



The Most High Ruleth

**The Most High Ruleth in the Kingdom of Man
And Giveth It to Whomsoever He Will**

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

Arlen L. Chitwood

God exercises absolute, sovereign control over a universe which He brought into existence in unrevealed ages past. And the Bible is God's revelation to man concerning His actions in the preceding respect, though more particularly as these actions relate *to man and the earth*.

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

Man was created to replace the ruler whom God, in the beginning, had placed over the earth (Ezek. 28:14). This ruler, Satan, had disqualified himself through his efforts to acquire regal power above that which God had given to him (Isa. 14:12-15). And man was subsequently brought on the scene *to take the sceptre in Satan's stead*.

And, FOLLOWING his being FRUITFUL, MULTIPLYING, and FILLING the earth with individuals of like mind, man was THEN to SUBDUE and RULE this one province in God's kingdom (Gen. 1:26-28).

Thus, matters surrounding *BOTH man's fall and redemption* revolve around *the REASON for his creation* — “. . . *let them have dominion.*”

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

And *redemption*, remaining within the same framework of thought, simply has to do with God providing a means whereby *He could NOT ONLY bring man back into a right relationship with Himself BUT ALSO ultimately bring man into a realization of the purpose for which he had been created* (Gen. 1:2b-28; 3:15; 4:1ff *cf.* Heb. 2:5).

THIS is the manner in which Scripture NOT ONLY begins in the Book of Genesis (1:2b ff) BUT ALSO concludes in the Book of Revelation (2-20a). And ALL intervening Scripture MUST be viewed and understood within this same framework.

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

Cover Picture: Looking across the waters of the Ross Sea, with Antarctica in the background, December, 1955

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**by
Arlen L. Chitwood**

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By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
MOSES AND JOHN
THE ACTS PERIOD
END OF THE DAYS
IN THE LORD'S DAY
DISTANT HOOFBEATS
THE BRIDE IN GENESIS
SO GREAT SALVATION
SEARCH FOR THE BRIDE
GOD'S FIRSTBORN SONS
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
SALVATION OF THE SOUL
HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
THE STUDY OF SCRIPTURE
FROM EGYPT TO CANAAN
COMING IN HIS KINGDOM
MYSTERY OF THE WOMAN
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
JUDE — ACTS OF THE APOSTATES
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
ISRAEL — WHAT DOES THE FUTURE HOLD?

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INTRODUCTION

“In beginning God created the heavens and the earth” (Gen. 1:1).

As shown in the preceding English translation, there is no definite article before “beginning” in the Hebrew text of Gen. 1:1. And this indefinite beginning opening Scripture *allows for more than one beginning in God’s creative activity.*

Thus, this indefinite beginning in Gen. 1:1 *would allow for “the heavens and the earth” to have been created at a different time from that of the remaining material universe, with BOTH having beginnings (note Job 38:4-7 — the earth’s creation, with its rulers [cf. Job 1:6-2:7], seen separate from the remaining universe).*

THEN, the special and particular place that “the heavens and the earth,” along with “man,” occupy in God’s plans and purposes *could ONLY add credence to the matter.*

BUT, let’s get some context from the WHOLE of Gen. 1.

“Heavens” in Genesis Chapter One

“Heavens,” as seen in Gen. 1:1 (Heb., *shamayim*), is a plural word throughout the Hebrew text of the O.T., in all of the more than four hundred times that it is used (ten times in Gen. 1, translated “air” three times [“fowl of the air,” “fowl of the *shamayim*”; vv. 26, 28, 30]).

The extent of the expanse referred to by “the heavens” *MUST be understood textually or contextually.*

On day one the *shamayim* covered the expanse that was darkened in connection with a destroyed earth (v. 2). Then, light was restored to this expanse (vv. 3-5).

On day two the *shamayim* covered the expanse between two bodies of water (v. 8).

Day three, kept within context, the *shamayim* evidently covered the same expanse as on day two (v. 9).

On day four, contextually, the *shamayim* had to do with the expanse between the earth and the sun and moon, with the stars mentioned, though not associated with the expanse (vv. 14, 15, 17 [on the “stars,” see parenthetical data on the next page]).

And on days five and six, the *shamayim* had to do with the expanse where the birds flew (vv. 20, 26, 28, 30).

(Note that the extent of the expanse, the *shamayim*, on day one was left indefinite, though later dealt with on day four — Scripture further explaining other Scripture.

The light brought into existence on day one [vv. 3-5] is seen enveloping the restored sun on day four [vv. 14-19], forming the sun’s exceeding brightness existing today.)

BUT, what about the expanse referenced by “heavens” in Gen. 1:1, preceding day one?

Little thought is invariably given to this expanse. The matter is usually glossed over and thought of, apart from the continuing context, as referencing the entire universe.

BUT, in continuing statements dealing with this expanse throughout the first chapter (statements in each of the six days, describing God’s restorative and creative work), the expanse is always dealt with in a quite limited extent.

On days two, three, five, and six the expanse had to do with the area close to and surrounding the earth; And on days one and four the expanse extended out to include the sun and moon in our solar system, but not beyond.

("The stars" mentioned on day four would seemingly be included in this expanse [English translation], *but NOT* so.

Note how verses 16 and 17, describing God's work on this fourth day, read:

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

And God set them in the firmament of the heaven ['the heavens'] to give light upon the earth."

The word "made" in v. 16 [Heb., *asah*, "to do," "to make"] has to do with the same type work previously seen in the preceding three days — *a restorative work*. And this work has to do with the sun and moon *ONLY*, *NOT* with the stars.

The word *asah* appears in the Hebrew text relative to the sun and moon *but NOT relative to the stars* [note that the word appearing in the English text relative to the stars is in italics, indicating that it is not in the Hebrew text].

The text should read, "...to rule the night, the stars also." That is, the moon and stars were to rule the night. But *NOTHING* is said about the stars being restored with the sun and moon. The English text, including the word "made" before "the stars," is a translator's interpretation.

The stars which one sees [only a minute percentage can be seen with the naked eye (far, far less than one percent)] are in our own galaxy and *would NOT* have been darkened. They *would NOT* have been affected by that which occurred on the earth and its associated heavens at the time Satan fell [described back in v. 2a]. Nor would any part of any other galaxy in the universe have been affected.)

In the light of how the word "heavens" is consistently used *ONLY* one way throughout God's work during the six days of Gen. 1:2b ff, unless interpretation is thrown to the winds, the word *could NOT* possibly be used any other way in Gen. 1:1, introducing the whole of the matter.

Scripture is to be interpreted in the light of its context, in the light of other Scripture, and in the light of the way Scripture has been structured (*e.g.*, note previous understanding of the extent of the “darkness” on day one from God’s revealed restorative work on day four).

And, *IF* Scripture is interpreted in this manner when dealing with Gen. 1:1, then that meant by the extent of the expanse (the *shamayim*) will be self-explanatory.

BUT, IF this is not done...

Beyond the preceding, the Bible is about the present heavens and earth (the present earth, with its associated heavens), *NOT* about our galaxy or the estimated billions of galaxies forming the physical universe.

NOR is the Bible about the new heavens and new earth (the new earth, with its associated heavens).

In the preceding respect, note II Peter 3:7-12, where “the heavens,” along with “the earth,” will one day pass completely out of existence.

From understanding Gen. 1:1ff correctly, the passing from existence of the present heavens and earth in II Peter 3:7-12, along with the creation of “a new heavens and new earth” in Gen. 21:1ff, *can ALL be understood correctly*.

Other parts of our galaxy, or the universe at large, *are NOT in view*.

Again, compare Scripture with Scripture and simply allow Scripture to interpret itself.

God’s Universal Government

Then, in connection with the preceding, note God’s established government of the universe, which has to do with the whole of the matter seen in Genesis chapter one.

Scripture reveals that angels govern provinces (like the earth, governed by Satan), and these provinces evidently exist

throughout these estimated billions of galaxies comprising the physical universe (Job 1:6-2:7). And as Satan governs his province from a place in the heavens above the province (Eph. 6:12) — as Christ and His co-heirs will do during the Millennium (Eph.1:3-14; 2:6; 3:1-11; Heb. 3:1) — evidently other angels, governing provinces throughout the universe, rule their assigned kingdoms from the heavens above the provinces as well.

THEN, God rules from the heavens over ALL.

This is the universe which man, beyond the Millennium, on the new earth, will evidently have a part in governing from “the throne of God and of the Lamb” in Rev. 22:2-5.

Satan, insofar as we know or can know, was the only Messianic angel in the universe that sought to move outside of God’s established laws relative to his assigned position. And, apart from the one province over which he was placed in the beginning, Satan *has had NOTHING to do with God’s universal government* (though at a time in the distant past, he sought universal power and authority [Ezek. 28:12-19], *resulting in the destruction of the province over which he ruled*).

And, as seen, THIS past destruction did NOT extend out into the universe.

NOR will the future destruction be ANY different.

Again, the Bible is ABOUT the earth, from beginning to end, NOT the material universe.

(Our sun is a medium-sized star, with revolving planets, forming our solar system; and within our galaxy there are an estimated two hundred to five hundred billion other stars with many [possibly most], having revolving planets, together forming solar systems. And astronomers, with their powerful telescopes in use today, have been able to see these planets revolving around many of them [several thousand of them].

Then, astronomers estimate that billions of galaxies exist, each containing multiplied billions of stars [suns], with many evidently possessing revolving planets.

And these form the kingdoms which appointed angels have ruled, under God, since time immemorial.

And David could only see a very minute part of this in just one galaxy when he looked up into the heavens and said:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O LORD our Lord, how excellent is thy name in all the earth! [Ps. 8:3-9].)

Now, to Something Else in Gen. 1, 2

“Numbers” and their meaning, as seen beginning both Testaments, occupy a very significant place throughout Scripture.

1) After Four Days

On the restoration of the earth in Gen. 1, it is evident that God completed His restorative work pertaining to the material creation (the heavens and earth) at the end of the fourth day (Gen. 1:2b-19).

His work on days five and six (Gen. 1:20-28) *had to do with populating an ALREADY restored earth* (animals, then man).

And it is here, in the opening chapter of Genesis, that the foundational base for the meaning of the number “four” is

UNCHANGЕABLY ESTABLISHED and SET.

Accordingly, throughout ALL subsequent Scripture, the number “four,” when dealing with numeric values, would ALWAYS be used in the SAME manner seen in these opening verses, referencing “the creation,” “the earth” (cf. Dan. 8:4, 8, 9; Rev. 20:7, 8).

Genesis chapter one records the past restoration of the material creation, the earth; Revelation 6-19 records the future restoration of the material creation, the earth.

And with the number “four” inseparably connected with the first restoration, one could ONLY expect to find this number inseparably connected with the second restoration as well.

Then, to help in this respect, note something else about *HOW* God began the revelation of Himself to man, also *UNCHANGЕABLY ESTABLISHED and SET* in Gen. 1.

