

Coming in His Kingdom

**A Study About Events Occurring
When Christ Returns in Possession
of the Kingdom**

Arlen L. Chitwood

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in His
Kingdom**

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days...” (Matt. 16:28-17:1a).

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By the Same Author —

HAD YE BELIEVED MOSES
MOSES AND JOHN
THE MOST HIGH RULETH
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
PROPHECY ON MOUNT OLIVET
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
THE TIME OF JACOB'S TROUBLE
THE TIME OF THE END
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
GOD'S FIRSTBORN SONS
BY FAITH
JUDE
RUTH
ESTHER

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FOREWORD

To properly understand Scripture, one must not only have an appreciation and understanding of how Scripture is structured but also an appreciation and understanding of what Scripture is about.

Scripture opens after a certain fashion in the first thirty-four verses of Genesis — *providing a skeletal format, set forth in a God-designed structure* — which relates the complete story of Scripture. Then, in line with the way Scripture opens, along with revealing 4,000 years of human history exactly as God would have man understand events during this time, the Old Testament is fraught with *spiritual meaning, seen within types, metaphors, symbolic language, and other forms of communication*.

The New Testament simply continues, opening the same way as the Old Testament (though John's gospel should open the N.T., not Matthew's [*ref.* Chapter I, "Genesis and John," in the author's book, MOSES AND JOHN]). Beyond that, along with relating the next 2,000 years of human history exactly as God would have man to understand events during this time, the language of the New Testament, in all aspects (*spiritual meaning, seen within parables, signs, metaphors, symbolic language, etc.*), is simply an outgrowth of that seen in the Old.

And all material in both Testaments moves toward the same point — the seventh day, the seventh millennium, the seventh 1,000-year period of a septenary structure of millenniums, the Messianic Era, as set forth in an unchangeable fashion in the opening thirty-four verses of Genesis.

Man's creation in the beginning had to do with *regality*. Man's creation had to do with *his ruling the earth in the stead of Satan and his angels* (the incumbent powers and authorities), a rule to occur during that time foreshadowed by the seventh day (Gen. 1:26-28; 2:1-3).

Man's fall had to do with Satan bringing about *his disqualification to occupy the throne*, allowing the incumbent rulers to continue occupying the throne (Gen. 3:1ff).

And, through any sound method of Biblical interpretation, God effecting *man's salvation* could only have to do with *man ultimately*

being brought back into a position where he could one day realize the purpose for his creation in the beginning, which has to do with ruling the earth during a seventh millennium in the stead of Satan and his angels (Gen. 3:21ff).

And through the manner in which God had previously established matters during 6,000 years of redemptive work (foreshadowed by the six days of restorative work involving a ruined creation in Gen. 1:2b-25), this rule for Christians will be as *co-heirs with God's Son*.

(For a more complete picture of the latter, refer to the author's book, GOD'S FIRSTBORN SONS.)

Then, beyond the 7,000 years (which had been foreshadowed in Gen. 1:1-2:3 by the complete picture of *Creation, Ruin, and Restoration* throughout six days, followed by *Rest* on the seventh day), one finds a new heavens and new earth. God, His Son, and redeemed man will dwell on this new earth; and God's continued universal rule will emanate, not from heaven as we know it today, but from the new earth. "The throne of God and of the Lamb" will rest on the new earth, and God with His Son will rule from this throne, with redeemed man exercising regality from this throne as well (Rev. 21, 22).

During the Millennium, man's rule will have to do with *the earth*; but during the succeeding eternal ages, man's rule will evidently have to do with *the universe* itself.

In this respect, one can easily see a major problem with much of the preaching and teaching so prevalent in Christendom today — that saved man is destined to spend eternity in heaven with God. Such a teaching, being completely unBiblical, can only serve to hide and do away with not only the reason for man's very existence but that toward which all Scripture moves.

The truth of the matter is set forth at the beginning of Scripture, in the five books of Moses; and this is equally what the five parallel books of John are about (again, refer to the author's book, MOSES AND JOHN).

And, as well, this is what any other part of Scripture can only be about, for *all subsequent Scripture must be completely in line with the way matters are set forth at the beginning, in that revealed through Moses*.

1

Significance of Matthew 16:28-17:5

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elijah talking with him.

Then appeared Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him (Matt. 16:28-17:5).

The scene on the Mount, in Matt. 17:1-5, depicts that stated in the last verse of the preceding chapter — “the Son of man coming in his kingdom” (v. 28). This is not a foreview of or something like Christ’s return in possession of the kingdom at this time (*cf.* Dan. 7:13, 14). Rather, *exactly as the text states*, some standing there saw “the Son of man coming in his kingdom.”

God can deal with *time* and with *events during time* in this manner if He so desires.

God can move man back in time, or forward in time (e.g., He moved Ezekiel back in time and John forward in time [Ezek. 8:1ff; Rev. 1:10ff]). As well, God can change time as we know it if He so desires (Josh. 10:12-14; Isa. 38:7, 8; Amos 8:9; Matt. 24:22; II Peter 3:8). Then God can deal with events occurring during the time in which man has been placed.

The Scene in Matthew 17:1-5

The time when the Son of Man will come in His kingdom is seen to occur “after six days,” which places it in complete accord with all related Scripture — *on the seventh day, the seventh 1,000-year period.*

This is the way matters are presented, at the very beginning of the Old Testament, in the opening two chapters of Genesis, establishing *a foundational basis* for that about to be revealed.

And, as well, this is the way matters are presented at the beginning of the New Testament, in the opening two chapters of John’s gospel, again setting forth *the same foundational basis previously seen beginning Genesis* for that about to be revealed.

(Ref. Chapter I, “Genesis and John,” in the author’s book, MOSES AND JOHN, showing why John *must* be seen as the gospel beginning the N.T., not Matthew.)

The location used to depict the Son of Man coming in His kingdom was “an high mountain.” “A mountain” is used in Scripture to depict *a kingdom*. And Christ didn’t select just any mountain to depict that in view. Rather, Christ took three of His disciples up into “an high mountain.”

Note how “a mountain” is used in a metaphorical respect in Isa. 2:1-4 to depict not only Christ’s kingdom but lesser kingdoms on earth in that coming day — “the mountain of the Lord’s house [Christ’s kingdom] shall be established in the top of the mountains [all the subordinate world kingdoms, referred to in this respect later in the verse through the use of ‘hills’].”

Or, Dan. 2:35, 44, 45, as Rev. 11:15, shows the matter after a slightly different fashion. In these sections of Scripture, the kingdom of Christ alone is seen, with all of the lesser world kingdoms seen as forming part of the worldwide kingdom of Christ.

In Daniel 2:35, 44, 45, Christ is seen smiting the final form of Gentile world power at the time of His return (which will be a worldwide power under the Beast, Antichrist). And “a great mountain” is used to depict the kingdom of Christ as it will exist following the destruction of that depicted by the image.

Then Rev. 11:15 simply states the same thing at the same time, apart from the use of metaphors:

“The kingdom of the world has become the kingdom of our Lord, and of His Christ, and He will reign forever and ever,” (NASB).

Those present on the Mount were Christ, Moses, Elijah, and three of the twelve disciples (Peter, James, and John).

Christ was “transfigured” before the disciples (enswathed in the Glory of God).

Moses and Elijah “appeared in glory” with Christ (evidently enswathed in Glory as well [Luke 9:31]), and “a bright cloud” overshadowed all present on the Mount (which could only be the Glory seen in an overall respect in the kingdom).

Then Peter, James, and John — though not enswathed in Glory, as the Others — were present within the overall scope of the Glory overshadowing everyone.

And Peter recognized this scene to be exactly what was being depicted. He suggested building three “tabernacles,” one for Jesus, one for Moses, and one for Elijah. This would be an allusion to the feast of Tabernacles, the seventh and last of the Jewish festivals, depicting offerings and a time of rest at the termination of that set forth by the previous six festivals (foreshadowing offerings during the earth’s coming Sabbath, the Messianic Era).

(These seven festivals form the prophetic calendar of Israel, having to do with a *sequence of events* which will transpire following Christ’s return at the end of the Tribulation, leading into the Messianic Era.

Refer to Appendix II in this book.)

Jesus, Moses, and Elijah

When Jesus returns to the earth — that is, when the Son of Man comes “in his kingdom” — He will be accompanied by “the armies...in heaven,” seen and identified elsewhere as “angels” (cf. Matt. 24:31; II Thess. 1:7; Rev. 19:14). As well, according to the scene on the Mount in Matt. 17:1-5, Christ will be accompanied at this time by Moses and Elijah.

The matter can't possibly be viewed after any other fashion. That which has already occurred in the respect depicted in Matt. 17:1-5 *cannot be changed*. Attempting to see Christ returning at the end of the Tribulation — “the Son of man coming in his kingdom” — apart from seeing Moses and Elijah accompanying Him would be the same as attempting to change something in past history.

