurrences are in the latter part of the Book of Revelation (12:3; 13:1; 19:12). The first two references have to do with power and authority possessed by incumbent earthly rulers immediately preceding and within the kingdom of Antichrist, and the latter reference has to do with power and authority which Christ will possess at the time He returns and takes the kingdom.

The way in which these two words are used in the New Tes-

tament relative to the government of the earth must be borne in mind if one is to properly understand the Scriptural distinction between the use of *stephanos* and *diadema*. *Diadema* (referring to the monarch's crown) is used *only* where one has actually *entered into* and is *presently exercising regal power*. *Stephanos* is never used in this respect. The word appears in all other occurrences, covering any instance where the word "crown" is used *apart from the present possession of regal power* (though the possession of such power at a past or future date can be in view through the use of *stephanos*). Then, as previously seen, *diadema* is used when one actually comes into possession of this power.

An understanding of the distinction between *stephanos* and *diadema* will reveal certain things about the twenty-four elders which could not otherwise be known. They each cast a *stephanos* before the throne, not a *diadema*. This shows that they were *not then* occupying regal positions, though crowned and seated on thrones.

At one time they would have occupied such positions (wearing *diadems*); but with the disarray in the governmental structure of the earth, resulting from Satan's rebellion, they ceased exercising regal power (for, not participating in his rebellion, they no longer retained active positions in his rule). Their crowns could then be referred to only through the use of the word *stephanos*; and these crowns would, of necessity, have to be retained until the time of Rev. 4:10.

In this respect, overcoming Christians have been promised a *stephanos* (victor's crown), never a *diadema* (monarch's crown); *but the promised stephanos will become a diadema* at the time overcoming Christians assume positions on the throne with Christ. There can be no such thing as either Christ or His co-heirs wearing a *stephanos* in that day. They can only wear the type crown referred to by the word *diadema*.

Then, note that the One Who, in time past, wore a crown of thorns (a *stephanos*), will one day come forth with *many diadems* upon His head, for the Father will not only have delivered the kingdom into His Son's hands but the Son will, at that time, have a consort queen and be ready to ascend the throne (*cf.* Dan. 7:13,

14; Rev. 19:7-9). And because of this, when He comes forth, the announcement can be sounded for all to hear: “King of kings, and Lord of lords” (Rev. 19:16).

(Crowns to be worn by Christ and His bride, in that coming day, will include the crowns relinquished willingly in Rev. 4:10 [undoubtedly the crowns on Christ’s head in Rev. 19:12, which can, at this point in the book, be referred to as *diadems*] and the crowns subsequently taken by force from Satan and his angels.)

Christ, at that time, will have *entered into His long-awaited regal position*. And the first order of business will be the putting down of the Beast, the kings of the earth (Gentile world power, as it will exist in that day), and Satan and his angels (Rev. 19:17-20:3). Satan and his angels cannot be allowed to reign beyond the point Christ assumes regal power. Their crowns (*diadems*) *must, at this time*, be taken and given to others — those to whom they will *then* rightfully belong.

(For additional information on the preceding, refer to Chapter VII, “Crowns Cast Before God’s Throne,” in the author’s book, THE TIME OF THE END.)

Appendix II

The Intractable Middle East Problem

**Thus saith the Lord, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me...**
(Ex. 4:22b, 23a).

(Almost all of the material in this part of the Appendix, save for comments on recent or current events in the world, can be found in material which the author has written at one time or another over the past thirty years, scattered throughout the books which have been printed during that time. In this respect, the short of the matter follows, with not that much explanation or that many references. The long of the matter, with explanation and references, can be found in the books.

This material was put together and sent out in the spring, 2007 because of a number of requests for comments brought about by the Middle East situation at that time. Material in the chapter remains unchanged from its original publication, for that dealt with will not change. It cannot change, for, aside from several comments on current events at the time this material was written, the basis surrounding everything dealt with is the unchangeable Word.