God opens His Word with a foundational framework, *SET* in a septenary form, showing in a very succinct manner *NOT ONLY WHAT* the whole of subsequent Scripture was about *BUT HOW* the whole of subsequent Scripture would be structured.

This is the way God began His Revelation to man, *SHOWING* within this septenary structure *HOW* He restores a ruined material creation, then man (man dealt with later).

a) Genesis and Revelation

And with the preceding in mind, note that *EXACTLY* the same thing is seen at the close of God’s Word, in the Book of Revelation, when God, once again, restores a ruined material creation.

The past restoration of the material creation in Genesis, covering four days, SET in a septenary structure, is the way God opened His Word.

And the future restoration of the material creation in Revelation MUST occur in EXACTLY the SAME manner. It HAS to occur EXACTLY the SAME way, for the way God restores a ruined creation was UNCHANGEABLY ESTABLISHED and SET in Genesis.

And to see this, all you have to do is turn to Rev. 6, at the beginning of the future restoration of the material creation, and begin reading.

This restoration opens with the introduction of “*four horsemen*” (vv. 1-8). And it is evident (from the place occupied by these horsemen [opening eight verses], that stated about each, and their number) that *the ENTIRE restoration is seen in FUTURE time (and, as will be shown, of necessity, in PAST “time” as well) through the actions of these four horsemen, paralleling, numerically, the “four days” opening Gen. 1.*

In Revelation, *EVERYTHING pertaining to this restoration (ALL the judgments of the Tribulation and those immediately following) are seen encapsulated within the actions of these four horsemen (effecting the restoration of the earth, the outworking of that introduced in the previous chapter, in chapter 5).*

And, *EXACTLY* as God’s work during the first four days in Genesis *NOT ONLY* resulted in the restoration of the material creation *BUT* was set within a septenary structure, the actions of the four horsemen in Rev. 6 will *NOT ONLY* result in the future restoration of the material creation *BUT* are also set within a septenary structure as well.

God’s redemptive terms for the earth are seen contained in a threefold, septenary arrangement of Judgments — a seven-sealed scroll (ch. 5), with the seventh seal, once broken, containing seven trumpets and seven vials of wrath (chs. 8-10, 15, 16). And the breaking of these seven seals of the scroll occur during the last seven years of Man’s Day, and time immediately following.

(“Three” is the number of *Divine perfection*, and “seven” is *God’s number, showing the Divine completeness of that in view.*)

THEN, as Gen. 2:4-Mal. 4:6 forms commentary for that seen in the septenary structure of Gen. 1:1-2:3, Rev. 6:9-19:21 forms commentary for that seen in the septenary structure

surrounding Rev. 6:1-8 (*ALL following [6:9ff], wherein the septenary structure is seen, is encapsulated within the actions of the four horsemen in vv. 1-8 [cf. John 1:1-2:11]*).

b) *Genesis, Daniel, Revelation*

NOW, note *HOW* the number “four” is used in the Book of Daniel in a different manner, relating to and providing *a part of the SAME word picture*.

Gentile world power throughout the Times of the Gentiles, from its beginning to its end (the final 2,600 years of Man’s 6,000-year Day), is depicted through a “four-part great image” (2:31-45) and “four great beasts” (7:1-28).

And *the same climactic end* wrought through the actions of the four horsemen in Rev. 6:1-8 (developed in continuing Scripture, succeeding commentary [6:9-19:21]), is seen at the end of these two corresponding sections in Daniel, *each depicting, after different fashions, the end and destruction of Gentile world power* (cf. Isa. 63:1-6; Ezek. 38, 39; Rev. 14:14-20; 19:11-21).

Genesis introduces matters, covering the entire time from creation to the Messianic Kingdom, with the government of the earth in view throughout (first thirty-four verses).

Then, Daniel is about the government of the earth during the entire Times of the Gentiles, ending with the destruction of Gentile world power, followed by the Messianic Kingdom.

And *THAT’S* what Scripture is about, the government of this one province in God’s kingdom — correcting matters after one fashion at the time Gentile world power is destroyed and Satan is bound, then taking 1,000 years of a righteous rule, with “a rod of iron,” to bring matters regarding correcting the government of the earth *to a FINAL and COMPLETE end*.

THEN, AFTER the Son delivers a COMPLETELY restored kingdom up to His Father (I Cor. 15:24-28), the earth, with its heavens, will be “burned up,” “dissolved,” “the elements shall melt with fervent heat” (II Peter 3:7-13; cf. Rev. 7:12).

As can be seen, *God is NOT going to countenance one of the provinces in His kingdom which had any past connection with sin, death, and destruction to EVEN remain in existence, in ANY form.*

ONLY THEN, ONLY AFTER THIS has been done, will God bring into existence “a new heavens and new earth” (NOT a renovated heavens and earth, BUT a completely NEW heavens and NEW earth). The OLD, associated with sin and death, will have passed COMPLETELY out of existence; and the NEW, associated with righteousness and life, will have been brought into existence [Rev. 21:1ff].

2) After Six Days

Then, rather than “four,” as in the creation’s restoration, note that “six” is used relative to man’s restoration, foreshadowed in Gen. 1 and dealt with throughout Scripture.

“Six” is man’s number (Rev. 13:18). Man fell, and God is taking six days, 6,000 years, to effect his restoration, with a view to the seventh day, the seventh 1,000-year period.

3) Four Days, Two Days, the Seventh Day

Now, the redemption of the province (four days), the redemption of man (six days), all with a view to the Messianic Era (the seventh day), should provoke thought on why all seven days in Gen. 1 are so often divided into “four days” and “three days” (four days for the earth’s redemption, two additional days for man’s redemption, with the seventh day added to the last — “on the third day.”

This division of “seven” into two parts, “four” and “three,” is seen numerous places throughout Scripture, with a tremendous amount of Biblical truth dealt with through this means — “on the third day,” “after six days,” with the ending points for both being the same, “the seventh day.”

This is simply one of the different ways that God has structured His Word.

Numerous things can be stated in a very succinct manner through the simple use of numbers. The way God has begun each Testament provides a case in point.

The first sixty-two verses in John's gospel, beginning the N.T., incorporate this numeric arrangement, with events during the first four days dealt with in a separate respect from the remaining three days. Four days (vv. 29, 35, 43) take you to the end of chapter one; then the remaining three days appear as a unit beginning chapter two — "And the third day..." plus the previous four days, take you into the seventh day, into the Messianic Era (first sign in this gospel).

As well, note that events in the O.T. are spread across four days (4,000 years), with those in the N.T. taking two additional days (2,000 years). And all six are with a view to restoration (the earth and man), with man's rule over a restored earth to be realized on the seventh day (a day dealt with throughout Scripture, beginning in Gen. 1:28; 2:1-3).

4) After 483, 490 Years

For an indispensable part of Scripture on *HOW* all of this will be worked out, note Daniel's prophecy of the Seventy Weeks (Seventy Sevens, 490 years) in Dan. 9:24-27.

All but the last seven years of Daniel's prophecy, along with all but the last seven years in the Jewish dispensation, were fulfilled at the time of Christ's crucifixion in 33 A.D. — seven years short of the full 490 years, seven years short of a complete four days, a complete 4,000 years.

And at this time God, so to speak, stopped the chronometer marking off time in Daniel's 490-year prophecy and began a completely new dispensation, working for another two days, another 2,000 years, with a completely new entity — *the one new man* "in Christ."

And once God has completed His work with this new man, He will remove the new man from the earth (Rev. 1:10; 4:1, 2), turn back to Israel (Rev. 6:1ff), and complete the Jewish dispensation by restarting the chronometer, marking off the last seven years in Daniel's 490-year prophecy.

THIS "time" FROM Daniel's prophecy, FROM man's finite vantage point, is yet FUTURE. BUT, with "time" continuing from the point that it left off in the spring of 33 A.D., from God's vantage point, it will be fulfilled 2,000 years in the PAST.

The Jewish people, in THAT day, timewise, will FIND themselves in the POSITION of having JUST crucified their Messiah, at a TIME preceding His burial and resurrection (cf. Zech. 12:10-14).

And Israel's Messiah will THEN lie in the grave two days (the present dispensation, where He will have ALREADY lain in the grave two days [note Israel's blindness throughout these two days]), with BOTH of God's firstborn Sons to be raised up on the third day (the seventh day), with Israel's sight restored.

THESE final seven years of "time," with their associated judgments — completing the fourth day, completing the fourth 1,000-year period dating back to the restoration of the earth and man's creation in Gen. 1 — will result in the restoration of the earth the SECOND time. And this restoration will occur EXACTLY WHEN it is supposed to occur, WHEN it HAS to occur, at the end of four days, at the end of 4,000 years.

NOR can this restoration occur at ANY other "time," for THIS "time" was UNCHANGEABLY SET at the beginning in Genesis.

BUT, with "time" comprising the fifth and sixth days, the fifth and sixth 1,000-year periods (the present dispensation) having ALREADY been completed BEFORE events seen in the previous several paragraphs even BEGIN to occur, Christ can return following the completion of Daniel's prophecy, and, following certain events, usher in the long-awaited seventh day, the seventh 1,000-year period, the Messianic Kingdom.

And *IF* you are wondering how God can work with “time” and do something of the preceding nature, *DON’T!*

Note Eccl. 3:14, 15 in this respect:

“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (cf. Josh. 10:12-14; Isa. 38:8, 9; 46:9, 10; 48:1ff; Rom. 9:20).

Beginning the Old Testament (the first thirty-four verses), the Messianic Kingdom is seen to come after six days, after 6,000 years. And the same thing is seen beginning the New Testament (first sixty-two verses of John’s gospel).

BUT, beyond this, in *BOTH Testaments*, the kingdom is seen to come at the end of four days, at the end of 4,000 years.

To see this in the O.T., other than referencing Dan. 9:24-27, where the kingdom follows the fulfillment of this prophecy (v. 24), note Hosea 5:13-6:2. *The two days and third day in the text can ONLY have to do with the Jewish dispensation, NOT the subsequent Christian dispensation.*

Israel is to be raised up, to live in God’s sight, “after two days, on the third day” (time extending from Abraham to the end of Daniel’s Seventieth Week, seven years following Christ’s crucifixion).

And to see this in the New Testament, turn to the four gospels and Acts. The kingdom of the heavens was offered to Israel at the end of four days, at the end of 4,000 years, *EXACTLY WHEN* it should have been offered.

Daniel’s Seventy-Week prophecy, with the kingdom following, *was nearing completion*; and the four days, the 4,000 years *were almost up, with the earth about to be redeemed.*

BUT, wait a minute!