The scene in Matt. 17:1-5 is simply future history which has already been depicted (has already occurred in one respect), though it will occur at a yet future date. *And it must occur in the future exactly as it occurred in the past.*

This will explain why two men were present on the Mount of Olives in Acts chapter one when Christ ascended, for He is to return in exactly the same manner that He went away. Two men were present when He went away, and two men will be present when He returns. And these two men are identified in Matthew chapter seventeen.

(Why will these two particular men be with Christ at the time of His return? Aside from the simple fact that this is the way Biblical revelation presents the matter, there are evident, inseparably related reasons why they will be present [*ref.* Chapters III, IV in this book].)

Peter, James, and John

One thing should be kept in mind about the scene set forth in Matt. 17:1-5. The scene, first and foremost, is *Jewish*. It is like and akin to the scene at the time of His ascension. Christ ascended with His hands raised, blessing the disciples (Luke 24:50, 51). And, returning in the same manner that He went away, He will have His hands raised to bless, not just the disciples, but the

entire Jewish nation.

This would be seen in Matt. 17:1-5 by the three disciples not only on the Mount in Christ's presence but also overshadowed by God's Glory. As at the ascension, blessings would move beyond them to the entire Jewish nation.

Then something not seen in Matt. 17:1-5, though dealt with in related Scripture, would be those down at the foot of and removed from the mount in all directions — the nations. Blessings will flow out from the Mount through a restored and blessed Jewish nation to those comprising all of the Gentile nations (Gen. 12:3).

The Church and Matthew 17:1-5

Within the scope of the events as they are depicted in Matt. 17:1-5, the Church can be seen only in a secondary respect. The scene presented in these verses has to do with Christ's return to the earth at the end of the Tribulation. The scene is *Jewish, with the nations in view*; and Christians will not be with Christ when he returns to the earth at this time to deal with Israel and the nations.

At least two of the types deal with this aspect of the matter.

In Gen. 45:1ff, when Joseph dealt with His brethren in Egypt, at the time he revealed himself to them, his wife (Asenath) was not with him. Rather she was in another part of the palace.

In Ex. 4:19ff, when Moses returned to Egypt to deal with Israel, his wife (Zipporah) only went part way with him. She was not with him in Egypt when he dealt with Israel through their religious leaders. And Moses' dealings with these religious leaders was with a view to his subsequent dealing with the leader of the Gentile world power of that day concerning the departure of the Jewish people from Egypt.

When Christ returns at the end of the Tribulation, Christians, exactly as in the two referenced types, will not return to the earth with Him. Christians, seen as Christ's bride in that day, about to become His wife, may, as Zipporah, come part way (possibly remaining in the new Jerusalem in the heavens above the earth [the place from which Christ and His wife will reign during the Millennium]). Or, as Asenath, the bride could be in another part

of the palace when Christ deals with His brethren (again, possibly in the New Jerusalem above the earth).

Many individuals look upon the presence of Moses and Elijah in Matt. 17:1-5 as representing two types of Christians following the rapture — those who had died during the previous 2,000-year dispensation and had been raised from the dead, and those removed from the earth without dying.

Moses had died (Deut. 34:5-8), and it is evident from his appearance with Elijah on the Mount that God had later raised him from the dead (*cf.* Jude 9). And Elijah had been removed from the earth without dying (II Kings 2:11).

In a secondary respect, one could draw a teaching from Matt. 17:1-5 concerning two types of Christians at the time of the rapture — *the dead raised, the living removed without dying* — but teachings of this nature drawn from this passage would have nothing to do with the primary interpretation of these five verses. These verses have to do with “the Son of man coming in his kingdom,” accompanied by Moses, Elijah, and angelic armies (seen in corresponding Scripture). Christians simply will not be there.

Matthew 17:1-5 is *Jewish, with the nations in view*. And this *must* be recognized in order to properly understand that which is in view.

2

Christ's Greatest Regal Magnificance

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [Gk., superlative; *lit.*, 'His greatest (regal) magnificence'].

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with him in the holy mount (II Peter 1:12-18).

Peter wrote his second epistle about 60 A.D., which would have been almost three decades beyond the events on the Mount, seen in Matt. 17:1-5. And these events had been of such a nature that after all these years *they were still uppermost in his mind.*

At the end of instructions and exhortation pertaining to present Christian living with a view to that which lies out ahead (vv. 1-9), Peter called attention to the Christians' "calling and election" (v. 10). And, within context, a Christian's "calling and election" have to do with "exceeding great and precious promises," to be realized in the coming "kingdom of our Lord and Saviour Jesus Christ" (vv. 4, 12), which Peter goes on to deal with through that which he, James, and John had seen when they were with Christ "in the holy mount" (vv. 16-18).

"Calling and Election"

Individuals are to give *diligence* to make their "calling and election sure." The word "election" could be better translated *called out*. The words translated "calling" and "election" in this verse are from the same root forms as the cognate words in the Greek text translated "called" and "chosen" in Matt. 22:14, which should literally be translated, "For many are *called*, but few are *called out*."

(Both an individual's *calling* and *out-calling* have to do with the same thing. His *calling* can't have to do with the Christian's presently possessed salvation, for he can't make that anymore "sure" than it already exists. Salvation by grace through faith has already been made "sure," based on Christ's finished work at Calvary.

An individual has been saved for a purpose; and that "purpose" would equate to his *calling*, as "realizing that purpose" would equate to his *out-calling*. Both have to do with a future salvation, the salvation of the soul; and both have to do with Christians one day being called out of *the called and realizing positions as co-heirs with Christ in His kingdom.*)

The word "diligence" in verse ten is from the same word also translated "diligence" in verse five. With the same intensity that a person is to abundantly supply in his *faith virtue...*, he is to make his *calling* and *out-calling* "sure." The word "sure" is the translation of a word which means "certain," "firm," "secure." And to make his *calling* and *out-calling* "sure," a Christian would have to be *knowledgeable* concerning that which is in view (note

epignosis [Gk.], "mature knowledge," in v. 8).

There can be no such thing as following Biblical guidelines surrounding the purpose for one's salvation and, at the same time, ignoring one's *calling* and *out-calling*. The entire concept widely promulgated in Christian circles today which states or teaches that the one really important thing is just to be saved has no basis in Scripture whatsoever. Scripture places the emphasis on *the purpose for one's salvation*. It is man who has turned this around and placed the emphasis back on salvation itself.

The entire purpose for the present dispensation is *to procure a bride for God's Son*, with a view to the coming age when the Son will reign over the earth with His consort queen (procured during the present dispensation).

God has set aside an entire dispensation lasting 2,000 years for this purpose. He sent His Spirit into the world at the beginning of the dispensation with specific instructions (seen in the type in Gen. 24:3-9). And the work of the Spirit throughout the dispensation, though it includes breathing life into the one who has no life (salvation of the unsaved), is primarily concerned with *procuring a bride for God's Son*. And the bride is to be taken from *the saved*, not from the unsaved (seen in the type in Gen. 24 through the specific instructions which Abraham gave his servant and that which the servant did once he was in Mesopotamia — went to the city where Abraham's kindred resided, and went to Abraham's kindred in that city [vv. 3-27]).

The whole of the matter surrounding the reason for the Spirit being sent into the world at the beginning of this dispensation has to do with one's *calling* and *out-calling*. And Christians are to be knowledgeable concerning God's plans and purposes for the present dispensation, making their *calling* and *out-calling* "sure."

"In the Holy Mount"

Peter, following his exhortation to Christians pertaining to making their *calling and out-calling sure* (v. 10), with a view to *an abundant entrance into the kingdom* (v. 11), then states that he would "not be negligent" to keep those to whom he is writing

“always in remembrance of these things.” And Peter was going to do this even though these Christians were *already* “established in the present truth” (vv. 12ff).

Peter knew that these Christians *already possessed a firm foundation* (literal understanding of the Greek text) in the things that he was proclaiming (v. 12b). But that was of no moment to Peter. In time past he had seen something which they hadn’t seen; he had witnessed something which they hadn’t witnessed. He knew something from firsthand experience — *the importance of keeping the whole overall teaching surrounding that awaiting Christians at the time of Christ’s return before them at all times.*

Peter went on to state that he, along with others (James and John), had seen, with their own eyes, that of which he spoke. He had been on the Mount with James and John years earlier and had seen “the Son of man coming in his kingdom.” He had seen, with his own eyes, the Son of Man in “His greatest [regal] magnificence” (v. 16).

And God announced at this time, “This is my beloved Son, in whom I am well pleased” (v. 17).

“Sonship” implies *rulership*. Only “Sons” can rule in God’s kingdom. That’s the way it has always been, and that’s the way it will always remain.

This announcement by God at this time — at the time when Peter saw *the Son of Man coming in His kingdom* — is simply an announcement stating *which Son God recognized as the One possessing the right to hold the earth’s sceptre.*

In this respect, “Satan,” the incumbent ruler, was/is a *rejected son of God* (“a son of God” because of *creation*, as are all angels). Christ though, at the time Satan tested Him for forty days and nights (Matt. 4:1-11), showed that He was the One possessing the right to hold the sceptre, in Satan’s stead. Christ showed that He, *as God’s Son*, was fully qualified to take the sceptre as the second Man, the last Adam (note Satan’s repeated statement, “If thou be the Son of God...” [vv. 3, 6]).