The existing Middle East problem is far from simple, though, from a Biblical standpoint, not as complex as one might be led to believe. One might say, *from a Biblical standpoint, a person can understand the problem; apart from a Biblical standpoint, it is not possible to understand the problem.*)

“Israel,” of course, is *the key*. And concerning problems existing between Israel and the nation’s Moslem neighbors in the Middle East (Arab, Iranian, et al.), during the spring of 1991, James Baker, Secretary of State under the first President Bush, stated that this is “the most intractable problem that there is.”

James Baker was also one of the two men who co-chaired the Iraq Study Group in late 2006, turning out an assessment and recommendations — *The Baker-Hamilton Report* — on Iraq and the Middle East in general which referred to the situation as “grave and deteriorating” and warned of “dwindling chances to change course before crisis turns to chaos.” And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

Was James Baker correct in his assessment of the situation in the Middle East almost twenty-five years ago? Insofar as man solving the problem, he was as correct as one can become.

Were James Baker, Lee Hamilton, and others in this group correct concerning the more recent assessment of the Middle East situation? That could be answered two ways:

- 1) From a Biblical standpoint, the situation is *far worse* than the report indicates.
- 2) Also from a Biblical standpoint, the situation is *much brighter* than the report indicates.

And the preceding would require explanation, providing, at the same time, information to address the whole of the issue at hand. So, let’s look at it.

A Biblical Base

First, dealing particularly with the intractable problem in the Middle East, this *must* be done from *a Biblical base*. There is no other way. Apart from a Biblical base, a person will only find himself as mired down in trying to deal with the problem as the problem itself has become.

A Biblical base is simple and easy to come by. However, *it would not be acceptable* to the secular world at all. How could it

be acceptable when most of those in the Middle East are Moslems, along with the fact that the Bible would not be acceptable as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere? Even Israel would have major problems in this respect because of that which would have to be stated and dealt with. And the preceding would be true even among many Christians in these nations.

Allow an example to illustrate the point, part of which bears directly on the Middle East situation. And, in order to understand the existing problem, this would have to be dealt with *first and foremost* anyway.

The One Nation with a God

In 1954, at the urging of President Eisenhower, the words “under God” were added to a line in the United States pledge of allegiance to the flag, making the pledge of allegiance read, “one nation under God” (the words “under God” [or similar words] have been used in statements and documents by a number of preceding U.S. presidents, beginning with Washington, the first president).

But is the United States really “one nation under God”? Is this true from a Biblical perspective? — the only place where one can possibly go to answer the question.

Christians will fight the ACLU and others through whatever means deemed necessary over this issue. But does either side really know what Scripture has to say about the matter?

The Biblical base for this and all the remainder of the Middle East problems can be found in *Moses, the Psalms, and the Prophets*. One doesn't even have to go into the New Testament. Such would be of little to no value in the matter anyway, for there is nothing in the New that cannot be found in some form in the Old. The New is simply an opening up and unveiling of that which had its beginning in the Old. So, for the most part, we'll simply stay with the Old since all of the information is there anyway.

For “one nation under God” a person would begin with Genesis chapter nine and proceed from there. This chapter deals with Noah and his three sons following the Flood, and everyone in the

human race today can trace their ancestry back to Noah through one of his three sons.

Only one of these three sons — *Shem* — is said to have a *God* (v. 26). Neither Ham nor Japheth had a God; and if either was to receive spiritual blessings, which can come only from and through the one true God, *they had to go to the one son with a God*. As stated in the text, Ham and/or Japheth *had to* “dwell in the tents of Shem” (v. 27).

That is to say, in order to receive spiritual blessings, Ham and/or Japheth *had to go to and partake of that which God had bequeathed to Shem*. Or, in the words of the explanatory statement by H. C. Leupold in his word studies in the Hebrew text of Genesis, the expression “implies friendly sharing of his hospitality and so of his blessings.”

This is the manner in which God has established the matter in Genesis, and *it can never change*.

The lineage from Shem, in the respect seen in Gen. 9:26, goes through *Abraham* nine generations later and then through *Isaac, Jacob, and Jacob’s twelve sons*, from whom sprang the twelve tribes of Israel, the nation of Israel. In short, *the descendants of Shem through this lineage alone have a God*. The whole of this matter is something clearly revealed and seen in Scripture.