According to the way *BOTH* Testaments begin, *TWO additional days, TWO additional 2,000-year periods, MUST FIRST come to pass BEFORE the kingdom can be established.*

And *THAT* (as previously shown, in part) is dealt with, explained, and clarified by *comparing Scripture with Scripture, allowing Scripture to interpret itself*—studying the typology of the O.T., Daniel’s Seventy-Week prophecy, the gospels and Acts, and Paul’s gospel *TOGETHER*.

(On the previously mentioned offer of “the kingdom of the heavens” to Israel at the end of four days, note something about the matter in relation to “heavens” in Gen. 1:1ff.

This expression, “the kingdom of the heavens” [correct rendering from the Greek text, *NOT* “the kingdom of heaven”], appears thirty-two times in Matthew’s gospel. And it is peculiar to this gospel, except possibly John 3:5 [some Greek manuscripts have “the kingdom of the heavens” instead of “the kingdom of God” in this verse].

But, since we have Matthew’s gospel, the way John 3:5 is translated in this respect would be immaterial. The expression, “the kingdom of God,” found in all four gospels [also in Acts and some of the epistles], would be limited to and refer to the subject at hand, “the kingdom of the heavens.”

On the other hand, the translation found in almost any English version of Scripture, “the kingdom of heaven,” certainly *HASN’T* helped matters. This translation *does NOT* identify the referenced kingdom in a proper manner; *NOR would* the expression, “the kingdom of God,” standing alone, apart from the expression, “the kingdom of the heavens.”

BUT, IF translated properly, and an individual begins with Gen. 1:1 and remains with the way “heavens” is dealt with throughout this chapter, along with other related parts of the O.T., *the expression becomes self-explanatory.*

This expression, having to do with REGALITY and LOCATION, can ONLY have to do with the heavens in relation to the earth,

from whence Satan and his angels presently rule, from whence Christ and His co-heirs will one day rule.)

Now, Something Else

All six days in Gen. 1 have parts to them, both “*ABOVE*” and “*BELOW*,” which is where the teaching seen in John 1, 3, “brought forth from above,” is introduced in Scripture.

On the first day there was light from above dispelling the darkness below.

On the second day there were both waters above and waters below.

On the third day there was land rising out of and above the waters below.

On the fourth day there were lights in the heavens above providing light on the earth below.

On the fifth day there were birds above and sea creatures below.

On the sixth day there were land animals below, with man then created to rule the whole, from the heavens above, on the seventh day.

Note that the things dealt with in John 1, 3 (also see James 1, I Peter 1, and I John 2-5) *draw from that seen at the very beginning, in Gen. 1, among numerous other places in the O.T.*

No wonder Jesus, responding to Nicodemus’ lack of understanding (v. 9), asked him the question that He did (v. 10)!

“Nicodemus answered and said unto him, ‘How can these things be’?

Jesus answered and said unto him, ‘Art thou a master of Israel, and knowest not these things?’”

Brought forth from above, as opposed to being brought forth from below, can be seen at every turn in Scripture.

How was Eve brought forth when she ate of the forbidden fruit? How was Cain brought forth when he slew Abel? How was Noah brought forth when he built the ark? How was Abraham brought forth when he left Ur and went out to another land, by faith?...

And Christians, as Abraham, have been called to another land and are to exercise faith, follow what God's word has to say about the matter. They are to be *brought forth FROM ABOVE in all areas of life, fixing their thoughts upon things ABOVE, things relative to or connected with the future kingdom, NOT brought forth FROM BELOW in any area of life, NOT fixing their thoughts upon things relative to or connected with the present kingdom.*

Christians are to study these things out and put these different things seen at the outset in the first thirty-four verses of Genesis and the first sixty-two verses of John together, *allowing them to NOT ONLY know and understand WHAT Scripture is all about BUT to ALSO know and understand HOW to properly deal with the numerous things seen throughout all subsequent Scripture.*

The WHOLE was set forth at the beginning, in each Testament (Isa. 46:9, 10).

Know and understand this FIRST!

THEN, with a CORRECT foundation, you can deal with the SAME thing in ALL subsequent Scripture, BUILDING the superstructure upon the CORRECT foundation, in a PROPER manner.

(Note that dealing with the septenary structure beginning each Testament in relation to the WHOLE of Scripture covers "time" and "events" having to do SOLELY with the LAST 7,000 years of the existence of the present heavens and earth.

That's WHY the WHOLE of Scripture does not move beyond this seventh day, for the WHOLE of Scripture rests on the foundation set forth at the beginning of each Testament. This is simply the way Scripture, in an overall respect, has been structured.

ALL of the types and signs point to and foreshadow things out ahead, mainly things having to do with the seventh day; *BUT, NONE* point to and foreshadow things beyond the seventh day. *They CAN'T*, for that would be moving beyond the *established "time" in the previously SET foundation.*

And the same would be true for the Psalms, the Prophets or the central teaching of Scripture anywhere else, O.T. or N.T.

EVERYTHING MUST be kept within the 7,000 years of "time" covered by the previously laid foundation. And EVERYTHING MUST be built upon and rest upon THAT foundation.)

1

Over the Heavens and the Earth

God's Present Rule, Man's Future Rule

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

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

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

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

God exercises *absolute, sovereign control* over a universe
which He brought into existence, and the earth is one of the
enumerable provinces in this ordered universe.

There is "no power but of God," and "the powers that
be are ordained of God" (Rom. 13:1, 2).

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

Consequently, *there is NO such thing* as a ruler on this
province (the earth) or on any other province (any other
world) in the universe exercising power within a govern-
mental position apart from God.

A ruler holds his position *because of a Divine act* (appointment, placement by God), and he exercises power which emanates from a Divine source (from the One Who appointed, Who placed him in the position which he occupies, *from God Himself*).

In relation to this earth and man on the earth, the one ruling may or may not acknowledge this (in fact, he may not even acknowledge the existence of God); or he may be a rebellious ruler, seeking to rule apart from God.

BUT, the simple fact remains: ANY ruler on this earth, or ANY ruler anywhere in the universe, exercises power and authority within the position which he holds SOLELY because of a DIVINE appointment to his position and a DIVINE delegation of power and authority.

Rulers exercising power and authority after this fashion actually govern, in numerous gradations of positions, within a chain of command which God has established under Himself.

There are NO exceptions.

God rules from a throne which is located “in the sides [lit., ‘in the uttermost parts’] of the North” (Isa. 14:13).

The direction of the compass locating God’s throne would be in relation to the earth, more particularly in relation to the Temple Mount in Jerusalem.

But this northern direction, along with the superlative use in location, *could possibly* be in relation to any point in the universe, at any point in any of the galaxies comprising the physical universe.

That is to say, all of the galaxies in the universe, at the time of their creation, could have been arranged in such a manner that direction toward God’s throne from any place in these galaxies *would not only be north but God’s throne would be the northernmost point in the universe in relation to these galaxies as well.*

And, if so, movement from this northernmost point could go in only one direction, an opposite direction — *south*.

(An example of the preceding can readily be seen by using the earth and the geographical north pole.

Place an object at *the geographical North Pole [90 degrees north]*, and this object would not only be north of every point on earth but it would also be at the northernmost point in relation to any point on earth.

And it would be *the northernmost point* in this respect because every direction from this point, no matter what degree on the compass was used, would be *south*.)

Thus, *ALL rule, power, and authority* emanate from *one Person (God)* seated on a throne, with this throne — relative to the earth, and *possibly* relative to any point in God's created universe — located at a particular revealed point in the universe, *in the uttermost parts of the North*.

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

The Universe as a Whole

The size of the physical universe outside our galaxy is completely unknown. Man's telescopes are limited. Man can only see so far, and beyond that he can only surmise, estimate, and guess. And that would even be true of numerous things within our own galaxy.

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

comprising the physical universe.

It is one hundred thousand light years across our own galaxy (a movement of light at slightly over 186,000 miles per second for one hundred thousand years), and it is an estimated two to two and one-half million light years to the nearest galaxy. And beyond that are other galaxies separated by comparable distances.

Thus, the universe is of a size and design which could only stagger man's imagination.

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

But, when viewing the remainder of the galaxy or the universe as a whole, is our own solar system unique in this respect?

That is, considering the matter after one fashion, is our sun the only star anywhere in the universe around which planets revolve?

Or, considering the matter after another fashion, if other similar solar systems do exist, is the earth the only inhabited planet among existing planets within solar systems throughout the universe?

In line with previous statements, the answer to the questions would be, "No." *There is an inhabited universe* over which God exercises absolute, sovereign control.

Man though, as a creature within that universe, is a different matter. The creation of an individual *in the image and likeness of God* (Gen. 1:26, 27), to have a part in God's governmental rule of the universe, is an act peculiar to the earth.

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

(Note that those in the world today, delving into much of the preceding, are seeking answers *from about every place BUT the RIGHT place, the ONLY place where answers can be found. As a result, they have NO answers. NOR will they have.*

God, in His Word, provides *the ONLY information available* on and answers to the whole of that which man vainly seeks elsewhere.

And that's what this book is about.

Note the introduction to this book.)

1) Astronomy Today

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

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

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

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

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

NOR is Scripture verified by man's scientific discoveries, for Scripture CAN'T be verified, apart from itself.

"Scripture" is the STANDARD by which all else is judged, and there can be NO such thing as the Standard being verified by that which is being judged by the Standard.

The whole of the matter could be compared to the standard which God created and set in motion — the universe — in relation to man's time-piece in Greenwich.

The time-piece in Greenwich is ALWAYS corrected or reset by the celestial chronometer, NEVER the other way around.

"Scripture" lies within the realm of the Creator, but "science" lies within the realm of the created. And the creature NEVER asks the Creator, "Why hast thou made me thus?" (Rom. 9:20).

Accordingly, in any matter where the Scripture and science touch upon one another, *the beginning point MUST ALWAYS be the Scriptures* — the God-breathed Word (originating from and inseparably connected with the Creator) — NEVER science (the created).

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

Where Scripture and science touch on the SAME matters, Scripture will ALWAYS reveal the accuracy or inaccuracy of man's scientific discoveries.

Relative to the astronomers' late findings concerning planets revolving around numerous other stars in the galaxy, Scripture, as is invariably the case in situations of this nature, is ALREADY a step ahead of man in that which it reveals.

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

2) Astronomy and Scripture

The manner in which Scripture deals with that which astronomers are just now finding out—the existence of other solar systems in our galaxy — is similar to the manner in which Scripture deals with the existence of God.

Scripture simply begins at the point that these systems exist, as Scripture begins at the point that God exists.

Scripture begins, “In the beginning God,” completely apart from any attempt here or in subsequent Scripture to prove God's existence. Then, after revealing a great number of things about Himself, His plans, and His purposes, God states that the person who doesn't believe He exists is a “fool.”

And the matter is left there (Gen. 1:1; Ps. 14:1).

And Scripture deals with the astronomers' recent findings *after a similar fashion.*

The first verse in Scripture states, in a very succinct manner, that “God,” at a “beginning” point in time, “created the heavens and the earth.” Then, data explaining that which God wants man to know about His creative activity in this opening verse is seen different places in subsequent Scripture (e.g., Gen. 1:2-28; Job 38:4-41).