Where Adam had failed, Christ could not fail. And that which Adam had lost in the fall Christ would redeem [which included *both man and the forfeited domain*].

(The redemptive terms for *man* are set forth early in Genesis — *death and shed blood* — pointing to Christ's finished work at Calvary.

The redemptive terms for *the forfeited domain* [the earth] though are set forth in Rev. 5:1ff, a passage drawing principally from two O.T. types dealing with the subject [Ruth 4:1ff; Jer. 32:1ff].

For information on the preceding, refer to the author's books, SALVATION BY GRACE THROUGH FAITH and THE TIME OF THE END, Chapters VIII, IX).

Again, relative to *sonship and rulership*, note God's statement concerning Christ following His baptism, immediately before being tested by Satan. It is exactly the same as His statement in Matt. 17:5: "This is my beloved Son, in whom I am well pleased."

Then note Peter's statement in Matt. 16:16, responding to Christ's question, concerning Christ's identity: "Thou art the Christ, the Son of the living God."

It would not have been possible for Peter to have responded in a more accurate and complete manner. This is why Jesus, in response, said, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (v. 17).

Peter had identified Christ through saying, in effect, "You are the One Who will rule and reign, the Son Whom God recognizes to possess this right."

It was shortly after the preceding though that Peter was chastised by the Lord because of something which he stated in a completely opposite respect, *which came from below, not from above*.

The Lord, following the announcement concerning building His Church (Matt. 16:18, 19) began revealing to the disciples approaching events pertaining to *His death, burial, and resurrection*. Peter, only a short time before, having made the statement concerning *Christ's Sonship and reign*, couldn't understand this at all. And, as a result, Peter took the Lord aside and "began to rebuke Him" (vv. 20, 21).

Jesus, in response, associating Peter directly with Satan, said to him: "Get thee behind me [*i.e.*, 'get out of my sight'], Satan..." (cf. Luke 22:31, 54-62). Peter's actions shortly before this had

emanated *from above, from God*; now his actions emanated *from below, from Satan*.

(In reality, these are the only *two spheres* from which a person's actions can emanate. A person, in his actions, can either be brought forth "from above" or "from below." *There is no middle ground* [Luke 11:23].)

Six days later though the Lord allowed Peter, along with James and John, to have an experience pertaining to his confession concerning Christ's identity which he would never be able to get away from or forget. And that is the experience recorded in Matt. 17:1-5.

The Lord allowed Peter to see something which would change his outlook on life completely. The Lord allowed Peter to see *that toward which all of Scripture moves* — "the Son of man coming in his kingdom."

And almost three decades later, having seen Christ in "His greatest [regal] magnificence" had so impacted Peter that *he could never get away from it*. This is the one event in his life that he referenced to reveal why *he was going to keep on hammering away at teachings surrounding Christ's coming reign, even though the people whom he addressed were already well-grounded in these truths*.

Because of the importance of that which Peter knew — Christians keeping their eyes fixed on that which he had personally witnessed — *he was going to keep on proclaiming things pertaining to Christ's coming kingdom to the point that they could never forget it. He was going to proclaim this message to the point that even after he was dead and gone they still couldn't get away from it*.

3

Moses and Elijah in That Day (I)

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:4-6).

Different, though similar, expressions are used in Scripture to depict *the whole of Scripture* — e.g., “To the law, and to the testimony” (Isa. 8:20); “Moses and all the prophets,” “the law of Moses, and the prophets, and the psalms” (Luke 24:27, 44); or “Moses and the prophets” (Luke 16:29, 31).

By placing Moses and Elijah together in the last three verses in the Old Testament, *the whole of Scripture* is once again in view. *The Law* was given through Moses, and Elijah was one of *the prophets*.

The same thing is seen through Moses and Elijah’s appearance together in Matt. 17:1-5 and Acts 1:9-11; also, because of that which is involved, evidently the two unidentified men at the empty tomb in Luke 24:4-7 were also Moses and Elijah.

(For information on the two men appearing at Christ’s empty tomb, refer to Appendix I in this book.)

Then there are a series of events of equal significance concerning these two men which will occur yet future, at two different periods of time.

One has to do with a manifestation of *signs* by two prophets

(the two witnesses) during the Tribulation, along with an evident counter manifestation of *signs* by the false prophet (Rev. 11, 13). And, comparing Scripture with Scripture, these two prophets could only be identified as Moses and Elijah.

(These two prophets are “the two anointed ones” in Zechariah’s fifth vision [Zech. 4:1-14].

Because of the importance of Elijah’s future ministry to Israel, as seen in Mal. 4:5, 6, it would appear strange indeed if he were not mentioned someplace in Rev. 6-19a [that section of the book covering the Tribulation]. And, in the light of other Scripture, it would appear equally strange if Elijah appeared unaccompanied by Moses.

And Rev. 11:3-12 is the only place throughout these fourteen chapters of the book where we have two men of this nature appearing to Israel during this time. Also, signs associated with their ministry reflect back on signs performed by Moses and Elijah [v. 6].)

Then, following the Tribulation when these two men return with Christ — *i.e.*, when these two men, depicting *the complete written Word* [which is living], return with *this Word manifested in the form of flesh* [again, the living Word] — according to Biblical typology, there will be a continuation and conclusion to their preceding ministry during the Tribulation (Ex. 5:1ff; I Kings 17:25ff). That stated concerning Elijah’s ministry in relation to *the Jewish people and the theocracy*, seen in Isa. 40:1-5 and Mal. 3:1-4; 4:5, 6, *must* be brought to pass.

Also, inseparably connected with the preceding and inseparably connecting these two men for all time in relation to *Israel and the theocracy*, there are only two instances in all of the Old Testament (in Moses and the Prophets) where God empowered individuals to perform supernatural “signs.” The first occurred under Moses and his successor Joshua, and the second occurred under Elijah and his successor Elisha.

The first occurred in connection with *the Jewish people and the theocracy* — the Jewish people leaving Egypt with a view to realizing an inheritance in a theocracy in another land. Thus, a first-mention principle was established at this point in Scripture regarding *signs*, which can never change. Accordingly, any future

manifestation of signs, through individuals empowered to perform these signs, could only have to do with *the Jewish people, with the theocracy in view*.

Remove either (*the Jewish people or the theocracy*), and signs of the nature seen in Scripture *cannot exist*. Both *Israel and the kingdom* must be in view *together* for these supernatural signs to exist.

This is why exactly the same thing is seen through a manifestation of signs during Elijah's and Elisha's ministries. This was one of the darkest days in Israeli history. Ahab and his wife Jezebel had led the people completely away from God, into Baal worship. The theocracy was in existence, though in a divided kingdom. And the manifested signs had to do with *Israel and the kingdom* (a call for the people to return to the God of their fathers).

The same thing was seen in the gospel accounts and the Book of Acts during the offer and reoffer of the kingdom to Israel — an unparalleled manifestation of signs.

And the same thing will again be seen during the first half of the Tribulation, through the ministry of the two witnesses, through the ministry of Moses and Elijah to Israel during this period. And the signs will, they *must*, have to do with *Israel and the kingdom* during this future time. The kingdom will be in the offing. The time will be at hand when the kingdom will be restored to a repentant and converted nation.

(For additional information on "signs" in the preceding respect, refer to the author's three pamphlets, "Signs, Wonders, Miracles.")

John and Elijah

Many Bible students have trouble understanding that John only came "in the spirit and power of Elijah" and did not fulfill any of the Old Testament prophecies pertaining to Elijah.

John clearly stated that he wasn't Elijah (John 1:21). Jesus, on the other hand, said that he was Elijah (Matt. 11:10-14; 17:10-13). But there was an "if" in connection with John being identified as Elijah by Christ in Matt. 11:14 — "if ye will receive..."

Elijah is to be Christ's forerunner at the time *Israel receives her Messiah*. God, in His foreknowledge, knew what the nation would

do at Christ's first coming. Thus, John was sent "in the spirit and power of Elijah," but not in fulfillment of any prophecies about Elijah.

(Scripture sometimes has near and far fulfillments of events in the preceding respect. Note Hos. 11:1 and Matt. 2:15 for example — "Out of Egypt have I called my Son." The prophecy in Hosea is clearly about *Israel*, God's firstborn son, at the time of the Exodus. In Matthew though, the prophecy was fulfilled by God's other firstborn Son, at the time He was removed from Egypt as a child.)

The fulfillment of that seen in Isa. 40:3; Mal. 3:1; 4:5, 6 can only occur at *a time when the Jewish people receive their Messiah*. Note the context of Isa. 40:3; it is millennial. Also, note that which Elijah will do in Mal. 4:6, which John didn't do in his ministry.