Other descendants of Shem, such as the Arab nations (from Abraham through Ishmael, or through one of the sons of Keturah, or through Isaac’s son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be “reckoned among the nations [Gentile nations].” Israel, on the other hand, is *not* to be “reckoned among the nations” (Num. 23:9).

With that as a base to work from, one can then understand verses such as Ps. 72:18 and Ps. 96:5. The first verse refers to:

“...the Lord God, the God of Israel...”

And the second verse states:

“For all the gods of the nations are idols [*lit.*, ‘nothing’]...”

That is to say, the gods of all the nations (whether they be idols, demons, or anything else) are “nothing” in comparison to

the God of Israel, the one true and living God.

Psalms 33:12 is often misunderstood in the preceding respect:

“Blessed is the nation whose God is the Lord...”

That statement is not a reference to any Gentile nation. *It can't be!* From a Biblical standpoint, *such could not be possible* (unless projected out beyond Man's Day, into the Messianic Era, during that future time when a Gentile nation would be able to associate itself with Israel in the respect seen in Gen. 9:27)!

The statement, contextually, has to do with *Israel*, the only nation with a God. *The only way any Gentile nation can have a God is to go to the nation with a God, go to Israel.*

God made that *quite clear* at the outset of His word, in Genesis chapter nine. And today, with Israel in her current state of unbelief, for the most part scattered among the nations, *it is not possible* for a Gentile nation to dwell in the tents of Shem and possess a God.

For a New Testament reference relative to the preceding, note Eph. 2:12. *Christians possess a God*, but this is only because of and through a Jewish Messiah Who came through Israel. With Israel in her current state of disobedience and unbelief, the same thing *cannot* presently be true of nations per se.

Thus, from a Biblical standpoint, *it is not possible* for any Gentile nation to look upon itself as “one nation under God.” And *that one truth* really forms the central base for understanding the whole of the Middle East problem.

At the center of the problem is Israel, the only nation on the face of the earth with a God, a standing which Israel holds even in the nation's present state of unbelief. *And surrounding this nation with a God are Moslem nations with a governmental system, intermixed with a religious system, with a god who is described in Ps. 96:5*, the same place the god of the United States or any other Gentile nation is described during the present day and time.

Israel's Position Among the Nations

Beyond that, Israel is *God's firstborn son* (Ex. 4:22, 23), the one and only nation among all the nations which God recognizes

as possessing *the rights of the firstborn* — a firstborn right among nations, which, among other things, includes *the right to hold the sceptre, the right to rule*. Israel is the only nation which God recognizes as possessing these rights, and, with Israel exercising these rights (which the nation will one day exercise, though that is far from the case today), *the Gentile nations are to be ruled by and blessed through Israel* (in accordance with Gen. 12:2, 3, realizing another part of the rights of the firstborn, the priestly rights).

The Gentile nations today rule under Satan and his angels (in accordance with that seen in Dan. 10:12-20). But Israel, not to be reckoned among the nations, occupies a position separate from this rule (in accordance with that also referenced in this chapter in Daniel, in v. 21).

Satan knows all these things, and he has been doing and will continue doing everything within his power to prevent the one nation with a God from ever exercising her God-ordained position *as God's firstborn son*. He knows that should this occur, not only would he have to relinquish the sceptre but conditions relative to Israel and the nations would become as described in Zech. 8:20-23.

“Thus saith the Lord of hosts; it shall yet come to pass, that there shall come a people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”

And in an effort to prevent the preceding from ever occurring, Satan and his angels, ruling from a heavenly sphere through the Gentile nations on earth, have been seeking for decades in the Middle East, through the nations, to bring about that stated in Ps. 83:4:

“Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.”

In Psalm chapter eighty-three, ten Gentile nations are seen allying themselves against Israel in the preceding respect, foreshadowing the ten-kingdom confederacy of Gentile nations which will one day rule under Antichrist and ally itself against Israel in exactly the same manner.

And There Is More...