(The use of “heavens” in Gen. 1:1, contrary to popular thought and teaching, does *NOT* refer to *ALL* that exists separate from our solar system — the remainder of our own galaxy and the estimated billions of other galaxies existing throughout the universe.

This word, when interpreted contextually, *CANNOT* be carried beyond our solar system.

Again, refer to the introduction to this book.)

Then Scripture, at a later place, deals with the matter under discussion — *the existence of other solar systems out in the heavens which God created at a beginning point in time as well, EXACTLY as He created the earth with its associated heavens* (Job 1:6-2:7; cf. Job 38:4-7). And Scripture does this apart from explanation (after the same manner that God introduces Himself in Gen. 1:1), *completely outside of man's ability to do anything with it whatsoever, apart from simply believing it.*

And it is evident that man, in his scientific endeavors to discover things about the origin of the universe, has chosen to do otherwise.

3) Ruling Angels

A main basis for the teaching concerning inhabited planets within other solar systems in the universe, as previously seen, is taken from that which is revealed in the first two chapters of the Book of Job.

Satan is the messianic angel, a “son of God,” whom God placed over this earth in the beginning, along with a great host of subordinate ruling angels (Ezek. 28:13ff; Dan. 10:13; Matt. 25:41); and Satan is seen in the Book of Job, on two separate occasions, as he appeared in the Lord's presence with *other “sons of God,” which could ONLY be his equals, for Satan appeared “among them” as one of them* (1:6; 2:1).

The appearances of “*the sons of God*” in the Lord's presence on these two recorded occasions evidently constituted *two of what could only have been scheduled congresses of messianic angels (angels placed over various worlds within the universe).*

Such is evident, for Satan, whom God had placed over the earth, appeared in God's presence at these meetings as one of the “sons of God.” And since Satan was the messianic angel whom God had placed over the province upon which man was later created, it can *ONLY* be concluded that the other “sons of God” among whom Satan appeared — his

equals — *were messianic angels whom God had placed over provinces in other parts of the universe.*

They apparently appeared together in God's presence at scheduled times to render reports concerning activities on the particular provinces over which they had been placed (congresses of the sons of God).

In both instances in the accounts in Job, *ATTENTION is directed to SATAN and the EARTH rather than to any of the other messianic angels and other worlds (1:7ff; 2:2ff). In fact, other than the simple mention of their presence at these meetings, NOTHING is revealed concerning the other messianic angels or the worlds over which they ruled.*

And this would be *in complete keeping with the way Scripture is structured, for, in the preceding respect, God's revelation to man has to do with His government of the earth, NOT with His government of other parts of the universe.*

God's universal government is seemingly introduced in Scripture (in a very limited respect) so that man can better understand the government of one province in the universe.

That is, man understanding the overall scope of God's government of the universe (beginning in the past and extending into the present) could then better understand God's government of a small part of the universe, *i.e.*, His government of the earth — past, present, and future.

Thus, for this evident reason — along with the fact that man, beyond the Millennium, will have a part in God's government of the universe — God has seen fit to reveal certain things concerning the overall structure of the government within His universal kingdom.

(God though opens His revelation to man after a manner completely consistent with the whole of His subsequent revelation, calling attention to the beginning of the earth and its associated heavens [Again, refer to the introduction to this book].

Scripture opens with the statement:

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

As previously seen, “heavens” in this verse *CANNOT* a reference to the entire universe. Rather, understood contextually, the use of “heavens” in Gen. 1:1 *would HAVE to be limited to our solar system, evidently referencing the creation of the solar system, with the earth then singled out.*

And continuing, *Scripture’s focus is singular, having to do with the previously introduced heavens and earth.*

A ruined condition of the newly created heavens and earth is immediately seen [v. 2a], *apart from ANY type explanation concerning HOW this ruin had occurred.*

Scripture then immediately continues with a step-by-step restoration of this ruined condition (vv. 2b-19).

Animal life is then created [vv. 20-25], with man subsequently created to populate and then subdue and rule the restored heavens and earth [vv. 26-28].

And the preceding forms a foundational way that God often reveals things throughout His Word. Certain statements are made or things are done apart from explanation, with the explanatory data not appearing for possibly centuries, recorded by another prophet many generations removed from the first.)

The Earth Itself

Note that Satan’s fall resulted from his seeking a position of power above the other messianic angels, *APART FROM Divine appointment.*

Actually, such an appointment would have been out of the question, for Satan either sought the very position which God Himself occupied or a position of similar stature.

In so doing, Satan said:

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

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

Thus, Satan became dissatisfied with the governmental position which he occupied (a ruler over only one province in the kingdom, having equals who ruled other provinces in the kingdom).

And he sought to *ELEVATE* his throne *ABOVE ALL* the other messianic angels and occupy either the very place which God Himself occupied or be equal with God as a/the supreme ruler of the entire universe.

As a consequence, God not only *REJECTED* him as the appointed ruler over the earth but God reduced the province over which he ruled to a *RUIN*.

(This is what is introduced in Gen. 1:2a, immediately following the creation of the heavens and the earth in the opening verse. And, as seen, detail is not given until a later point in time, in Isaiah [some seven centuries beyond Moses].

Then, note the brevity of the explanation, *for Scripture* is *NOT* about events during time preceding the restoration of the earth and man’s creation; *NOR* is Scripture about events beyond the destruction of the present heavens and earth [II Peter 3:7-13].

Both are dealt with very succinctly in Scripture. And, evidently *the ONLY* reason they are even dealt with at all is to allow man to better understand the whole of Scripture, seeing it in connection with what has been and what will be, providing a context for the whole of Scripture.

Scripture is about man during “time,” 7,000 years of time, *FROM the restoration of the heavens and the earth and man’s creation TO the destruction of the present heavens and earth 7,000 years later.*

Scripture is NOT about events preceding the restoration of the heavens and earth; NOR is Scripture about the new heavens and new earth which follow the present heavens and earth.

But, *WHY* has Satan continued to reign beyond Gen. 1:2b-28, throughout Man’s 6,000-year Day?

A principle of Biblical government necessitates that an incumbent ruler hold his appointed position *UNTIL* he is *actually replaced by another appointed ruler.*

This is the reason Satan is seen in Scripture among the other messianic angels in the Book of Job, during Man’s Day, millenniums following his fall. *He STILL occupied the throne as the earth’s appointed ruler, for the time when his successor would appear on the scene and take the sceptre awaited a future day.*

For additional information on the preceding, refer to the rear cover data and Appendix I in this book.)

And today, millenniums removed from Job’s day, *Satan STILL occupies the SAME position, for the time when he is to be put down and Another ascend the throne still awaits a future day.*

Consequently, any congresses of the sons of God held during the present time, covering our part of the universe, *would have to INCLUDE Satan. He would STILL have to attend in the SAME capacity which he has held since time immemorial — as the earth’s appointed ruler, one of the “sons of God,” one of the messianic angels.*

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

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

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

That would be to say, within the congresses of the messianic angels, God would have no reason to call such individuals to Satan's attention (as He did Job); nor would Satan have any cause to bring accusations before God concerning them (as in Job's case). Consequently, such Christians could only live their lives apart from the trials, testings, and sufferings of this nature, experienced by certain other Christians.

Man though has turned this whole thing around and associates "suffering" with God's *disfavor* and "blessing" with God's *favor*. *BUT, God views the matter in a completely opposite respect* (Isa. 55:8, 9).

The normal Christian life involves *trials, testings, and sufferings*. Anything else during the present day and time would, in reality, be abnormal and out of place.

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

But the “sufferings,” though they *MUST* come first, don’t last forever. At some later point in time “blessings” *MUST* always follow (cf. Job 2:7ff; 42:10-17).

This is a Scriptural principle which cannot be broken.

The SAME thing is seen in the future glory of Christ following His past sufferings. It was necessary that Christ FIRST suffer. ONLY THEN could He “enter into his glory” (Luke 24:25-27).

And the same principle applies to Christians undergoing present sufferings and one day having a part in Christ’s glory (Rom. 8:17, 18; I Peter 4:12, 13).

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

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

Denying in the latter part of this verse is not denying a person per se (i.e., our denying Christ or Christ denying us). The word “deny” must be understood contextually, and understanding the word in the sense of “disallow” or “not allow” would really better convey the thought which the context demands.

Contextually, the first use of the word “deny” has to do with Christians *NOT* patiently enduring with Christ during the present time (note the first part of the verse). They *DO NOT* allow the Lord (they *DENY* the Lord in this respect), through the ministry of the Spirit, to perform a work in their lives.

That is, such Christians *DENY* Christ the central place which He desires to occupy in their lives; and, resultingly, they *DO NOT* allow the Holy Spirit to progressively work the metamorphosis in their lives, they *DO NOT* allow child-training as sons, they live apart from patiently enduring with Christ, *DO NOT* suffer with Him, etc.

Then the second use of the word “deny” has to do with Christians who pattern their lives after the preceding fashion *NOT* being allowed to reign with Christ (again note the first part of the verse). Such Christians *will NOT* have allowed the Lord (they *will have DENIED* the Lord in this respect), through the ministry of the Spirit, to perform a work in their lives during the present time.

There will have been NO patient endurance involving trials, testings, sufferings, child-training as sons; consequently, there can be NO future reign.

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

1) The First Man, The First Adam

Though Satan’s fall and disqualification to rule resulted in a portion of God’s kingdom being reduced to a ruin, God had plans for the earth as a province within His kingdom which would far exceed anything seen during Satan’s rule.

This province would be the place where an individual created in the image and likeness of God would one day rule (Gen. 1:26-28).

And this rule would be under the headship of God’s Son, as the second Man, the last Adam, the Head of a new order of Sons, the One to Whom God will have given the kingdom (Dan. 7:13, 14; Rom. 8:13-19).

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

To realize all of this though, the present heavens and earth MUST first be restored and a new ruler brought forth.

And THAT'S what the opening two chapters of Genesis are about — the restoration of the heavens and the earth (1:2b-25), the creation of man as the earth's new ruler (1:26-28; 2:7), along with the removal of the woman from the man to reign as consort queen with him (2:21-25 [ref. antitype, Christ and His consort queen]).

Thus, the person eventually brought on the scene to take the sceptre was *NOT of the angelic creation*. Rather, this individual constituted *an entirely NEW creation in the universe*.

He was created uniquely different — *in the image and likeness of God*. And not only was he created uniquely different but he was also created *for a revealed PURPOSE*, a purpose which had to do *with the government of the earth*.

Man was created to replace the incumbent ruler, to take the sceptre which Satan held — “let them have dominion [i.e., ‘let them rule,’ which, of necessity, would have had to include *the man and the woman together*, for the woman was part of the man, completing the man]” (Gen. 1:26-28).