Elijah, exactly as he did with the prophets of Baal on Mount Carmel in I Kings 18:25ff, will turn "the heart" of the Jewish people back to their fathers (back to believing the prophets), and "the heart" of their fathers (the prophets) back to the Jewish people. Note the direct statement regarding this in the historical account following the fire falling from heaven on Mount Carmel (*cf.* I Kings 18:37-39; Mal. 4:5, 6).

John, as Christ's forerunner at His first coming, aside from a near fulfillment of Isa. 40:3, failed to fulfill any of the prophecies pertaining to Elijah. Thus, through any sound system of Biblical interpretation, *John cannot possibly be seen fulfilling the Old Testament prophecies concerning Elijah*.

Elijah will come yet future, fulfilling Isa. 40:3; Mal. 3:1; 4:5, 6. And, once again, he will be instrumental in turning the people *from unbelief to belief* in Israel, possibly in a similar manner to the way he accomplished this on Mount Carmel over 2,800 years ago (I Kings 18:25-39).

Moses and Elijah, During the Tribulation

When Elijah returns to minister to the Jewish people before "the coming of the great and dreadful day of the Lord," he will be accompanied by Moses, both during the Tribulation and with

Christ following the Tribulation. And his fulfilling the passages in Isaiah and Malachi may very well occur both during and following the Tribulation when both he and Moses return with Christ, for events throughout this period will occur prior to “the great and dreadful day of the Lord.”

(For information concerning when the Day of the Lord begins, which will follow the Tribulation and Christ’s return, refer to Chapters IV, V in the author’s book, THE TIME OF THE END.

“The great and dreadful day of the Lord” would refer more specifically to that time when Gentile world power is destroyed following Christ’s return [Joel 2:1-11, 30-32; 3:1-16].)

During the Tribulation (first half), Moses and Elijah will minister to Israel. They will evidently be instrumental in the conversion of the 144,000 Jews who are to proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation (Rev. 7, 12, 14). As well, they will evidently confront Antichrist and his false prophet, through supernatural powers, *signs* (cf. Rev. 11:3-6; 13:13-15).

But the entire nation being brought to the place which Elijah brought them in history on Mount Carmel will await Moses and Elijah’s return with Christ at the end of the Tribulation.

(At the end of their ministry during the Tribulation, Moses and Elijah will be slain. And this may very well be the time when Antichrist breaks his covenant with Israel and turns against the Jewish people in all his fury, as seen in Matt. 24:15ff [cf. Rev. 11:13].

Three and one-half days following their death, Moses and Elijah will be raised from the dead and be removed into the heavens, awaiting Christ’s return three and one-half years later.)

Biblical prophecy places Israel’s repentance near the end of the Tribulation and the birth of a nation following Christ’s return at the end of the Tribulation.

Moses and Elijah’s ministry to Israel during the first half of the Tribulation may very well be of such a nature that over three years following their ministry, near the end of the Tribulation, in Israel’s darkest hour, their prior ministry will play a part in the

entire nation turning to and calling upon the God of their fathers (exactly as seen in the type in Ex. 2:23). And, exactly as seen in the type, when the Jewish people do this, God will hear, remember His covenant with Abraham, Isaac, and Jacob, and send the One greater than Moses back to His people (Ex. 2:24ff; cf. Zech. 12:10ff).

Moses and Elijah, When Christ Returns

When Christ returns, accompanied by Moses, Elijah, and the armies in heaven (angels), He will return to the Mount of Olives. But this will not be the time when the Mount splits, as seen in Zech. 14:4. Numerous events must occur first.

The antitype of the confrontation with the Assyrian Pharaoh in Egypt during Moses' day (typified by the ten plagues) will occur at this time. And God will probably use Moses, exactly as in the type in Exodus, to bring this to pass.

Elijah, on the other hand, can only be seen turning his attention to Israel during this time, bringing about and fulfilling that seen in Mal. 4:5, 6.

Christ and Moses (as Moses and Aaron in the type) will evidently appear to the Assyrian of that day with the same message which God instructed Moses to take to the Assyrian of his day—"Israel is my son, even my firstborn...Let my son go that he may serve me..." (Ex. 4:22, 23). And judgments will follow when the Assyrian refuses, exactly as in the type.

Elijah, on the other hand, can only be ministering to a scattered Jewish people at this time. He will be ministering to the nation in line with Mal. 4:5, 6, readying the nation for Christ's appearance to them, *when they look upon the pierced One, resulting in a nation being born in a day* (cf. Isa. 66:8; Zech. 12:10-14).

(For additional information on *Moses and Elijah, When Christ Returns*, refer to Chapter IV in this book.

The tenth and last plague in the type was the death of the firstborn, the Passover. This is where Israel's national conversion occurred / will occur in the order of events. And, with God's firstborn son on the scene in this manner, this is where the death in relation to Gentile regality in

Egypt did occur / will occur as well, with Gentile power subsequently destroyed. Then, the remaining six festivals outline a sequence of events relative to Israel, leading into the Messianic Era.

In the preceding respect, the Passover, the first of the festivals, remains unfulfilled in two realms: unfulfilled by *Israel*, and by *the nations*. And none of the remaining six festivals can be fulfilled until the first festival has been fulfilled.

Israel, God's firstborn, has slain the Lamb; but they have yet to apply the blood, with the firstborn [*Israel*, in that day] experiencing death through the slain Lamb.

The nations though — Satan's firstborn, as it were — have no substitute; and they will have to pay the penalty which God has decreed must befall the firstborn [death] themselves.

Refer to Appendix II in this book for a brief outline of these events, which, as all other events between Christ's return and the beginning of the Messianic Kingdom will evidently occur during the seventy-five-day period mentioned at the end of the Book of Daniel.)

4

Moses and Elijah in That Day (II)

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:4-6).

As seen in Chapter III of this book, Moses and Elijah will be very instrumental in events surrounding Christ's return, both immediately preceding His return (during the Tribulation) and at the time of and immediately following His return. Christ will return, not only accompanied by angels (for particular, revealed reasons), but also accompanied by Moses and Elijah (for particular, revealed reasons as well).

Angels accompanying Christ will be sent out to regather the Jewish people from a worldwide dispersion (Matt. 24:29-31). And they will evidently be instrumental in His numerous dealings with the Jewish people at this time, as angels were instrumental in God's numerous dealings with His people in the past (*cf.* Gen. 18:1ff; Ex. 23:20-23; Deut. 33:2; II Kings 19:35; Ps. 68:17; 78:25; Dan. 6:22; Acts 7:53; Gal. 3:19; Heb. 2:2).

Moses and Elijah accompanying Christ will be instrumental in events occurring in two realms:

- 1) *The nations*, under the Assyrian (the Beast, the Anti-christ) ruling the world in that day.
- 2) *Israel*, scattered among these same nations.

Moses, as in the type in Exodus, will evidently be instrumental in God's dealings with *the nations* at this time. And Elijah, as in the type in I Kings, in line with that prophesied concerning Elijah in Mal. 3:1-3; 4:5, 6, can only be seen as instrumental in God's dealings with *the Jewish people* at this time.

A Seventy-Five-Day Period

Something often overlooked in Biblical prophecy is a seventy-five-day period seen in the closing three verses of Daniel's prophecy.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan. 12:11-13).

Numerous events relative to Israel and the nations will occur between the time of Christ's return and the beginning of the Messianic Kingdom. Little thought is usually given to these events, though the matter is dealt with extensively in Scripture. Too often a somewhat blended picture of central events occurring at this time is seen — Christ's return, His dealings with Israel (the national conversion, resurrection of O.T. saints, and the restoration of the nation under a new covenant), and the overthrow of Gentile world power.

Scripture though, as previously stated, provides a wealth of information pertaining to the numerous events surrounding Christ's return. And, within this information, there is a sequence to the order in which these events will occur.

The setting up of “the abomination that maketh desolate,” referred to in Dan. 12:11, is a reference to the actions of the Assyrian

ian breaking his covenant with Israel and desecrating the Holy of Holies in the rebuilt temple. This will occur at the exact mid-point of the seven-year Tribulation (cf. Dan. 8:9-14; 9:26, 27; 11:30-32; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:3, 4; Rev. 11:1, 2; 12:4-6, 13-16), a period comprised of 2,520 days, or two equal 1,260-day periods (Dan. 7:25; 9:24-27; 12:7; Rev. 11:2, 3; 12:6; 13:5).

Daniel 12:11 takes one *thirty days* beyond the end of the Tribulation, and the next verse takes one *an additional forty-five days* beyond the initial thirty, totalling *seventy-five days*. Then the next verse, the last verse in Daniel, concludes the matter by revealing *the time* in relation to these seventy-five days when Daniel would be allowed to stand in his "lot" (i.e., not only be raised from the dead but realize his inheritance in the land [cf. Num. 26:55; 34:13; 36:2, 3; Josh. 14:2; Dan. 12:1-3]).

Thus, the resurrection and complete regathering and restoration of Israel must occur during this seventy-five-day period. In this respect, numerous events, having to do with both Israel and the nations will occur during this period. Elijah will be instrumental in events having to do with *the Jewish people* during this time, and Moses will evidently be instrumental in events having to do with *the nations* during this same time.

