

THE MYSTERY OF GOD

As Seen in God's Present Protection and Care for Israel

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” (I Cor. 2:7).

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God” (I Cor. 4:1).

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement [Gk., *epignosis*, ‘full acknowledgement’] of the mystery of God, and of the Father, and of Christ [*lit.*, ‘the full acknowledgement of the mystery of God, Who is Christ’]” (Col. 2:2).

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:7).

There are a number of “mysteries” in the New Testament (e.g., Matt. 13:11; Eph. 3:3; I Tim. 3:9), with several of the mysteries referencing *God* or *Christ* (note previous quotations).

The last of the New Testament references where *God* or *Christ* is in view is Rev. 10:7, forming a statement placed in a section of Scripture covering events following Christ’s return at the end of the Tribulation (which, as will be shown, of necessity, has both the Father and His Son in view).

("A mystery" in Scripture, from the Greek word *musterion* [used twenty-seven times in the N.T.], has to do with something dealt with in the O.T. but not fully opened up and revealed in this Testament.

In this respect, N.T. revelation, dealing with "a mystery," takes something dealt with in the O.T. and provides further light on that subject, opening the subject up to further understanding.

The "mystery of God," as seen in Rev. 10:7, would form a good example of how the word *musterion* is used in the N.T.

As seen in the opening verse of this book, *the Book of Revelation is about an opening up, an unveiling, of God's Son, Who is seen throughout all previous Scripture [with the Book of Revelation providing explanatory information concerning previous Scripture].*

Thus, opening the book in this manner — "The revelation [Gk., *apokalupsis*, 'revealing,' 'uncovering'] of Jesus Christ" — relating the subject matter of the book in the opening verse, the Book of Revelation could aptly be called, "The Mystery of Jesus Christ," which is about to be "finished" [Gk., *teleo*, "to bring to an end," "to complete"], as seen of God in Rev. 10:7.

Then, "the mystery of God," seen as finished, complete, in Rev. 10:7 [the person of God opened up and revealed as far as He wants man to see matters involving Himself] is set within a context having to do with events occurring after Christ returns at the end of the Tribulation, after the Son has been fully opened up and revealed [again, revealed as far as God wants man to see matters concerning His Son].

And the "mystery of God" can be finished at this point in time simply because the revelation of the Son, Who is God manifested in the flesh, has now been completed. Thus, "the mystery" of both, within the person of the Son, can be looked upon as finished, complete [cf. John 1:1-3, 14; Col. 2:2].)

The scene presented in Revelation chapter ten takes one to the time when *all the judgments of the seven-sealed scroll*

(ch. 5) have come to pass.

All seven seals of the scroll will have been broken, all judgments will have been completed, with three things having occurred in connection with all these judgments having been completed:

1) *The inheritance will have been redeemed.*

2) *The bride whom the Spirit searched for and procured during the previous [present] dispensation will have become Christ's wife.*

3) *The adulterous wife of God, whom He divorced in Old Testament days, will have been cleansed of her harlotry and will have been restored as His wife.*

(For information on the preceding three parts, refer to Chapters VIII-X, XIX, XXVII, XXVIII in the author's book, *The Time of the End*.)

The judgments unleashed by the breaking of the seals on the seven-sealed scroll have to do with *God's terms for the redemption of the forfeited inheritance* (this earth, presently under Satan's rule and dominion). And, inseparably associated with these redemptive terms, God will, as well, use these judgments in connection with His dealings concerning the three classes of mankind — "*the Jews*," "*the Gentiles*," and "*the Church of God*" (I Cor. 10:32).

"The Jews" and "the Gentiles" will be here on the earth when these judgments are unleashed, but "the Church of God" (all Christians, both the dead from throughout the dispensation [raised] and those living at the end of the dispensation) will no longer be on earth. Rather, they will be in the heavens, having previously been removed by what is commonly called "the rapture."

The unleashing of these judgments will affect *Christians* at this time in two ways:

1) *The redemption of the inheritance is part and parcel with the marriage of Christ to His bride.*

2) *The redeemed inheritance will be that territory over which the Son, with His bride, will rule during the Messianic Era.*

But, aside from the preceding, *these judgments have to do solely with Israel and the nations on earth*, which will be the focus of the remainder of this article.

The period during which these judgments will be unleashed — a seven-year period, fulfilling Daniel's seventieth week — is called in Scripture, "the time of Jacob's trouble" (Jer. 30:7).

Thus, these judgments are directed toward and will affect Israel first and foremost.

Then, *the Gentiles* fit into the matter in two related and inseparable ways:

1) *The Jews (All Jews worldwide) will find themselves scattered among the nations (even the Jews presently in the land, who will be uprooted in the middle of the Tribulation and driven back out among the nations), with the Gentiles experiencing these judgments indirectly because of the Jews scattered among them*

2) *Then, Gentile persecution of the Jews scattered among them will also result in these judgments affecting them in a very direct way as well* (Gen. 12:3; Zech. 1:15).