(Note that there are five parts to the command given to Adam in Gen. 1:28 — “be fruitful,” “multiply,” “fill,” and *THEN* “subdue” and “rule.” And details about *HOW* these five parts to this command would have been worked out in the lives of Adam and Eve are not given at this point in Scripture.

The typology of the Israelites under Moses provides part of the details; then, the typology of Christ and His bride yet future provides the remainder.

The Israelites both preceding and during Moses' day had been fruitful [procreation]. They had multiplied and filled the land of Egypt [a type of the world] with an estimated 2,000,000 or so like-minded individuals.

They were then ready to leave Egypt, with a view to subduing and ruling the land that had previously been covenanted to Abraham, Isaac, and Jacob. And ruling this land, with a view to ultimately ruling the earth, there was to be a Husband-wife relationship — a theocracy, with God dwelling in the midst of the nation, seen as His wife.

The Husband and wife would occupy the throne together, with Israel ruling as consort queen and co-heir with God. The matter *could be seen NO other way*, for the latter draws from the former, unchangeably set forth in the beginning. And this parallel can be further clarified by *EXACTLY the same thing* seen once again yet future with Christ and His bride [the bride seen as co-heir, on the throne with Christ].

The present 2,000-year dispensation forms the time when fruitfulness, multiplying, and filling the land occurs.

God sent His Spirit into the world at the beginning of the dispensation to acquire a bride for His Son. And the Spirit is taking 2,000 years, throughout numerous generations, to bring about fruit-bearing, multiplying, and filling the land with like-minded individuals, fulfilling this part of the type in Gen. 24].

THEN, when the Spirit's task has been completed, when the bride has been acquired, the remainder of the type will be completed. The Spirit will remove the acquired bride and present the bride to an awaiting Son, Who will have come forth for that purpose.

And this will be with a view to the Son, with His bride, seen as co-heir with Him, subduing and ruling the earth.

Now, *HOW* would all of this have looked with Adam and Eve had the fall not occurred. Filling in all the details *would NOT be possible, for the fall DID occur*, and that's what we have to work with. *BUT*, suffice it to say that *EVERYTHING* seen in the two parallel types [the Israelites during Moses' day and Christ and His co-heirs yet future] would have to be true concerning Adam and Eve in conjunction with the command in Gen. 1:28.)

Now, let's take the matter from the beginning.

The ruined earth over which Satan ruled following his fall was restored with a view to man taking the sceptre (Gen. 1:2b ff). However, Satan, knowing what God was in the process of doing through the restoration of the earth and man's subsequent creation, immediately sought to bring about man's disqualification.

And this is *EXACTLY* what he did through deceiving Eve, which resulted in Adam having no choice other than to also eat of the same forbidden fruit Eve had been deceived into eating.

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

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

Thus, redemption was to be provided for man, with a view to his ultimately realizing the purpose for his creation in the beginning.

Man was to be redeemed so that he could, as God intended, one day take the sceptre and rule in the position for which he had been created.

2) The Second Man, The Last Adam

Christ came as the *second Man, the last Adam*, for He *MUST NOT ONLY* redeem that which the first man, the first Adam, lost in the fall *BUT* He *MUST* also occupy the headship which Adam possessed.

ONLY through so doing could God one day give His Son "dominion, and glory, and a kingdom," something which the Son is presently inviting redeemed man to share with Him in the position of co-heir in that coming day when He receives the kingdom from the Father (Dan. 7:13, 14; Rev. 11:15; cf. Rom. 8:16-18; Rev. 2:26, 27; 3:21).

The first man, the first Adam, *had a bride taken from his*

body who was to reign as consort queen with him.

And the matter can be NO different, it MUST be the SAME, with the second Man, the last Adam.

The matter *has been SET* within God's activities surrounding the man whom He brought forth in Genesis, and it *CANNOT change* within His activities surrounding the Man Whom He is about to "again" *bring into the inhabited world* (Heb. 1:6, 9; 3:14; cf. Eph. 5:30-32).

As previously dealt with, a husband-wife relationship of this nature is seen in Scripture at different times within God's overall revelation to man — *past, present, and future.*

It is seen *in the past* in the relationship which existed between Adam and Eve, *and later* between God and Israel.

And it is seen *in the future* in the relationship which will exist between Christ and His bride and also between God and a restored Israel.

Then it is seen between these times, *during the present*, in the relationship which exists between a man and woman within the bonds of marriage (which reflects upon the future relationship between Christ and His bride, typified by the past relationship between Adam and Eve).

A man leaves his father and mother, is joined to his wife, *and they become "one flesh," as in the beginning (Adam and Eve).*

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

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

The man and woman in Genesis were to hold the sceptre together; *they WERE to rule and reign as "one flesh."*

The Man and woman yet future (Christ and His bride) are also to hold the sceptre together; *they ARE to rule and reign as "one flesh."*

And during the present time there is a sense, on a spiritual plane, in which *the man and woman ARE to "reign in life"* (holding a sceptre) as "one flesh" through being "heirs together of the grace of life" (cf. Rom. 5:17-21; I Peter 3:7).

The latter would, of necessity, have to be the case, for that is the way in which God dealt with matters in the past, establishing an unchangeable pattern which continues into the future (at which time the relationship will be realized in its fullness).

And a husband-wife relationship of this nature during the present time could only be looked upon *as the highest possible form of the spiritual life within that relationship.*

It is a *God-designed apex* upon which the marriage relationship should exist and function. This is something which Adam and Eve lost in the fall, this is something which a man and woman can possess on a spiritual plane today, and this is something which will be restored (in its fullness) within the relationship that Christ and His bride will possess yet future.

God has set aside an entire dispensation, lasting two millenniums, during which He is calling out a bride for His Son.

This is the time in which we presently live (typified by events in Gen. 24); and God has set aside this rather long period of time, *for this one centrally revealed purpose.*

In order to bring matters to pass within the person of *the second Man, the last Adam*, which were begun in the person of *the first man, the first Adam*, a bride *MUST* be acquired for the Son.

Salvation made available to man through Christ's finished work at Calvary is for a PURPOSE, and THAT PURPOSE is to be realized within the framework of man having a part in God's governmental rule of the universe.

Man's destiny is to rule and reign, but he MUST first be redeemed.

And during the present dispensation — with the thought in mind of *redemption for a PURPOSE*, having to do with rulership — God has directed His activities toward the acquisition of a bride to rule as co-heir with His Son.

Thus, salvation during the present dispensation is with a view to ascending the throne with God's Son as His bride, which will be realized during the coming Messianic Era.

(For a full discussion of the work of the Spirit during the present dispensation, in the preceding respect, refer to the author's book, *Search for the Bride*.)

Today we are living very near the end of the dispensation, very near that time when the Church (Christ's body) will be removed from the earth.

THEN, following issues and determinations surrounding the judgment seat, the bride will be removed from the body.

And following this removal, *EXACTLY as seen in the type in Genesis chapter two*, the bride will *THEN* be presented to Christ (with a view to the Messianic Era). The two will be "one flesh," as in the Genesis account; and the two, as "one flesh," will take the sceptre and exercise the "dominion" which the first man, the first Adam, lost in the fall.

THEN, seated on the Son's throne, holding the sceptre, Christ and His bride will, together, rule the earth for 1,000 years (cf. Rev. 2:26, 27; 3:21).

Times of Restitution of All Things

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

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

The Messianic Era is referred to as “the times of restitution [‘restoration’] of all things.” And this restoration *has to do NOT ONLY with CONDITIONS which will exist during the Messianic Era BUT ALSO with the PURPOSE for this era.*

A *RESTORATION of ALL things* will exist during the Messianic Era in the sense that the curse will be lifted and a righteous provincial Governor will once again administer affairs on the earth.

BUT, a *CONTINUED RESTORATION will ALSO be effected* through events occurring during the Messianic Era, which has to do with *the PURPOSE for this era.*

Christ is to “put down all rule and all authority and power,” and He (with His bride) is to reign “till he hath put all enemies under his feet.”

And once this has been done — which will take 1,000 years — the kingdom will be “delivered up” *to the Father*, “that God may be all in all [*lit.*, ‘all things in all of these things’]” (I Cor. 15:24-28).

(Once the kingdom has been brought from a chaos to a kosmos, taking 1,000 years, and delivered up to the Father in this state, God is *THEN* going to completely destroy the restored heavens and the earth by heat so intense that the very elements will melt [II Peter 3:7-12].

THEN, God is going to bring into existence a “new heavens and a new earth, wherein dwelleth righteousness” [II Peter 3:13; cf. Rev. 21:1 ff].

From God’s future actions in this respect, it appears evident that He *NOT ONLY* wants to right the wrong in this one kingdom where sin had entered *BUT* still wants *NOTHING* to do with this kingdom. Though completely restored, God evidently does not want this kingdom to remain among all the other kingdoms in His universe.

Thus, in the end, *He destroys the kingdom so completely that NOTHING remains.)*

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

The rule by Christ and His bride *will be confined to the EARTH (a rule from the heavens over the earth) during the Messianic Era* (Ps. 2:6-9; Rev. 2:26, 27); but during the eternal ages which follow, man's rule, first announced in Genesis, *will evidently extend out into the UNIVERSE itself.*

The preceding *can ONLY* be what is clearly seen being dealt with in Rev. 22:1-5. According to these verses, man, beyond the Millennium, from the new earth, is going to exercise regal power emanating from a throne — “the throne of God and of the Lamb” — wherein universal power and authority can only be seen.

(In relation to Satan's aspirations to exalt his throne, resulting in his fall and disqualification to continue holding the sceptre, note that there is a degree of irony in man one day exercising regal power and authority beyond this earth, out in the universe.

This is the realm into which Satan sought to move; *and man, brought on the scene to replace Satan, WILL one day be allowed to move out into this realm.*

But there is a paradox surrounding the preceding today.

Unredeemed man [or saved individuals following thoughts set forth by unredeemed man] is the one who talks about going out into the heavens, through his scientific achievements and related endeavors.

But Christians, who are one day going out into the heavens [through Divine power] seem to know little to nothing about the matter and, consequently, are not interested.

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

The Biblical picture has to do with redeemed man exercising *regality in relation to this earth, followed by regality in relation to the universe itself.*

Man's creation, his fall, and the purpose surrounding his salvation *all center around REGALITY.* And this regality will be realized *in Christ's kingdom over the present earth during the Millennium and from the new earth out into the heavens in the whole of the universe during the eternal ages which follow.*

Thus, though unredeemed man may talk about going out into the heavens, *he's NOT going.* Rather, it is redeemed man — who seems to know very little about it today — *who, ONE DAY, is going out into the heavens.*

But, again, man moving out into the heavens in this manner will occur *ONLY following the Millennium.* The next event in God's ordered program *is Christ's rule over the earth for 1,000 years.*

And that is where redeemed man *SHOULD* focus his attention during the present dispensation, though not to the exclusion of the ages beyond.