Then, as if the preceding wasn't already too much for man to even begin to deal with, there is still more. There is the matter of Israel being driven out among the nations, *because of unbelief, to effect repentance*. And a remnant has returned back to the land *before the time*. The slayer, “Israel,” typified in Numbers chapter thirty-five, has returned to the land of her possession *before it is time for the nation to return*.

The Slayer, according to the type in Numbers chapter thirty-five, *cannot* return to the land of her possession before Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (*cf.* Gen. 14:18-20; Ps. 110:1-7; Heb. 5:6-10; 6:20; 7:1-21). And because a remnant has returned *before the time*, before Christ completes His high priestly ministry in the heavenly sanctuary, *a major Middle East problem has resulted*.

It is the age-old story of a disobedient Jonah asleep on board a ship headed away from God's calling and then finding himself in the midst of a raging storm out on the sea, a storm so severe that it struck fear in the hearts of those men on the ship, a storm so severe that it was about to destroy the ship. *That is the picture which Scripture presents of the dire situation in the Middle East today*.

(For information on the preceding, in relation to the antitype of Numbers chapter thirty-five, refer to Appendix II, “The Death of the High Priest,” in the author's book, THE TIME OF THE END.)

Then, as if the preceding addition to the existing problem wasn't enough, add something else. God pictures Israel as *having been wounded, as being sick, because of past disobedience* (Isa. 1:2ff). And God states concerning Israel's condition in this respect that the One Who brought about this condition (God, because of the nation's disobedience) is *the only One Who can cure the nation* (Hosea 5:13-6:2).

The present nation of Israel in the Middle East is an outgrowth and result of a Zionistic movement which began under Theodor Herzl (an ardent Zionist) and others toward the end of the nineteenth century. Then, the catalysts to bring this Zionistic movement to fruition were, centrally, events occurring during and following two subsequent world wars, WWI and WWII.

The former provided England with the Mandate to Palestine ("the administration of the territory of Palestine" given to England by the League of Nations in 1922). And England, prior to this time, had become sympathetic toward the Zionists' aims of a homeland for the dispersed Jew in the land to which they now held the Mandate, resulting in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

And *the latter*, resulting centrally from the actions of the Third Reich in Europe — seeking to produce a Jew-free Europe, slaying some 6,000,000 Jews in the process, in what is called *The Holocaust* — provided the Jewish people with the catalyst, with that which was necessary among themselves and world opinion, to bring about events of May 14, 1948.

On this date, the current Israeli nation was born. A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a nation in the Middle East. And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is almost 6,000,000 strong. And it is *this return* of the Jewish people from a worldwide dispersion (referred to through the name, *Aliyah*) that Bible students often associate with the prophesied Biblical return.

The fact of the matter though is that the Jewish people have sought to return *through man's own power and strength during a time in which the nation remains in disobedience and unbelief*. God

scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance*. However, *an unrepentant and a disbelieving remnant returned before the time*. A nation resulted, and that nation has grown over the past sixty plus years to where it comprises a sizeable percentage of the world's Jewish population (about two-fifths).

A people described in the words of Isa. 1:4-6 ("a people laden with iniquity") presently reside in the land. And the land itself is described in the verse immediately following, in verse seven ("desolate...strangers devour it").

Numerous verses in Scripture deal with Israel's restoration (e.g., Deut. 30:1-3; Isa. 1:4-2:5; 6:1-8; Ezek. 36:24ff; 37:21ff; 38:8ff; 39:25ff; Matt. 24:30, 31). And that stated in the text and context of verses of this nature clearly presents *numerous insurmountable problems* for anyone attempting to associate the present return of a remnant with God's promised restoration of His people.

The same prophecies which deal with Israel's restoration also deal with the reason Israel was driven out among the nations (*because of disobedience*), along with that which must occur before God will remove His people from the nations and place them back in the land — *repentance*. *And the latter has yet to occur*.

Thus, in this respect alone, *it is not possible* that the return of a remnant *at a time before repentance occurs* can be looked upon as God restoring the Jewish people in accordance with the numerous Old Testament prophecies.

If the present restoration of a remnant to the land is the beginning of the prophesied Biblical restoration of the Jewish people to the land, *God, within this restoration, would be seen acting contrary to His revealed Word*, not only relative to repentance but in numerous other realms as well — *an impossibility*.