Israel Today

With the preceding in view about "the mystery of God," how does one relate this mystery to Israel in the world today?

Bear in mind that "a mystery" has to do with *something revealed in the Old Testament, then more fully opened up and revealed in later revelation.*

In this respect, note something about *Israel* that is not only a major subject in the Book of Revelation (referred to as “a mystery” in this book [Rev. 17:5, 7]), but, of necessity, is previously dealt with in Old Testament Scripture as well (in this case, beginning in Genesis and continuing throughout). Then, this is seen in a book where “the mystery of God” is “finished [‘brought to an end,’ ‘completed’].”

The Jewish people, repeatedly, over centuries of time, broke God's covenant which He made with them through Moses at Sinai. And God drove them out among the nations *to effect repentance through Gentile persecution (in 722 B.C., 605 B.C.)*. However, over twenty-six centuries later, *Israel, in a national respect, has yet to be brought to the place of repentance.*

God is still working things out with Israel in this respect, but things are about to be brought to a climax. This climax is seen time and time again in the Prophets; and this is what a major part of the Book of Revelation, drawing from the Prophets, is about as well.

From chapter five into chapter twenty, the book deals with this subject. The book is about “the mystery of God” being finished, brought to pass through “the revelation of Jesus Christ,” with the central subject at hand, *bringing Israel to the place of repentance.*

And, the major subject seen and dealt with about Israel has to do with the Jewish people's unlawful affiliation with the nations, referred to in this book and the Prophets alike as *harlotry* (cf. Gen. 38:1ff; Judg. 19:1ff; Isa. 1:21ff; Jer. 3:1ff; Ezek. 16:1ff; Hos. 1:2ff; Rev. 17:1-19:6).

And, not only is this the major subject within Israel's disobedience that is dealt with in the Book of Revelation, but, as seen in this book and in the Prophets as well, matters are not left at this point. Rather, they are carried to the point where *Israel's harlotry is done away with* (cf. Isa. 1:25-2:5; Jer. 3:11-18; Hos. 14:1-9; Rev. 17:16, 17; 18:20, 21; 19:1-3).

Now, with the preceding in view and Israel's current state, extending into the Tribulation — “the mother of harlots and abominations of the earth” (Rev. 17:6), associated in Rev. 11:8 (cf. Rev. 17:18) and 17:6 with “Sodom” (sexual perversion), “Egypt” (the world), and “Babylon” (the center of Satan's government) — *HOW does a holy God deal with an unholy son (Ex. 4:22, 23), an adulterous wife whom He has divorced (Jer. 3:8), AFTER THE MANNER revealed in Scripture?*

A holy God not only DWELLS in the midst of “the mother of harlots and abominations of the earth” (Ex. 3:1-7) but He VIEWS the nations through this harlot (Deut. 32:10; Zech. 2:8), and He SUFFERS everything which the harlot experiences in her sufferings at the hands of the Gentiles (Isa. 63:8, 9; cf. Matt. 25:31-46).

The whole of the matter can only be non-understandable within the limits of man's finite wisdom and ways. Understanding for man can only be limited to that which Scripture reveals about God's infinite wisdom and ways. It is a part of the mystery of God; and man, in his current state, can go no further than to call attention to that which God has to say about the matter in His Word:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9).

And, all of this presents its own inherent problems for Christians. Note the multi-faceted position in which Christians find themselves today while in the presence of Jews, whether Jews in the land of Israel or Jews scattered among the nations.

How does a Christian befriend the Jewish people but refrain from participating in or promoting any part of their

harlotry, among other related things, *after any fashion?*

God can do this through His infinite knowledge and wisdom. But man... (ref. the author's article, "A Dilemma for Christians").

Israel in That Day

The preceding is the picture of God's dealings and man's dealings with the whole house of Israel in the world today — some 6,000,000 forming the nation of Israel in the Middle East and some 8,000,000 more Jews scattered among the nations worldwide.

Because of God's promises in connection with His plans and purposes for Israel, He dwells in the midst of the nation today, regardless of the nation's harlotry, among other things.

God called the nation into existence for purposes having to do with the remainder of mankind. And this is inseparably connected with *His reasons for calling man into existence in the first place, which has to do with the time at the end of Man's Day, the earth's coming Sabbath, the Messianic Era.*

This is the direction toward which all Scripture moves, "the day which the Lord hath made" (Ps. 118:24).

God, in that day, will have a repentant, converted, and restored Jewish nation, no longer playing the harlot, dwelling in a restored land under a new covenant, who can take His message to the nations and through whom the nations will be blessed.

And this is why man has been told:

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