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

To ignore the Millennium, one must ignore the central teaching of Scripture, beginning with the Book of Genesis and ending with the Book of Revelation.

And such can ultimately lead to only ONE thing: DISASTER in the Christian life.)

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

2

In the Kingdom of Men

Government of the Earth, God, Angels, Man

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

The Book of Daniel, in its overall scope, concerns itself with one major subject — *the complete history of “the kingdom of this world” during “the times of the Gentiles,” with its center located in “Babylon.”*

“The times of the Gentiles” began during Daniel’s day, with Gentile world power centered in Babylon; and it will end in the immediate future, with Gentile world power once again centered in Babylon.

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

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

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

And, accordingly, Scripture referred to the nations after an individual fashion — apart from a center — though Rome was the center of power among the nations at that time.

But, at the time of the fulfillment of Rev. 11:15 (when “The kingdom of the world [all the kingdoms (nations) seen as one world kingdom once again]” *becomes* “the kingdom of our Lord, and his Christ,” ASV), *Gentile world power will NOT ONLY once again be centered in Babylon BUT it will incorporate ALL of that previously seen existing in Gentile world power, dating all the way back to the kingdom under Nebuchadnezzar* (cf. Dan. 2:35, 44, 45; 7:12-14).

And this will allow for *the complete destruction of ALL things related to Gentile world power throughout the entire period covered by the Times of the Gentiles, ALL things depicted by the great image or the four great beasts in Daniel chapters two and seven.*

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

“The times of the Gentiles,” covering an unbroken period lasting about 2,600 years, *BEGAN in Babylon; and this period will also END in Babylon — the SAME Babylon where it began.*

That’s what the book of Daniel is about. *This book covers the complete history of that depicted by the great image in chapter two, or that depicted by the four great beasts in chapter seven.*

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

Continuing, related events in the Middle East result in worldwide attention being focused on that part of the world. And, in the light of Biblical prophecy, the reason is easy to understand.

That part of the world — as Scripture outlined in Daniel over two and one-half millenniums ago, or over four millenniums ago, at its beginning, in Genesis chapters ten and eleven — *is destined to shortly emerge, once again, as God's recognized center for Gentile world power throughout the Times of the Gentiles.*

The unfulfilled Biblical prophecies relating to Babylon *are about to be fulfilled*; and they will be fulfilled, in the immediate future, over a very short period of time (the seven years of Daniel's unfulfilled Seventieth Week, along with the days immediately beyond [Dan. 9:26, 27; 12:11-13]).

At THAT time, God will bring an end to Gentile world power, with a restored Jewish nation then being placed at the head of the nations on earth.

And THIS will be done in order that God's blessings might flow through Israel out to the nations of the earth.

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

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

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

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

Though Biblical prophecy is NOT presently being fulfilled through different events transpiring in the Middle East, the stage is rapidly being set for its fulfillment.

Biblical prophecy relating to the Middle East in general and Babylon in particular will begin to be fulfilled *ONLY when the clock begins marking time in Daniel's Seventy-Week prophecy once again; and during (and immediately following) these final seven years of Man's Day, innumerable prophecies — seen throughout Scripture, from Genesis to Revelation — will be rapidly fulfilled.*

This is where attention is focused in the Book of Daniel; and since this book has to do with the beginning and the end of Gentile world power during Man's Day, God has seen fit to reveal certain behind-the-scene things relative to this power.

And these things which God has revealed have to do centrally with not only how He sovereignly governs the earth as a province in His kingdom (through a rebel provincial

ruler — Satan holding the sceptre, and fallen man exercising power under Satan and his angels) but with the end of the matter in view as well.

Present Government of the Earth

The manner in which the present government of the earth has been established is really quite simple in its overall scope, but within that scope specific matters become quite complex.

In its simplicity, God rules over all, Satan, with his angels, rules under God, and man rules under Satan and his angels.

The matter then becomes quite complex within the framework of God's sovereign control of matters through both a rebel, provincial ruler and fallen man.

With *ONE exception*, the manner in which the government of the earth is presently carried out *has NOT changed since the beginning*.

In the beginning, following the creation of the heavens and the earth, God placed Satan (in his unfallen state) in the position of provincial ruler over the earth, along with a great host of angels occupying various positions of power and authority under him (Gen. 1:1; Job 38:4-7; Ezek. 28:14, 15; cf. Matt. 25:41; Eph. 6:12; Rev. 12:4).

But, at a point in time *following Satan's fall and disqualification* (which would be following the accompanying ruin and subsequent restoration of the earth, recorded in Gen. 1:2-25), *another provincial ruler was brought on the scene to replace the incumbent ruler*.

The earth's second provincial ruler though was *NOT* of the angelic creation. Rather, an individual created *in the image and likeness of God* was brought on the scene to take the reins of government (Gen. 1:26-28).

This is *the ONE exception* to the past and present form of the government of the earth.

In the beginning (Gen. 1:1; Ezek. 28:14, 15), man did *NOT* fit into the equation. *BUT*, for the past 6,000 years, matters have been different (Gen. 1:26ff).

Though Satan and his angels continue to rule, man NOW has a part in the government, but NOT in the manner for which he was created.

Man was created to take the reins of government held by Satan; but, because of his fall, man, during the present time, *can ONLY rule UNDER the incumbent ruler, i.e., UNDER Satan, with his angels.*

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

The first provincial ruler, *Satan, is NOT ONLY presently holding the sceptre in a rebel fashion, BUT his kingdom can ONLY be in disarray.*

Two thirds of the original contingent of angels, which God appointed in the beginning to rule with Satan (Rev. 11:4), refused to go along with him in his vain efforts to occupy a position of power and authority above the one in which he had been placed by God. Thus, the remaining one-third can only fall far short of the number of angels which God had originally decreed necessary to properly rule the earth.

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

Thus, numerous things within the present structure of the earth's government *are completely out of place, and they will remain out of place UNTIL the end of the present age.*

At THAT time, Satan and his angels will be put down, Christ and His co-heirs will take the kingdom, and a God-ordained number of rulers will once again occupy positions of power and authority.

(For additional information on the present disarray in the government within Satan's kingdom [regarding the correct number of angelic rulers which should exist under his command] and how this will be rectified in the coming kingdom of Christ, refer to Appendix I in this book, "Crowned Rulers — Christ, Christians.")

1) Heavenly Princes, Earthly Princes

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

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

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

In this respect, Dan. 11:2-4 corresponds to events prophesied in Dan. 8:3-8; and events in Dan. 11:5ff correspond to events in Dan. 8:9ff.)

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

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

This prince was so powerful that Michael, “one of the chief princes,” had to be dispatched from that part of the heavens where God dwells in order to effect the deliverance of this messenger. And during this time the heavenly messenger who had originally been sent to Daniel remained *in the heavens* with “the kings of Persia” (v. 13).

Comparing this verse with verse twenty, where “the prince of Persia” is again mentioned, along with “the prince of Greece,” an individual can arrive at only one conclusion.

Earthly rulers in the human realm have counterparts within Satan’s kingdom in the heavenly realm. And since “the heavens do rule” (Dan. 4:26) — beginning with the most High God, with Satan still holding the earth’s sceptre, under God — *it can ONLY be further concluded that a rule by man would HAVE to be under Satan and his angels within this chain of command* — angels under Satan (occupying a gradation of powers in the heavens) ruling through men (occupying a gradation of powers on earth).

And man ruling after this fashion, because of his disqualification in Eden to assume the sceptre, continues to hold a position during the present time described as “a little lower

than the angels" (Ps. 8:4-6; Heb. 2:7, 8 [note that these verses are set within a context having to do *with governmental rule*]).

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

Satan is the provincial ruler, the ruler over all the Gentile nations. Then under Satan, *within his heavenly kingdom*, there are lesser (but powerful) rulers governing various individual nations. Then under these angelic rulers, *still within the heavenly kingdom*, there is a further breakdown of powers and authorities (note "the kings of Persia," which could only be a division of rulers under "the prince of Persia").

Then "the prince of Greece" is mentioned (in a prophetic frame of reference) because he ruled, from the heavens, over the earthly kingdom which would eventually succeed the kingdom of Babylon under the Medes and Persians.

As seen in Daniel chapter ten, among the Gentile nations on earth, all existing government is evidently structured after a parallel fashion to an existing government in the heavens.

There is a breakdown of powers under the earthly rulers which corresponds to a breakdown of powers under the heavenly rulers.

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

In this respect:

- 1) God sovereignly rules over all.
- 2) Satan rules under God, though in a rebel capacity.
- 3) Angels within the kingdom of Satan rule under him (occupying various positions of power and authority).

4) Man then rules under these angels (holding various counterpart/parallel positions on earth to those held by angels ruling under Satan in the heavens).

And since both fallen angels and fallen man are involved in the government of the earth, *NUMEROUS THINGS would be done OUTSIDE the will of God; but NOTHING would be done OUTSIDE God's sovereign control of matters.*

Exactly to what extent earthly rulers are influenced and moved to act on the basis of decrees and determinations rendered by their counterparts in the heavens could only be open to speculation.

There are fallen creatures ruling in the ranks of both, and Satan's kingdom itself is presently in disarray (note again that two-thirds of the angels formerly ruling under Satan refused to have a part in his God-defying actions [Rev. 12:4]).

Suffice it to say though that possibly far more acts by world leaders than we may realize conceivably have their origin in prior decrees and determinations rendered by powerful fallen angels in Satan's kingdom in the heavens.

But, there is *ONE exception* to the preceding type governmental rule among men on earth and angels in Satan's kingdom.

The nation of Israel is the exception. *THIS* nation is *NOT* to be "reckoned among the [Gentile] nations" (Num. 23:9; cf. Deut. 7:6).

Scripture reveals that Michael is the "prince" among heavenly angelic beings over Israel (Dan. 10:21); and Michael, along with the angels under him, is not part of Satan's present kingdom.

Thus, there is the major governmental distinction between Israel and the Gentile nations which would have allowed God to place Israel at the head of the nations within a theocracy during Old Testament days, out from under Satan's governmental control.

Israel *could have ruled* the nations, within a theocracy, apart from exercising power emanating from Satan's kingdom (Ex. 19:5, 6).

But *NO Gentile nation* has ever occupied or ever will occupy a governmental position of the nature occupied and held by Israel.

(For more information along the preceding lines, refer to Appendix II in this book, "The Intractable Middle East Problem."

Also, refer to Chapter II, "Israel," in the author's book, *God's Firstborn Sons*.)

2) *Watchers and Holy Ones*

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

Nebuchadnezzar was the first king of Babylon within the framework of that period covered by the Book of Daniel — "the times of the Gentiles," beginning with that period depicted by *the head of gold on the image in chapter two and ending with that period depicted by the feet part of iron and part of clay on the same image* (vv. 37-45).