Elijah and Israel

The type which one can draw from pertaining to Elijah has to do with his experiences with *Ahab* (the king in Israel during Elijah's day, who had married Jezebel, a pagan king's daughter) and his subsequent experiences with *the prophets of Baal and with unbelieving Israel on Mount Carmel*.

This was one of the darkest periods in Israeli history. Ahab had led Israel into Baal worship, along with other forms of idolatry; and during his reign the city of Jericho was rebuilt (a curse rested upon anyone rebuilding this city [cf. Josh. 6:26; I Kings 16:34]).

Scripture states that "Ahab did more to provoke the Lord God to anger than all the kings of Israel that were before him" (I Kings 16:30-34).

This was the situation when Elijah appeared on the scene,

beginning a sequence of events — lasting three and one-half years, during which no rain fell throughout the land — which was climaxed by *belief in Israel, the prophets of Baal being slain, and rain falling in torrents* (I Kings 17:1-18:45; James 5:17, 18).

And when Elijah appears to Israel following the Tribulation, it will be after three and one-half years of a rule of the most corrupt and wicked Gentile king that the world will have ever known, one who will seek to destroy Israel from off the face of the earth.

And Elijah, possibly after a similar fashion, will once again bring about that which he brought to pass on Mount Carmel. He will bring about conditions of a nature which will cause the hearts of the people to turn to the Prophets and the hearts of the Prophets to turn to the people, *i.e.*, bring about *belief* among the Jewish people where unbelief had previously existed, *belief and adherence* to that which the Prophets had previously stated (*cf.* I Kings 18:37-39; Mal. 4:5, 6).

Then, in conjunction with the preceding, Elijah is going to bring about a people ready to receive their Messiah when He subsequently reveals Himself to them.

Two complete chapters in the Book of Revelation, extending into part of a third chapter (chs. 17-19a), are given over to depicting Israel in the kingdom of Antichrist and that which will happen as a result of Elijah's ministry immediately following the Tribulation. Israel's harlotry is seen at an apex and then quickly brought to an end in these chapters. And Scripture elsewhere, having to do with Elijah's future ministry, tells how this will be done (*ref.* the author's pamphlets, "The Beast and the Woman" and "Babylon and Jerusalem").

Moses and the Nations

The things having to do with that which will evidently be Moses' ministry as it pertains to the nations during this same time also occupies several chapters in the Book of Revelation (chs. 8, 9, 16).

When the sixth seal of the seven-sealed scroll (ch. 5) is opened in Rev. 6:12, events being depicted will occur near and at the end of the Tribulation. The kingdom of the Assyrian is seen in utter

chaos, a decimated kingdom. Then the heavens are opened (exactly as in Rev. 19:11ff, for they are two depictions of the same scene), with God's Christ coming forth as "King of kings, and Lord of lords," though described in a different manner in Rev. 6:16 (as *One seated "on a throne"*).

And those on the earth — from governmental rulers on thrones to individuals in prisons — will seek to distance themselves from the One coming forth. The kingdom of this world will be in shambles at this time, and those on the earth will evidently have some understanding of what the presence of the One coming forth means, for they will seek to hide themselves and say to the "mountains and rocks":

"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

("Dens" and "rocks of the mountains," as in that which precedes, are used in metaphorical senses. Hiding themselves in the places described and looking to these places as possibly some type sanctuary or shield from that occurring could only have to do with seeking some type help or aid from a government in complete disarray ["dens" and "rocks" (safe places) "of the mountains" (of the world kingdoms)].

And, of course, no help or aid will be forthcoming, for the Assyrian's kingdom of that day will be unable to help; it will be in complete shambles.)

The seventh seal has yet to be broken at this point in time, containing the climactic judgments, the seven trumpet and seven vial judgments (which are the same judgments described two different ways, in the same manner that the two depictions of the heavens being opened and Christ coming forth are seen and described in the book two different ways).

(Note that Scripture is quite often structured in the preceding manner, beginning in Genesis and ending in Revelation [*e.g.*, the first thirty-four verses of Genesis cover the whole of Scripture in a skeletal

framework; then commentary is provided, adding the sinews, flesh, and skin; or, in the Book of Revelation, note that 1:10, 11 and 4:1, 2 describe exactly the same scene; or that 10:1-7 and 16:17-21 describe exactly the same end].

Refer to the author's book, *THE TIME OF THE END*, where this structure of Scripture, as seen particularly in the Book of Revelation, is discussed different places.)

The judgments under the seventh seal (the seven trumpet and seven vial judgments) have to do with judgments upon the kingdom of the Assyrian of that day, which will already be a decimated kingdom when the seventh seal is broken and these judgments commence. And these judgments parallel the ten plagues which befell the kingdom of the Assyrian in history (Ex. 7-12).

Both *seven* and *ten* are complete numbers, showing *complete judgment befalling the kingdom of the Assyrian in both history and prophecy*.

And the reason why judgment of this nature will befall the kingdom of the Assyrian in prophecy can only be the same as the reason why it befell the kingdom of the Assyrian in history.

The Assyrian in history was not only seeking to destroy the Jewish people but he would not allow them to leave Egypt in order to realize the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob. And the Assyrian in prophecy will do exactly the same thing relative to the Jewish people scattered worldwide, scattered throughout his kingdom.

(God's power, of course, could easily have overridden the Assyrian's power in history, as will be the case with the Assyrian's power in prophecy as well [that is, God could have simply removed His people / can one day simply remove His people through Divine power, regardless of the Assyrian's attitude, with that being the end of the matter].

But that is all beside the point. God has chosen to exhibit His power after another fashion entirely. God has chosen to bring matters to pass His way, through *His means, resulting in an even greater manifestation of Divine power* [cf. Ex. 9:15, 16; Rev. 17:16, 17].)

In history, Moses and Aaron confronted the Assyrian, with *one*

message from God. And, in prophecy, evidently Christ Himself and Moses will confront the Assyrian, with *the same singular message:*

“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 [realizing the rights of the firstborn, in another land]: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

In history, the Assyrian’s kingdom was decimated following Moses and Aaron’s appearances before him, with the Assyrian and his armed forces destroyed in the Red Sea following Israel’s removal from Egypt.

And in prophecy, matters will occur exactly the same way. The Assyrian’s kingdom will be even further decimated (following Christ’s return, with His and evidently Moses’ appearance[s] before him), with his kingdom completely destroyed after Israel has been removed from that which Egypt typifies, from a worldwide dispersion (Isa. 63:1-4; Ezek. 38, 39; Joel 2:1ff; 3:1ff; Rev. 19:17-21).

(*Ref.* the author’s book, THE TIME OF THE END, Chs. XVI-XIX for information on the completion of God’s judgment upon the kingdom of the future Assyrian after the preceding fashion.)

Appendix I

Two Men at the Empty Tomb

Now upon the first day of the week, very early in the morning, they came unto the sepulchre bringing spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered and found not the body of Jesus.

And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments (Luke 24:1-4).

Comparing the four different gospel accounts having to do with events at and surrounding an empty tomb, it is evident that there were at least two men present, and possibly at least two or three angels as well. To render announcements and provide explanations pertaining to Christ's resurrection, *two men* are seen in Luke 24:4, and either *men* or *angels* are seen in the other three gospel accounts.

That seen in the account in Luke pertaining to two men at the empty tomb is *the key* to understanding the whole panorama of that stated in the gospel accounts surrounding Christ's resurrection. And that stated in the account not only shows that these two individuals were *men* (not angels) but reveals their *identity* as well.

Then, since *men* are being dealt with in Luke 24:4 (as will be shown), the issue needs to be raised about the possible identity of

those referred to as “angels” in Matthew’s account (28:2-7), farther down in Luke’s account (24:23), and in John’s account (20:12), or the “young man” referred to in Mark’s account (16:5). Conceivably, only the two men in Luke 24:4 could be in view throughout these accounts — one referred to as an “angel” in Matthew’s account, as a “young man” in Mark’s account, and both referred to as “angels” in the other two gospel accounts.

Aggelos

Aggelos is the word translated “angel” in the New Testament, though “angel” is more of a transliterated form of the word than a translation (there is a Greek word for “angel” [*angelos*], though it is not used in the N.T.). *Aggelos* means “messenger” or “announcer.” And the word, within its basic, primary meaning, would have no more reference to angels than to man, or vice versa. The word would simply refer to a *messenger*.

Aside from at least six references (Matt. 11:10; Mark. 1:2; Luke 7:24, 27; 9:52; James 2:25 [*aggelos* translated “messenger” each time, referring to *men*]), possibly the cited references surrounding Christ’s resurrection in the gospel accounts, and seemingly three references in the account of Cornelius in Acts chapter ten (vv. 3, 7, 22; cf. v. 30), the remaining usages of *aggelos* would appear to refer to “angels” as *God’s messengers*.