Aside from the fact that the restoration of the Jewish people *can occur only following Israel's repentance*, this restoration *must occur in accordance with the chronology of that foreshadowed by each of the seven Jewish festivals in Leviticus chapter twenty-three* (which means that it can only follow Israel's national conversion at the end of the Tribulation).

This restoration *can occur only after Christ completes His present*

high priestly ministry in the sanctuary.

This restoration can occur only after Christ has returned at the end of the Tribulation.

This restoration can occur only after two days, on the third day (only after 2,000 years, in the third 1,000-year period, which comprises the Messianic Era).

This restoration can occur only after the Times of the Gentiles has been completed.

This restoration can occur only after Daniel's Seventy-Week prophecy has been fulfilled (and seven years yet remain to be fulfilled in this prophecy).

The Complete Picture

Thus, the complete Middle East picture, as it exists today, could be succinctly depicted:

On the one hand, God's firstborn son, the one whose right it is to hold the sceptre, the only nation with a God, is sitting wounded in a place where the nation is not even supposed to be today, in the midst of Moslem nations, with the nations raging and the whole situation about to tumble out of control (cf. Ps. 2:1ff).

And on the other hand, Satan, through existing conditions, is doing all within his power to destroy Israel through using the surrounding Gentile nations, which are under his control and sway.

This is why there is a situation rapidly becoming uncontrollable, with the nations raging, in the Middle East today. This is why the world heard the cry from Nasser four decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation. And, as well, this is the reason why the present ruler of Iran and others are openly and defiantly continuing to call for this same destruction of Israel today.

None of the basics behind these things are being taken into account in the nations' endeavors to effect Middle East peace. They can't take these basics into account. The intractable Middle East problem has both a Biblical base and a false religious base, and the nations seeking to effect peace cannot operate in either realm.

Both bases are spiritual and involve supernatural powers — one

emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age. Man's best efforts in either supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

And even if the nations could operate in the spiritual realm, the nations *couldn't* cure Israel of her current condition. *Only God can do this*, something which He clearly states that He will do following Israel being brought to *the place of repentance*.

The Middle East is a *powder keg with a burning short fuse*. It is going to blow, and man can't stop it, for the prophets have already spoken. *This is simply what GOD HAS DECREED that it will ultimately take to bring Israel to the place of repentance*, something that has been in the offing for over 2,600 years of Gentile rule and persecution of Israel.

How soon will it be before the Middle East tumbles completely out of control in the preceding manner? We're not told. So there is no need to speculate. Such would be useless anyway.

Suffice it to say, with the present dispensation almost over, to be followed by the Tribulation, *it is much later than most care to think, imagine, or admit*.

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as The Baker-Hamilton Report *can't even begin to touch the problem, as it exists*. And this is not to speak negatively of the report. Rather, it is simply to say, from a Biblical base, as previously outlined, that *there is an existing problem in the Middle East which man can't deal with*.

But there is good news. *The more the matter deteriorates, the brighter things become in another respect*. The dawn always follows the darkest hour of the night.

The time is rapidly approaching when the Church will be removed, and after that God will allow conditions to deteriorate to a point, particularly in the Middle East, where Israel will have no place to turn other than to the God of their fathers. Scripture

describes that time as a day “that shall burn as an oven” (Mal. 4:1), and Scripture also speaks of conditions deteriorating during that time to a point where “no flesh” would survive apart from Divine intervention (Matt. 24:22).

It will be the story seen in the Book of Exodus all over again. *Israel, through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, and Gentile power will be destroyed.*

That coming day will see the “Sun of Righteousness” arise “with healing in His wings” (Mal. 4:2). *Christ will return, Israel will be cured of her wound (her sickness), Gentile world power will be destroyed, and God’s firstborn Sons (Christ, Israel, and the Church [following the adoption]) will then exercise the rights of primogeniture, with the Gentile nations being blessed through Israel.*

Then and only then will the intractable problem in the Middle East be resolved.

Then and only then will there be peace in the Middle East.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).