Or, in chapter seven, this same picture would be presented through the use of *four great beasts* — beginning with that depicted by the first and ending with that depicted by the fourth (vv. 2-27).

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

Nebuchadnezzar though looked upon the matter after a different fashion.

Nebuchadnezzar looked at his kingdom, his position, and all that he possessed, and said:

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

And because Nebuchadnezzar had failed to recognize that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (vv. 17, 25, 32), *all that he possessed* was taken from him.

He was suddenly STRIPPED of his power, strength, glory, majesty, and honor; and he was DRIVEN into the field to eat grass as the oxen for seven years. And he was forced to remain in this position UNTIL he recognized the truth about the origin of all which he possessed as king of Babylon (4:32ff).

The matter of Nebuchadnezzar’s attitude and his removal from power is where the “watchers” and “holy ones” enter into the picture. They are revealed as the ones who acted on the Lord’s behalf through observing affairs within the kingdom, issuing decrees, demanding that certain action be taken, and then they themselves carrying out that action.

And, acting after this fashion under what could *ONLY have been established laws, unchangeable laws which God had previously established, that which they did was looked upon as having been done by the Lord Himself* (cf. 4:17, 23-32; 5:18-20).

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

And, in this same respect, they were apparently also the ones who reestablished Nebuchadnezzar in the kingdom after he had spent seven years in the fields, removed from the kingdom.

The Lord uses angels after this fashion and related fashions in numerous facets of everything which He does.

Note for example that *the law* was given through “the disposition of angels [‘the direction of angels’ — God sovereignly acting through angels],” though the Lord Himself was present (Ex. 19:3; 24:16-18; Acts 7:38, 53; Gal. 3:19; Heb. 2:2).

Then note how angels will be very instrumental in bringing matters to pass during the coming seven-year Tribulation, as revealed in the Book of Revelation (*cf.* 7:1; 8:2; 10:1; 14:6; 15:1; 16:1; 17:1; 18:1; 19:14).

And, during the present time, angels are very instrumental in the Holy Spirit’s mission to acquire a bride for God’s Son, though the Holy Spirit Himself is present and engaged in this work (*cf.* Heb. 1:13, 14; Rev. 2:1, 8, 12, 18; 3:1, 7, 14).

Events surrounding the destruction of the cities of the plain during Abraham’s day provide an example of activity within the angelic world similar to that seen in Daniel chapter four.

In this case a report had been presented to the Lord concerning activity in the cities of the plain; and the Lord, in the company of two angels, went down to see for Himself whether or not they had done “altogether according to the cry of it.”

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

The two angels, acting on the Lord's behalf after this fashion (acting under fixed laws, previously established by God), conducted matters after such a manner that the Lord Himself was looked upon as the One doing these things.

For example, while the Lord remained in the high country with Abraham, the two angels accompanying the Lord went on down into Sodom and brought about the destruction of the cities of the plain; *BUT, regardless, the Lord Himself was said to be the One Who acted in this capacity* (Gen. 19:13, 24).

And that's the fashion after which the present government of the earth has been established and is being carried out.

God is sovereign, and He so rules. NOTHING escapes His attention; NOR is anything done apart from His sovereign control of matters.

He is the One Who establishes and removes rulers, along with bestowing upon these rulers all which they possess; and He carries out all things within His kingdom through angels who hold various assigned positions and act on His behalf.

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

Satan and his angels are still in power (acting on the Lord's behalf, though in a rebel capacity) and will remain in this position until the end of the Tribulation. And man throughout the Gentile nations, occupying positions of power and authority today, *MUST, of necessity*, occupy these positions directly under Satan and his angels.

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

3) Earthly Rulers

All rulers on earth today are like Nebuchadnezzar in the sense that they have received everything which they possess *from the Lord (their positions of power, glory, honor, etc.)*. The

Lord is the One Who, through the direction of angels, placed them in their respective positions of power and bestowed upon them all which they possess. And, in this capacity, they are as Cyrus, King of Persia during Daniel's day, or Saul, King of Israel during David's day — "the Lord's *anointed*" (cf. I Sam 15:17; Isa. 45:1).

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

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

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

David refused to stretch forth his hand against Saul during the time that he was in exile (I Sam. 24:6). Then he later had one of his men slay the Amalekite who had previously slain Saul.

And this was for a reason which went far beyond God's command to slay Amalek and all that he had (cf. Deut. 25:17-19; I Sam. 15:3). This particular Amalekite had "slain the Lord's anointed" (cf. I Sam. 26:9-11; 31:3-6; II Sam. 1:14-16).

Even Michael, when contending with Satan about the body of Moses, *WOULDN'T* bring "a railing accusation" against him for the simple reason *that Satan WAS (and REMAINS today) the Lord's anointed*. Michael simply said, "The Lord rebuke thee" (cf. Ezek. 28:14; Jude 9).

There was a case during David's day where a man cursed the Lord's anointed and cast stones at him. And the question was later asked, "Shall not Shimei [the guilty party] be put to death for this...?" (II Sam. 16:5-7; 19:21).

Though Shimei received mercy at the hands of David (19:22, 23), *his previous actions had been such that the death penalty was brought into consideration.*

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

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

4) *Christians and Politics*

ALL of the preceding, for Christians, insofar as earthly rulers are concerned, should really be neither here nor there. Christians should *NOT* find themselves involved in the politics of this present world system *after ANY fashion*, for Scripture *CLEARLY REVEALS* that their political involvement with the government of the earth *lies in an ENTIRELY DIFFERENT REALM.*

Scripture states:

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

The word, "conversation," is a translation of the Greek word, *politeuma*, and could be better translated in the English text as "citizenship" or "commonwealth." The word, *politeuma*, is a form of the Greek word from which we derive

our English word “politics” (from *politikos*). Accordingly, the thought within “citizenship” or “commonwealth” as a translation of *politeuma* would have to do with “politics.”

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

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

This heavenly political sphere of activity during the present time would center itself around the heavenly warfare (Eph. 6:10ff), with a view to Christ’s return and the establishment of His kingdom.

Thus, this heavenly political sphere of activity would center itself around, *NOT earthly rulers, BUT the present occupants of the heavenly part of the kingdom, which Christians are to one day replace.*

And the objective is to overcome in the present warfare, with a view to one day being accorded a position in the kingdom of the heavens after Satan and his angels have been put down and Christ takes the kingdom.

In this respect, Christ is to replace Satan, and Christians are to replace the incumbent rulers presently holding positions of power under Satan (cf. II Sam. 1:10; 2:4; 5:3; Dan. 7:13, 14; Matt. 20:23; Rev. 2:26, 27; 3:21; 11:15; 19:11ff).

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

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

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

Should a Christian though choose to involve himself within the present system, *he would ONLY be involving himself in a system lying UNDER the governing control of the god of this age*.

And should he aspire to hold a political office in the present system, *he would ONLY be seeking to hold a position of power UNDER a fallen angel in the kingdom of Satan*.

It would be IMPOSSIBLE for a Christian to involve himself in the present world system and, at the SAME time, keep his eyes fixed on the GOAL out ahead.

These two realms of involvement are COMPLETELY incongruous; they are TOTALLY at odds with one another.

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

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

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

Future Government of the Earth

The future government of the earth is destined to be administered by *MAN*. Man was brought into existence for this purpose, and, according to Rom. 11:29, "the gifts and

calling of God are without repentance [‘without a change of mind’].” God will *NOT* change His mind concerning the reason He called man into existence.

The world to come will *NOT* be ruled by angels, *BUT* by man (Heb. 2:5).

This is really the message of the whole of Scripture. This is the manner in which Scripture both opens and closes; *and the CENTRAL reason for man’s fall and the PURPOSE for man’s redemption MUST be understood within this same framework.*

But, prior to the purpose for redemption being realized, Satan is going to engineer his final thrust to thwart God’s plans and purposes. He is going to bring his man upon the scene, *the seed of the serpent, Antichrist* (Gen. 3:15).

We’re told though, in this same section of Scripture, at the very beginning, 6,000 years before it actually occurs, that the *Seed of the woman will have the final word in the matter. He will be the Victor in that day* (cf. Gen. 3:15; Dan. 7:11; 11:36-45; Rev. 19:11ff), *and THEN God’s purpose for bringing man into existence will begin to be realized.*

1) Day of Antichrist

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

Satan will give unto Antichrist *the SAME thing which he offered to Christ in the temptation account* (Luke 4:5, 6).

Antichrist, unlike Christ, will accept the offer; and this man will then rule the earth in this capacity for three and one-half years, resulting in troublous times of such a nature that no parallel will have existed throughout man’s history.

Scripture states:

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

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

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

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

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

And, in association with Israel’s God-appointed position among the nations, note the evident, central reason why this cry from the leaders of these nations issues forth.

These leaders *rule under powerful angels in Satan’s kingdom, residing in the heavens*. These powerful angelic rulers know, as the one under whom they rule [Satan] knows, that Israel, at ALL costs, *MUST be destroyed if they are to continue on the throne*. And it would only be natural for them to use the ones through whom they rule on earth in their attempts to carry this out, particularly leaders of nations surrounding Israel.)

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

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

Babylon will be destroyed, Antichrist and those ruling with him will be put down, and Satan will be bound in the abyss for 1,000 years (Rev. 19:11-20:2).

"Man's Day," through this sequence of events, will be brought to a close, allowing a change in the earth's government to then occur.

2) Day of Christ

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

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

ISRAEL will be established as the ruling nation on earth, with CHRIST reigning from David's throne in the nation's midst (cf. Joel 2:27-32; Luke 1:31-33).

Christ will have a dual reign in the preceding respect, *BOTH* from His Own throne in the heavens, with His bride, and from David's throne on earth in the midst of the Jewish people.

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

That will be the day in which man will come into a FULL realization of the purpose for his very existence, seen in Gen. 1:26-28 at the time of his creation.

And when that future day is ushered in, there will be a 1,000-year period, to be followed by an eternity of endless ages, in which man will occupy positions in God's government over not only the earth (the new earth) but ultimately out in the universe as well.

(For additional information on the preceding, refer to the author's books, *Distant Hoofbeats, Israel — from Death to Life*, and *Middle East Peace — How? When?*)

3

From the Heavens Over the Earth

Government of the Earth, Heavenly, Earthly

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

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

The final form of the kingdom of Babylon as it will exist under its last king, Antichrist, will be *a conglomerate of the WHOLE of the kingdom* as it is seen in the Book of Daniel.

When the Stone strikes the image at its feet (feet “part of iron, and part of clay,” describing the kingdom in its last days under Antichrist), Scripture states that *the Stone will break in pieces TOGETHER “the iron, the clay, the brass, the silver, and the gold [depicting the kingdom in its final form — a COMPOSITE form of the WHOLE of the kingdom, viewed from the days of Antichrist back to the days of Nebuchadnezzar]”* (Dan. 2:32-35, 44, 45).