Anthropos, Aner

Anthropos and *Aner* are the two main words used for and meaning “man” in the Greek New Testament. *Anthropos* appears over five hundred times and *aner* over two hundred times. And there is little distinguishable difference between the two, other than *aner* being the word used in a non-generic respect when distinctions between men and women are in view (e.g., I Tim. 2:1-12 [*anthropos* is used in vv 1-5; *aner* is used in vv. 8-12]).

A plural form of *aner* is the word translated “men” in both Luke 24:4 and Acts 1:10 (two men seen at both the tomb following Christ’s resurrection and on Mt. Olivet at the time of Christ’s ascension).

Aner is never used in the New Testament to refer to other than “men,” unless Luke 24:4 and Acts 1:10 (also Acts 10:30) form exceptions, as some Bible students and commentators attempt to teach (though *aner* is used in this manner in the Septuagint [*ref.* Gen. 18, 19; Dan. 9:21]). However, as will be shown, the thought that *aner* references angels in Luke 24:4 and Acts 1:10 (and evidently Acts 10:30 as well) is *incorrect*. Those seen in both passages are not only *clearly revealed to be men*, but they are *clearly identified* as well.

Clearly Revealed to Be Men

To properly understand the full thrust of the way in which the men in Luke 24:4 were arrayed (which is *the previously mentioned key* to the whole of the matter), it will be necessary to draw some background material from Genesis. And this would have to do with the purpose for man’s creation, fall, and restoration.

Man was created to take the earth’s sceptre from a disqualified provincial ruler (Satan), his fall resulted from this ruler’s attempt to continue on the throne, and his restoration (redemption, beginning with Adam and Eve, continuing today) has to do with man ultimately realizing the purpose for his creation in the beginning. All of this is laid out in the opening thirty-four verses of Genesis, with the remainder of Scripture simply forming commentary on these opening verses.

In the preceding respect note man’s fall, that which he lost at the time of the fall, and that which must be regained before man can occupy the position for which he was created in the beginning.

When man sinned in the garden in Eden, the complete being of man — spirit, soul, and body — became in a fallen state. God had commanded Adam concerning the fruit of *the tree of the knowledge of good and evil*, “thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). After Satan had deceived Eve into eating of the fruit of this tree, she then “gave also unto her husband with her; and he did eat.” Immediately following this, “the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 3:1-7).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized this fact. That which they lost could only have been a covering of pristine glory which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition:

- 1) *Naked.*
- 2) *Separated from God.*

God is arrayed in a covering of “light,” connected with “honour and majesty.” And man, created in the “image” and “likeness” of God, could only have been arrayed in a similar manner prior to the fall.

“Bless the Lord, O my soul. O Lord my God, thou art very great; thou art covered with [‘you have put on’] honor and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain” (Ps. 104:1, 2).

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve immediately sought to clothe themselves following the fall. They tried to replace the covering which had been lost with a work of their own hands, with fig leaf “aprons.” And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

God, finding Adam and Eve in this condition, completely rejected the works of their hands. God completely rejected their feeble efforts to atone for their own sin through seeking to replace the covering of pristine glory with fig leaves.

Then, to bring His fallen creature back into a right relationship (although not in complete keeping with their previously unfallen state — something still future even today), God provided a covering consisting of animal skins (Gen. 3:21). This necessitated *death and the shedding of blood*; and herein lie basic, unchangeable truths concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God;

and two things are necessary to effect his redemption:

- 1) *Divine intervention.*
- 2) *Death and shed blood.*

These truths have forever been set forth in the opening chapters of Genesis and can never change.

(Two different words are used for “naked” in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall]. In the latter [3:7], the word has to do with *absolute nakedness*, but not so in the former [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to *nakedness* pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in a tunic [inner garment] but lacking the mantle or cloak [outer garment]. In the preceding respect, prior to the fall, Adam and Eve were clothed in the Glory of God but had yet to possess the regal, outer garments worn by kings [fulfilling the reason for man’s creation — to rule the earth (Gen. 1:26-28)].

Then, following the fall, no longer clothed in the Glory of God, Adam and Eve were no longer in a position to be further clothed in regal garments, realizing the purpose for their creation. They, apart from the inner garment [the Glory] could not wear the outer garments [royal apparel].

Adam, prior to the fall, never wore regal garments or held the sceptre. In this respect, he never moved beyond the description given in Gen. 2:25 — a “naked” condition, “naked” *in relation to the reason for his creation [lacking the outer regal garments]*.

Thus, if man, now separated from the Glory, is to ever fulfill the purpose for his creation, God must act. Redemption has to occur; and this, of necessity, has to include the complete man — *spirit, soul, and body* — with a view to not only *a restoration of the Glory but to regality beyond this restoration.*)

The preceding furnishes the background material to properly understand that revealed in Luke 24:4 concerning the manner in which the two men at the tomb following Christ’s resurrection were arrayed.

First and foremost, they were arrayed in *a covering of Glory*. The word “shining,” describing their “garments” is the same word in the Greek text (*astrapto*) which Luke had used earlier in his gospel to describe Christ’s garments at the time He was transfigured in the presence of Peter, James, and John on the Mount — “...his raiment was white and *glistening*” (9:29). As well, Moses and Elijah, on the Mount with Christ, had the same type raiment (v. 31).

(There is one difference in the word *astrapto* as seen in both Luke 9:29 [trans. “glistening”] and Luke 24:4 [trans. “shining”]. In chapter nine, relative to Christ, the preposition *ek* is prefixed to the word. This preposition means, “out from,” and provides an added emphasis on *the Glory shining out from Christ*.)

The raiment seen on Christ, Moses, and Elijah while on the Mount had to do with *a covering of Glory*, the covering which Adam and Eve lost at the time of the fall.

The preceding is evident from that depicted by the scene on the Mount — *the Son of Man coming in His kingdom, with power and great Glory*.

And this is how the two men at the tomb were arrayed as well. They were arrayed in *a covering of Glory*, something reserved for *man*, not angels. Only *man*, among those in God’s creation, has been created in the “image” and “likeness” of God; and *man* was created in God’s “image” and “likeness,” arrayed in Glory, for a purpose, which is *regal*.

Angels simply *do not* occupy a position of this nature in relation to God’s “image” or “likeness.” They are seen associated with God’s Glory but *never* in a covering of Glory. *That is reserved for man alone*, which provides the means to know and understand that the two individuals at the empty tomb in Luke 24:4 have to be looked upon, exactly as Scripture states, as “men.”

Clearly Identified

Then, beyond the preceding, these two men can be *identified*. They can be identified *by name* as well.

There are only three men in all of human history that could have been clothed in Glory at the time of Christ's resurrection — Enoch, Moses, and Elijah — for all others had died and have yet (unlike Moses [Jude 9]), even today, to be raised from the dead, providing bodies to be clothed (and those raised during Christ's earthly ministry or following His resurrection cannot be considered; none could have possessed a body enswathed in glory).

(Note that even Christ was not raised in a body with a covering of Glory. The Glory did not enswathe His body until forty days later, when a Cloud received Him out of the disciple's sight, when He was caught up into Glory [Acts 1:9; I Tim. 3:16].

Rather He was raised in a *spiritual body* as opposed to *the natural* — the same body which had been placed in the tomb but with the life-giving, animating principle being the Spirit rather than the blood. His blood is presently on the mercy seat in heaven.)

Nothing is revealed about Enoch in relation to a covering of Glory, just Moses and Elijah. Moses and Elijah were with Christ on the Mount in Matt. 17:1-5. Thus, they also had to be the ones present on the Mount of Olives when Christ ascended. This is plain from the fact that Jesus is going to return *exactly* as He went away (Acts 1:11). And since He will return with Moses and Elijah, as seen in Matt. 17:1-5, the two men present when He went away can only be identified as Moses and Elijah.

Then, in an inseparable respect, it would only have been natural for Moses and Elijah to have appeared at the empty tomb in this same manner, for Christ was raised on the third day, as He will be raised on the third day yet future (the third 1,000-year period). And Moses and Elijah will be with Him in that coming day.

Appendix II

The Seven Jewish Festivals

THE PROPHETIC CALENDAR OF ISRAEL

The seven festivals in Leviticus chapter twenty-three constitute what could be called, “The Prophetic Calendar of Israel.”

These seven festivals are *Jewish*, not Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people alone*. And they foreshadow that which will occur in the camp of Israel at the time of Christ’s return.

A secondary application of that seen in these festivals — that foreshadowed by the events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are Jewish, they have to do first and foremost with the Jewish people, and this must be recognized.*

These seven festivals outline in chronological order a sequence of events about to transpire in the camp of Israel, and are all unfulfilled insofar as Israel is concerned. The fulfillment of Israel’s national Passover (the first of the seven festivals) in the antitype of Exodus chapter twelve is yet future, as are events in the other six festivals. Events surrounding the Passover must occur first, and this feast of the Lord will not be fulfilled until the end of the Tribulation.

The progression of events in these seven festivals reveal a progression of events which will occur in the camp of Israel when Christ returns as the great King-Priest after the order of Melchizedek to deliver His covenant people.