Appendix III

Daniel Chapters Two, Seven, and Nine

The most widely held position among students of the Word concerning Daniel's "great image" in Daniel chapter two (or the "four great beasts" in Daniel chapter seven) views the four parts of the "great image" (or the "four great beasts") as representing:

- 1) Babylon.
- 2) Media-Persia.
- 3) Greece.
- 4) Rome.

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most commentators.

Daniel Chapters Two and Seven

The only part of the prophecy really in question would be the fourth part of the "great image" (ch. 2), or the fourth "great beast" (ch. 7). Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar], and the latter two by conquering Babylon itself), and this part of the prophecy has been fulfilled and is a matter of history.

But should the fourth part of the image (or the fourth beast) be identified as Rome? There are two main reasons why people interpret the prophecy after this fashion:

1) Rome was the next world power following Greece.

2) The words, “and the people of the prince that shall come shall destroy the city and the sanctuary,” in Dan. 9:26, are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the Beast of Rev. 13, Antichrist).

In this respect, both the historical and prophetic aspects, as they are said to relate to Rome, are connected with the fourth part of the image (or the fourth beast).

Greece was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay) would, from history, seem to be Rome — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation would appear to be substantiated by Dan. 9:26.

In this verse, as previously shown, “the prince that shall come,” would be Antichrist; and “the people of the prince [understood as ‘his people’],” who would one day destroy the city of Jerusalem, are looked upon as a reference to the Romans destroying Jerusalem in 70 A.D. under Titus. Thus, Antichrist is said to be a latter-day Roman prince who will rule a revived Roman Empire.

In this respect, all of Daniel’s “great image” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “four great beasts” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a fulfillment in both history and prophecy. The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

Is the preceding though the way Scripture sets forth the fourth and final part of this Babylonian kingdom? Or is this an attempt to interpret Biblical prophecy through using events in secular history rather than interpreting prophecy by comparing Scripture

with Scripture? The answer is easy to ascertain if one remains solely within that which Daniel (and related Scripture) reveals about the whole matter.

Note first of all that Daniel's image is seen standing in Babylon (2:31). This image has to do with a Babylonian kingdom from beginning to end. "The head of gold" has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38). "The breast and arms of silver" have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31). And "the belly and thighs of brass" have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

The mechanics of the preceding, of course, form the interpretation held in common by almost anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

But note something often overlooked about the preceding: *This kingdom is Babylonian throughout*. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass all reigned from Babylon.

When the Medes and the Persians came in and took the kingdom in 538 B.C., they reigned from Babylon and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, he also reigned from Babylon. In other words, the image is not seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece. That's not the picture at all. The image is seen standing in Babylon. *It is Babylonian in its entirety*.

(Note that "Babylon" in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel's image appears [*i.e.*, Babylon existing as a city-state yet future as well]. In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include] a number of Middle Eastern cities or countries; cf. Jer. 51:29-32, 42,43.)

The fact that the image in Daniel chapter two is Babylonian in its entirety is one place where those who view a Roman Empire next in the prophecy go astray. Rome had nothing to do with a reign from Babylon in history. The capital of the Roman Empire was Rome, not Babylon. And Rome is not Babylon, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

Those viewing Rome as representing the fourth part of the image try to press secular history into Biblical prophecy at a point where it seems to possibly fit, but really doesn't. Then they further complicate the matter by a misinterpretation of Dan. 9:26.

But the most interesting thing about the whole matter — the central thing which voids all thought of Rome having a part in the prophecy — is the fact that *Daniel identifies all four parts of the image*, and he identifies the fourth part as being other than the Roman Empire. Daniel, in his identity, has Antichrist coming into power immediately following a four-way division of the kingdom after Alexander the Great's death. The kingdom under Antichrist follows the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay.

(No break in time is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to no break in time subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27]. However, it is evident from both Biblical and secular history that a break in time exists at these respective points in both prophecies, though no break in time precedes these in either prophecy.)