Following the return of Christ at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) *Passover*: This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, but the complete fulfillment awaits a future date. Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled only when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which is part way between noon and 6 PM].

And they shall take of the blood [that which Israel has yet to do]...”
(Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt. In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world (“Egypt” is always a type of *the world* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. When time again begins in Daniel's 70-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation's Messiah.

Actually though, the passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *exactly the same guilt* in which the generation committing the act found itself in 33 A.D. (cf. Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *the entire nation as unclean in this respect* (Num. 19). It is the entire nation one day seen availing herself of *the ransom* (translated "satisfaction" KJV) in Num. 35:31, 32.

In short, *every Jew alive today is just as guilty, in God's eyes, as the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds and thousands of years earlier* [Matt. 23:35-37]).

Israel has slain the Lamb (for the pascal lamb was given to Israel, and they are the only nation which could slay this lamb [Acts 2:23, 36; 7:52]). But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order*. Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom they pierced* [Zech. 12:10 — not the generation in 33 A.D. but the generation alive in that coming day]).

b) *Unleavened Bread*: This festival has to do with *the removal of sin from the house (house of Israel) after the Passover*. Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations. Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), Israel is going to acknowledge her sin in the presence of the very One Whom she crucified (*cf.* Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) *First Fruits*: This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival. The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53). The main harvest will follow.

d) *Pentecost*: Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation. *Joel's prophecy cannot be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints* (Joel 2:27-32).

e) *Trumpets*: This festival has to do with *the regathering of Israel*. Christians await a trumpet calling them into the heavens before the Tribulation; Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

f) *Atonement*: This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb*. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread.

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for "atonement" in the Hebrew text) is to be provided for Israel's sin of crucifying her Messiah (the same blood

shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) *Tabernacles*: This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*. This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium.

Appendix III

Saved for a Purpose

Man has been, is being, and will be saved for *a revealed purpose*. There is *a revealed goal* in view; and, relative to salvation (past [Eph. 2:8, 9], present [I Cor. 1:18], or future [Heb. 1:14]), that goal is *always the same in Scripture*, regardless of what aspect of man's salvation is in view.

That goal is *the same* for the whole of man's salvation — spirit, soul, and body. That goal has to do with *man being placed back in the position for which he was created in the beginning*, and that position will be realized during the Messianic Era.

(This is the manner in which Scripture presents salvation throughout, with the unchangeable foundational pattern set in the opening thirty-four verses of Genesis [1:1-2:3].)

The inhabited world to come will not be placed in subjection to angels, as the present world [Heb. 2:5]. *This is the message seen throughout Scripture*. A new order of Sons is about to be brought on the scene [Rom. 8:18-23] — Christ and His co-heirs. And, from a Scriptural standpoint, man's salvation centers on that coming day when this new order of Sons holds the sceptre and rules the earth.)

Man invariably deals with salvation in relation to *eternity and going to heaven*. Scripture, on the other hand, doesn't do this. Scripture presents the matter in a completely inverse fashion. Scripture deals with salvation centrally in relation to *the Messianic Era and*

the kingdom of the heavens. Heaven (the present dwelling place of God) and *the eternal ages beyond the Messianic Era* are mentioned at times, but not relative to salvation in the same sense that man relates them to salvation.

Man is not going to spend either the Messianic Era or the eternal ages which follow in the place known today as *heaven*. And, in relation to *the eternal ages* which follow the Messianic Era, God is not going to dwell in this place either. God is going to dwell on the new earth throughout the ages comprising eternity.

And even when Scripture does deal with saved man in heaven (e.g., Christians following death, or Christians following the rapture) matters are always completely consistent with the way Scripture elsewhere deals with saved man. If future time comes into view, Scripture references things pertaining to *the Messianic Era, not the ages beyond*.

In several instances though, the Messianic Era is connected with and seen as the first of these ages (e.g., Luke 1:33; Eph. 2:7); but other Scripture, adding details, shows that *a sharp distinction exists between the Messianic Era and the ages beyond* (e.g., cf. Rev. 2:26, 27; 3:21; 22:1, 3).

The Messianic Era, Ages Beyond

During the Messianic Era, man will dwell either on a restored earth or in the heavens above this restored earth, with there being a Jerusalem above and a Jerusalem below (capital cities both over and on the earth, with Christians [along with certain Old Testament and Tribulation saints] inhabiting the city above, and Israel inhabiting the city below). During this era, there will be a rule from the heavens over the earth. And this rule, as today, will originate with God in heaven and progress through rulers placed in the heavens in relation to this earth.

Today, this rule progresses from God through Satan and his angels (though rebel rulers), who reside in the heavens above the earth. But during that coming day this rule will progress from God through His Son and His Son's co-heirs, who will reside in the new Jerusalem above the earth.

A rule of the preceding nature, from the heavens over the earth, must continue during the Messianic Era, for this is the manner in which God established the government of the earth in the beginning. Such a rule must continue as long as the earth remains, which will be until the end of the Messianic Era — to the full end of the seven days, the 7,000 years, set forth in the beginning (Gen. 1:1-2:3).

A rule from the heavens over the earth (one province in God's kingdom) is not only the way in which God originally established the government of the earth but the way in which He evidently established His government throughout all other parts of the universe as well (all other provinces in His kingdom). And this can never change in relation to any one province, for "the heavens do rule" (*cf.* Dan. 4:25, 26).

Thus, God's Son, with His co-heirs, *must rule throughout the Messianic Era* in exact accord with the way God established the government of the earth in the beginning. Such a governmental rule will have to continue during this time, for the present earth will not pass out of existence until the end of the Messianic Era (Rev. 21:1-5).

God's Son, with His co-heirs, will rule over the earth for 1,000 years — the earth's coming Sabbath, foreshadowed by the seventh day in Gen. 2:1-3 (*cf.* Ex. 31:13-17; Heb. 4:1-9). They will rule for 1,000 years to effect order where disorder has prevailed for millenniums in one province in God's universe. And once order has been restored, the kingdom will be delivered up to God the Father, that God might be "all in all [*i.e.*, permeate all, be 'everything in all things']."

Then, once order has been restored and the kingdom has been delivered up to the Father, the present heavens and earth will be destroyed. A new heavens and a new earth will be brought into existence, and the new earth will become the place in the new heavens (as the earth today, suspended at a point in the heavens) from whence universal rule will emanate.

God will move His throne to the new earth, the Son will sit with His Father on this throne (called "the throne of God and of the Lamb"), and saved man will exercise power from this throne as well (II Peter 3:10ff; Rev. 21:1ff; 22:1-5).

Regality, the Earth, the Universe

Therein lies man's destiny, not going to heaven per se. Man's destiny has to do with regality, the earth, and the universe — first, ruling over this present earth from the new Jerusalem above the earth (during the Messianic Era); then, ruling out in the universe from the new Jerusalem on the new earth (during the ages which follow).

Salvation in Scripture is always dealt with in relation to the scope of Scripture; and Scripture deals centrally with everything moving toward a seventh day, a seventh 1,000-year period.

Events during this coming day, the Messianic Era, must be brought to pass *first*. And therein lies the reason why Scripture deals with man centrally in relation to this time, with the ages beyond seldom being in view (regardless of which aspect of salvation is being dealt with — past, present, or future).

Only following the Messianic Era can the ages which lie beyond this era be brought into view in all their fullness. During the present time they are briefly dealt with in Scripture so that man can have some understanding of God's plan for the ages, where the whole of the matter — 6,000 years, followed by a 1,000-year Messianic Era — will eventually lead. But only following the Messianic Era will matters move beyond that dealt with extensively in Scripture. Only then will God begin to open up and fully reveal that which will occur during the period *which man thinks of today as eternity*.

And the manner in which Scripture presents this whole matter — particularly as it relates to man's salvation — has become very difficult, practically impossible, for most Christians to see and grasp.

These Christians have been taught wrong for years — not necessarily concerning *how to be saved*, but concerning *the purpose for salvation and that which lies ahead for redeemed man*. And because this erroneous teaching pertaining to salvation has become so ingrained within their way of thinking, attempts to present salvation from the correct Biblical perspective are usually met with askance looks, opposition, or antagonism on almost every hand.

When that depicted by the woman placing the leaven in the three measures of meal in Matt. 13:33 occurred very early in the dispensation (which concerned an attempt on Satan's part to corrupt all Biblical doctrine having to do with the Word of the Kingdom), *all things related to the Word of the Kingdom began to be adversely affected.*

And this working of the leaven, of necessity, would extend even into the Biblical scope of salvation by grace. This would have to be the case because of the inseparable connection salvation by grace has with the Word of the Kingdom. It is man passing "from death unto life" which places him in a position where he can realize the salvation of his soul.

And matters become even more negative surrounding the relationship which salvation by grace has with the kingdom through the message of those advocating Lordship Salvation.

Those proclaiming this message take things having to do with the Word of the Kingdom and seek to bring these things over into and apply them to the message of salvation by grace (*i.e.*, things having to do with present and future aspects of salvation are removed from their respective contexts and applied to things having to do with past aspects of salvation). And, through this means, those proclaiming this message not only remove the message pertaining to the coming kingdom from view but they do two other things in the process. They both *destroy the Word of the Kingdom* and *corrupt the message of salvation by grace.*

Interestingly enough, those who proclaim *the message of salvation by grace correctly but ignore the Word of the kingdom* and those who proclaim *a lordship salvation message (who, through this means, destroy one message and corrupt the other)* form two major groups in Christendom today. Those from these two groups remain at almost complete odds with one another on the message of salvation by grace; but when it comes to correctly relating this message to the kingdom, it can only be said of both groups that they have been similarly, adversely affected by the same leavening process which is rampant in the Laodicean Church of today.

Appendix IV

World Government

Israel is *God's firstborn son*, 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*.

Note that which God instructed Moses, 3,500 years ago, to tell the Assyrian Pharaoh ruling Egypt after God had sent him back to His people to lead them out of Egypt:

“...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: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22b, 23).

The Pharaoh of Egypt, through this announcement, was to understand that Israel was the nation, separate from all other nations, which God recognized as possessing the rights of primogeniture. Israel was the nation which God recognized as possessing the right to hold the sceptre, not Egypt.

Then, with Israel exercising these rights (which the nation will one day exercise, though that is far from the case today) — rights which can never be taken from the nation, for Israel will never cease to be God's firstborn son — *the Gentile nations are not only to be ruled by but also to be 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).

Note the sharp contrast in the government of the earth as it has existed during the last 2,600 years and as it will exist yet future once God's purpose for the Times of the Gentiles has been realized. Conditions in the government of the earth are quite different when the Gentiles hold the sceptre (present), as opposed to Israel holding the sceptre (past, but more particularly future).

Also note in connection with the whole overall matter that the descendants of Shem through Abraham, Isaac, and Jacob — comprising the nation of Israel — form the only nation on the face of the earth with a God (Gen. 9:26; Ps. 33:12). And for the Gentile nations, without a God, to acquire spiritual wealth and blessings, *they must go to the one nation with a God. They must go to the nation of Israel* (something really not possible today because of *Israel's condition and position among the nations*).

The Gentile nations though do possess *gods*, but not the one true and living God. *The gods of the nations* are said to be “nothing” compared to the one true and living God (I Chron. 16:26; Ps. 96:5). *The gods of the nations* could be anything separate from God Himself — *materialism, demons in Satan's kingdom, etc.*

All of the Gentile nations find themselves in the same position, *in the natural realm*. And they simply cannot move from that realm into the spiritual realm (except, of course, that spiritual realm where Satan and his angels operate, which is aligned with the natural). The man of flesh simply cannot function in the realm where the man of spirit exists.

Many individuals out of the nations, over centuries of time, have moved from the natural into the spiritual realm *through a Saviour which came from the one nation with a God*. But it is *not possible* for the nations themselves to do this. Again, nations simply cannot function in this realm.

In this respect, there is *no such thing as a Gentile nation with a God, or a Gentile nation which can be referred to as a Christian*

nation (the Church, taken mainly from the Gentiles, is referred to as a “nation” and has a God, though the Church is neither Jew nor Gentile but *one new man, a new creation* “in Christ,” with a heavenly citizenship [Matt. 21:43; I Peter 2:9, 10; cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; Phil. 3:20]).

Gentile nations, in their governmental structure today, rule within a form of a theocracy, though a corrupted form connected with Satan and his angels. “Satan” is *the god of this present age* (II Cor. 4:4), and he and his angels *rule through the Gentile nations from their place in a heavenly sphere* (Dan. 10:13-20).

God rules the entire universe, and He rules over all parts of His kingdom through angels whom He has placed in regal positions throughout the universe. The earth, one province in the universe, is ruled in this manner, though presently through a rebel ruler. *God presently rules the earth through Satan, the god of this age.*

God has delegated power to Satan, and Satan, in turn, has delegated power to subordinate angels ruling with him. It is this delegated power and regal position (his throne) which Satan will give to the Beast during the coming Tribulation (Rev. 13:2; cf. Ezek. 28:14; Luke 4:5, 6). Then the Beast will rule in this same manner *under God, as a rebel ruler in a corrupted form of the theocracy.*

It is immaterial whether a nation’s government is like that of the United States (where there is a separation of religious and civil powers) or like that of a Moslem country (where religious and civil powers are inseparably connected), in the final analysis all Gentile governments have a common connection. *All occupy their positions directly under Satan and his angels, who rule in a rebel respect under God.*

There is only *one nation* on the face of the earth with a government which rules after any other fashion than the preceding, and that’s the one nation with a God, the nation which is *not to be* “reckoned among the nations” (Num. 23:9), *the nation of Israel.*

The angelic princes of the Gentile nations (each nation has a prince, with other princes under him), who rule through the nations from a heavenly sphere, are *demons* (Dan. 10:13-20).

But Israel’s angelic prince, ruling through the Jewish nation in the same manner, is *Michael* (Dan. 10:21), and Michael (evidently

with a host of angels as well [cf. Rev. 12:7]) exercises power under God separate from Satan and his angels.

This is why God could establish a theocracy and rule in the midst of Israel during Old Testament days. As well, this is also why God will be able to establish a theocracy in the world yet future.

“Israel” is *the key*. Since Abraham’s day, the separate creation during Jacob’s day, and the subsequent inception of the nation during Moses’ day, *God has looked upon and dealt with the Gentile nations through one nation alone, through Israel* (cf. Gen. 12:1-3; Ex. 4:22, 23; 12:2; 19:5, 6; Isa. 43:1-11; Zech. 2:8).

And the manner in which God deals with the nations in this respect can NEVER change (Rom. 11:29).

Israel’s position relative to the nations is why Israel must be brought to the place of repentance, Gentile world power destroyed, Satan and his angels removed from power, and God’s three first-born Sons [Christ, Israel, and the Church (following the adoption)] placed in power (cf. Gen. 1:26-28; Heb. 2:5).

Satan knows this, and over millenniums of time he has done *everything within his power* to thwart God’s plans and purposes by launching his attack *at the fountainhead, seeking to destroy Israel*.

And this is why Satan will give *his power, his throne, and great authority* to the earth’s last ruler during the Times of the Gentiles (Rev. 13:2b). Satan will use this man in a *final, climactic attempt to do away with the nation of Israel*.

But God, in His sovereign control of all things, will use this man’s efforts to achieve *a completely opposite end* — to bring about *His Own predetermined plans and purposes for Israel*. Matters in that day will be as in the words of Haman’s wise men and his wife, Zeresh, relative to Haman attempting to slay Mordecai:

“If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him” (Esther 6:13b).

(For additional information on the preceding, refer to the author’s book, THE MOST HIGH RULETH.)

Satan, of course, knows all of the preceding, whether Israel

and the nations, or Christians, know or do not know these things. And well he should know these things, for he and his angels have been ruling through the Gentile nations (knowing that they can't rule through Israel) for millenniums.

And, throughout this time, Satan has been doing and will continue doing everything within his power to prevent the one nation with a God from ever fully exercising her God-ordained position as *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 Psalm chapter eighty-three.

In this Psalm, 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 manner presented.

“They [the ten nations] have said, Come, and let us cut them off from being a nation; that the name of Israel may be *no more in remembrance*.

They have consulted together with one consent: they are confederate against thee” (vv. 4, 5).

But, as Scripture clearly attests, it will all be for naught. God has already spoken concerning the matter. God has already had the final Word.

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When Christ returns to the earth at the end of the Tribulation He will be accompanied by Moses and Elijah, along with a great contingent of angels. Christians, having been removed from the earth at least seven years earlier — contrary to common belief and teaching — will not be with Christ at this time.

Numerous events will occur between the time Christ returns and the beginning of the Messianic Kingdom. Christ will be instrumental in an overall scope of these events, Moses will be instrumental in some of these events, Elijah in others, and the accompanying angels in others.

Scripture is quite clear concerning not only the different events which will occur but the reason for and the order of these events. The manner of Christ's return and the events surrounding His return are what this book, COMING IN HIS KINGDOM, is about.

This book begins in the opening chapter with events on "an high mountain" in Matt. 17:1-5, events which have their basis in Old Testament History, with that which they foreshadow set forth in both Testaments.

Moses and Elijah appeared with Christ on the Mount, two men later appeared at Christ's empty Tomb, and forty days later two men appeared on the Mount of Olives at the time Christ was received up into heaven. All of these events are inseparably tied together and are dealt with in this book.

Scripture consists of an inexhaustible treasure chest, a mine so rich that man can spend a lifetime digging into that which lies therein and do little more than scratch the surface.

And the preceding is really all that the material in this book or in any other book which man might write on a Biblical subject can do. This material, though presenting an overall picture of events surrounding Christ's return, can do little more than scratch the surface of that which God has interwoven in His Word on the subject.

Thus, it is left to the reader to pick up where the author leaves off and mine more of this God-provided, inexhaustible treasure.