This break in time though between the third and fourth parts of the image doesn't lead to and end with Rome. Rather, *it leads to and ends with a kingdom in the Middle East, the kingdom of Antichrist*. As with Daniel's subsequent prophecy of the Seventy Weeks, events seen occurring within the prophecy itself cannot occur during the break in time not seen in the prophecy. *Events seen in the prophecy must occur within time covered by the prophecy.*

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] must occur within time covered by the proph-

ecy itself, not outside of this time [as the destruction under Titus in 70 A.D. would be]. If this destruction didn't occur during time covered by the first sixty-nine weeks [which it didn't], then it *must* occur during time covered by the seventieth week. And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] must be understood the same way.

In the preceding respect, it is just as impossible to fit Rome into the prophecy regarding the great image and the great beasts [chs. 2, 7] as it is to fit Titus' destruction of Jerusalem into the prophecy of the Seventy Weeks [ch. 9].)

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45). And such prominence relative to the fourth part is true elsewhere in Daniel as well (see chs. 7, 8, 11).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image? It's not! Rather, it's the kingdom of Babylon under its last king (Antichrist) which occupies the forefront in the Book of Daniel.

The identities of the last three parts of the "great image," beginning with the breast and arms of silver, are given in the interpretation of the vision of the "four great beasts," and this interpretation is provided in chapters seven and eight. The "four great beasts" are said to represent *four kingdoms* (four sequential kingdoms forming *the one Babylonian kingdom* [7:17; cf. v. 23]), and beginning with the second beast, the last three are identified in chapter eight:

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31).

For the identity of *the third*, compare verses five through eight with verses twenty-one and twenty-two.

For the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

Note that the identity of the second is *Media* and *Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image), the identity of the third is *Greece* (corresponding to the belly and thighs of brass), and the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

Where is Rome? Rome is not in the prophecy!

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22), and the vision then goes immediately into the days of Antichrist yet future (the "little horn" in v. 9 is not Antiochus Epiphanes, but Antichrist [see parallel verses, vv. 23-26]).

So, what happened? The kingdom under Alexander the Great's four generals gradually faded from view. And though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great's death (8:8b), it does not cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel's prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e.*, into the days of Antichrist (vv. 9ff).

(The same prophetic scene is repeated in Dan. 11:3, 4a, 21ff, providing additional details. And whether the verses lying between the division of Alexander the Great's kingdom in this section [v. 4a] and the appearance of Antichrist [v. 21] — *i.e.*, vv. 4b-20 — are looked upon as depicting events during the years following Alexander the Great's death or depicting events during the several years immediately preceding Antichrist's rise to power is immaterial insofar as the matter at hand is concerned. Exactly the same thing is seen in chapter eleven as was previously seen in chapter eight. The kingdom seen following the four-way division of Alexander the Great's kingdom is *the same* in both chapters — Antichrist's kingdom, not Rome [*cf.* 8:8, 9, 21-23; 11:4, 21].

The preceding has been worded in the manner seen in order to show, regarding the matter under discussion, that it wouldn't really make a difference which interpretation of Dan. 11:4b-20 was followed. But to clarify matters regarding the proper interpretation of these verses, Dan. 11:4b-20 has to do with *events yet to occur in the future*, not

with events which have already occurred in the past. These verses provide commentary on previous verses in Daniel having to do with Antichrist's rise to power during the first half of the Tribulation — the subduing of three kings [7:7, 8; 8:8-10; 11:4], then three others [11:5-20], with Antichrist arising as the seventh [11:21ff].

For additional information on the preceding, refer to Chapter 25, "The Beast — In Revelation," in the author's book, *THE TIME OF THE END.*)

About two hundred and eighty years following Alexander the Great's death (about 40 B.C.), Rome appeared on the scene as the succeeding world power, but not as a world power fulfilling any part of Daniel's prophecy surrounding the kingdom of Babylon. This prophecy will not again continue to be fulfilled until Antichrist appears during Daniel's Seventieth Week. Then, and only then, will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.

Daniel Chapter Nine

Now, what about "the people of the prince that shall come" in Dan. 9:26? Does that not refer to a destruction of Jerusalem in 70 A.D. and to the Romans being Antichrist's people in history?

Not at all!

First note the expression, "the people of the prince that shall come," and compare this with a similar expression in Dan. 7:27 — "the people of the saints of the most High [*lit.* 'the high places' (also plural in the Hebrew text in vv. 18, 22, 25b)]," who will one day take the kingdom (v. 18).

Note in verse eighteen that the ones who will one day take the kingdom are said to be "the saints of the most High ['the high places']," and in verse twenty-seven they are said to be "the people of the saints of the most High ['the high places']." The expression, "the people of the saints of the most High ['the high places']" in verse twenty-seven, is, contextually, a reference to *the saints themselves* from verse eighteen.

And this same type expression in Dan. 9:26 should be under-

stood the same way that interpretation has already been established in the previous chapter of the book. “The people of the prince” in Dan. 9:26, contextually, has to be understood as a reference to *the prince himself (and possibly also including those ruling with him)*. Failure to recognize the book’s own built in interpretation for Dan. 9:26 has resulted in confusion.

The destruction of Jerusalem in Dan. 9:26, as previously seen, is not a reference to the destruction which occurred in 70 A.D. but rather a reference to a future destruction under Antichrist in the middle of the Tribulation. This is the same destruction referred to in Luke 21:20-24 (*cf.* Rev. 11:2). Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, depicting events in and around Jerusalem beginning in the middle of the Tribulation. Matthew’s gospel centers around one aspect of the matter (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers around another aspect of the matter (the city of Jerusalem itself).

The destruction in Dan. 9:26 must occur within the framework of time covered by the Seventy Weeks. This destruction has to do with events occurring in connection with Daniel’s prophecy of the Seventy-Weeks and can only occur during time covered by this prophecy, and contextually it occurs in connection with Antichrist breaking his covenant with Israel in verse twenty-seven (*cf.* Dan. 11:22-32; 12:11; Matt. 24:15; II Thess. 2:3, 4; Rev. 6:3, 4).

And where this man’s actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture. This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man’s goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan’s throne itself (Rev. 13:2) — God, *in His sovereign control of all things*, will use this man to both bring Israel to *the place of repentance* and bring Gentile world power to *the place of destruction*. This will be followed by *God’s judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

Then, God’s firstborn Sons — *Christ, Israel, and the Church* (following the adoption) — will occupy their proper places on and over the earth during the ensuing Messianic Era.

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There is a universe that God not only brought into existence but one over which He also exercises absolute, sovereign control. And the Bible is God's revelation to man concerning His actions in the preceding respect, especially as these actions relate to man and the earth.

Man is a *latecomer* in the universe. He was created *after* God's creation of the material universe, *after* God's creation of angels, and *after* God's government of the universe had been established and was in full operation. Man's existence dates back *only six millenniums*; and he was brought into existence for the specific purpose of replacing a disqualified, provincial ruler in God's kingdom, one who had been ruling for a prior unrevealed period of time.

Man was created to replace the ruler whom God had, in the beginning, placed over the earth (Ezek. 28:14). This ruler, Satan, disqualified himself because of his rebellion against God's supreme power and authority (Isa. 14:12-15). And man was subsequently brought on the scene *to take the sceptre* and, with the woman, *rule* this one province in God's kingdom in the stead of Satan and his angels (Gen. 1:26-28).

Thus, matters surrounding both *man's fall* and *redemption* revolve around *the reason for his creation* — "... *let them [the man and woman together] have dominion*"

Satan knew why man had been created, and he immediately set about *to effect man's disqualification* (through disobedience), as he himself had been disqualified — an act which, if successfully accomplished (as it was), would allow Satan (though disqualified) to continue holding the sceptre (Gen. 3:1ff; *cf.* Luke 4:5, 6).

And *redemption*, remaining within the same framework of thought, simply has to do with God providing a means whereby He could not only bring man back into *a right relationship with Himself* but also ultimately bring man into a realization of *the purpose for which he had been created* (Gen. 3:15; *cf.* Heb. 2:5).

This is the manner in which Scripture not only begins in the Book of Genesis but also concludes in the Book of Revelation (22:1-5). And all intervening Scripture must be viewed and understood within this same framework.