The Stone striking the image at its feet forms the Biblical description of *Babylon’s prophesied destruction*.

Throughout the Times of the Gentiles, *Babylon has NEVER been destroyed*. It has been conquered several times and has faded into obscurity, *BUT it has NEVER been destroyed*.

And *Babylon MUST NOT ONLY be destroyed, BUT, according to the prophecies in Daniel, it MUST be destroyed at a particular time and after a particular fashion*.

Babylon MUST be destroyed in its final form at the END of the Times of the Gentiles (the destruction of Babylon is the event which will mark the FULL END of Gentile world power, centered in Babylon at this time).

And it MUST be destroyed after such a fashion that the kingdom depicted by the ENTIRE image — from the head of gold to the feet part of iron and part of clay, the kingdom existing from the days of Nebuchadnezzar to the days of Antichrist — will be destroyed at the SAME time, NEVER to rise again.

This is what is meant by the *iron, clay, brass, silver, and gold* being “broken to pieces together,” becoming like “the chaff of the summer threshing floors,” and being carried away by “the wind” (Dan. 2:34, 35).

Thus, since the kingdom depicted by a part of the image has yet to appear (that part which is to be smitten), the composite form which *the kingdom MUST take at the time of its destruction can ONLY await the reemergence of Babylon in that future day.*

The image MUST be COMPLETE at the time of its destruction.

This is something which could NOT have occurred at any point in history; NOR can it occur today. *It can occur ONLY during the future days of Antichrist, during the days of the last king of Babylon.*

And, remaining within this same line of thought, one can easily understand what is meant in Dan. 7:4-6, 11, 12 by the first three great beasts (likened to “a lion,” “a bear,” and “a leopard”) having their *dominion* “taken away” but their *lives* “prolonged for a season and time.”

These beasts depict the kingdom as it existed from the days of Nebuchadnezzar to the days of Alexander the Great; and these three segments of the kingdom, though they have long since faded into obscurity, *DIDN'T die*. Rather, they are presented in the Book of Daniel as *LIVING down through time*, and they are further presented in the book as *being ALIVE as*

an INTEGRAL part of the final form of this Babylonian kingdom during the days of Antichrist.

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

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

At that time, the fourth part of the image, or the fourth beast, will incorporate *ALL* seen in the previous three parts of the image, or *ALL* seen in the previous three beasts. *ALL will exist TOGETHER, at the SAME time*. And, at that time, *the COMPLETE Babylonian governmental system [existing in a composite form of the COMPLETE image, or ALL of the beasts] will be COMPLETELY destroyed, NEVER to rise again.*)

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

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

Thus, the death (destruction) of the first three great beasts (v. 12) occurs at *the SAME time* as the death (destruction) of the fourth great beast — when the Stone strikes the

image at its feet and *breaks in pieces TOGETHER* “the iron, the clay [fourth beast], the brass [third beast], the silver [second beast], and the gold [first beast]” (v. 11; cf. Dan. 2:34, 35, 44, 45).

Verse twelve simply provides additional information to help explain verse eleven and the preceding vision of the four great beasts, and these verses *MUST* be understood in the light of that which had previously been revealed about the image in chapter two.

Then, “the kingdom of the world [one world kingdom, with its governmental center in Babylon]” will become “the kingdom of our Lord, and of his Christ [a theocracy, with its governmental center in Jerusalem — *Jerusalem above and Jerusalem below*]” (Rev. 11:15, ASV).

The kingdom will have previously been given to the Son by the Father (Dan. 7:13, 14; cf. Ps. 2:6-9); and the Son, at the time of His return, *will then take possession of the kingdom, suddenly and swiftly, through force.*

The Stone “cut out of the mountain without hands” will smite the image at a time when the kingdom will have reached its zenith of world power (in that day, *for the first time in Babylon’s history ALL four parts of the image will be living TOGETHER*); *and in THIS manner, Gentile world power will SUDDENLY and SWIFTLY be brought to an END* (Dan. 2:34, 35, 44, 45; 7:11, 23-26; cf. Rev. 19:11-21).

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

Also, note Theonomy — the “Kingdom Now” ideology — with particular respect to the prophecies in Daniel.

Theonomy [very prevalent thought in certain segments of Christendom today, especially among those in Charismatic circles] teaches that *the Church is to gradually take over the kingdoms of this world, through present spiritual-political means, etc.*

This is usually looked upon in the same sense as the leaven permeating the meal, “till the whole was leavened,” in Matt. 13:33 — a parable often misunderstood and used to depict the spread of that which is “good” rather than that which is “evil,” seeking, through this means, to give credence to false ideologies of this nature.

And, viewing matters along these lines, would, correspondingly, form a major reason for Christians to involve themselves in the political structure of the present world system under Satan [cf. II Tim. 2:4, 5].

Theonomy is little more than a reemergence of the old postmillennial ideology [restructured for the times, etc.], prevalent in Christendom during pre-WWII days. And it is no more true in its restructured form today than it was in its original form. There is no such thing as the Church somehow gradually bringing the kingdoms of the present world system under Christ’s control, preparing the way for His return.

From a Biblical standpoint, the ideology promoted by that seen in Theonomy is little more than *nonsense*. And the only reason such a teaching even exists or is taught today is because of the Biblical ignorance of Christians pertaining to the overall scope of the kingdom in view — the present kingdom under Satan which is to one day [another day, *NOT* the present day] become the kingdom under Christ.

NOTHING can be done along the lines of a change in administration until that day when there is once again one world kingdom with its governmental center located in Babylon.

It will be *THEN*, *NOT before*, that the Stone will strike the image at its feet; it will be *THEN*, *NOT before*, that “the kingdom of the world” will become “the kingdom of our Lord, and of His Christ” [Dan. 2:34, 35, 44, 45; Rev. 11:15]; and it will be *THEN*, *NOT before*, that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High [lit., ‘the saints of the high places’ (i.e., ‘heavenly places’)]...” [Dan. 7:23-27; cf. v. 18].

Also, in this same respect, as previously seen, “the times of the Gentiles” will end at a time yet future, suddenly and swiftly, by the Stone striking the image at its feet, *NOT through any other means, or NOT before that time.*

Thus, this period, which began with Babylon under Nebuchadnezzar, *CANNOT end before Babylon appears in its final form under Antichrist.*

Some have sought to teach that “the times of the Gentiles” came to an end when the Jews retook the old city of Jerusalem in the 1967 Six-Day War, allowing them to once again have access to the Temple Mount, with a view to rebuilding the Temple.

However, the Jews having access to or coming into possession of the Temple Mount has *NOTHING* to do with the matter. They possessed this Mount in history during the Times of the Gentiles [from about 536 B.C. to 70 A.D.], and they will possess it once again in the immediate future during the Times of the Gentiles [during the first part of the Tribulation, when the Jewish people rebuild their Temple].

Aside from that, both Luke 21:24 and Rev. 11:2 specifically place the termination of the Times of the Gentiles *at the END of the Tribulation, which is WHEN Babylon will be destroyed.*)

Saints of the High Places

The “kingdom of the heavens” in Matthew’s gospel, or “heavenly places” in Ephesians, or a “heavenly calling” in Hebrews, *do NOT form companion references peculiar to the New Testament.*

Rather, *the overall thought of man occupying heavenly positions in the kingdom, as opposed to earthly positions, was previously set forth different places in the Old Testament, beginning in Genesis (cf. Gen. 14:18, 19; 15:5; 22:17, 18).*

Abraham, five centuries prior to the time of any written revelation, understood this matter and looked toward a

calling beyond the earthly, to a heavenly (Heb. 11:8-16). And numerous other Old Testament saints living at different times following Abraham did exactly the same thing. They looked beyond the earthly to the heavenly as well (Heb. 11:32-40).

Thus, *it is NOTHING new* in either Old or New Testament revelation when one finds a reference to saints being placed in positions of power and authority in the heavens following the overthrow of this present world system, as in the Book of Daniel, Matthew's gospel, Ephesians, or Hebrews.

This is a teaching which has its ORIGIN in Genesis.

Satan and his angels *have always ruled from the heavens over the earth*; and Christ with His co-heirs will one day replace the incumbent governmental powers and *rule from the SAME location over the SAME province, from the heavens over the earth*. Christ will replace Satan, and Christians will replace the angels ruling under Satan.

THIS is the manner in which the whole matter is set forth in Scripture.

(THIS complete sequence of events would actually appear quite strange IF it were set forth in ANY manner OTHER than the preceding.

God rules the universe from a place in the heavens; Satan and his angels rule the earth from a place in the heavens; and Christ with His co-heirs, replacing Satan and his angels, will, of necessity, rule the earth from a place in the heavens in that coming day.

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

1) Israel in the Old Testament

Two millenniums following Adam's fall, God called *one man out of the human race to be the instrument through which His plans and purposes for having brought man into existence would ultimately be realized.*

God called Abraham out from Ur of the Chaldees. And through the nation which would emanate from the loins of Abraham through Isaac and Jacob, *God was going to:*

- a) Provide man with a written revelation, revealing His plans and purposes, to be worked out through this nation.
- b) Provide man with a Redeemer.
- c) Ultimately place man back in the position for which he had been created.

Part of the preceding has been worked out and fulfilled, but God completing His work through Israel awaits that day in the immediate future when Babylon reemerges as the center of Gentile world power, with the last king of Babylon present.

In the Old Testament, Israel was made *the repository for BOTH heavenly and earthly promises and blessings*. When viewing Scriptures such as Gen. 14:18, 19; 15:5; 22:17, 18; Dan. 7:18-27, *Israel ALONE* was in view at the time these events occurred. And the same would be true in Matt. 8:11, 12 where Abraham, Isaac, and Jacob are seen, in that future day, in the kingdom of the heavens.

Accordingly, to illustrate, using the previous passage, those cast into the darkness outside at this time (v. 12) would have had to be looked upon as *Israelites (i.e., saved individuals who could have been in the kingdom; BUT, because of unfaithfulness, they were to be cast without [note that the subject matter in this passage has to do with entrance into or exclusion from the heavenly sphere of the kingdom, NOT with matters surrounding eternal salvation or eternal damnation])*.

As well, there was *NO Church* at this time. Aside from that fact, all spiritual promises (both positive and negative aspects) and blessings *MUST be realized through, and ONLY through, the seed of Abraham*.

Thus, *ONLY Israel* could possibly have been in view.

(And this will explain *the reason* why Christ, when commissioning His twelve disciples to carry the message concerning the kingdom of the heavens to Israel, specifically told them, “Go not into the way of the Gentiles...” [Matt. 10:5-8].

Israel ALONE was the repository for the spiritual promises and blessings associated with the proffered kingdom of the heavens.

The Gentiles were “aliens from the commonwealth of Israel...” [Eph. 2:12]. “Commonwealth” in this passage is a translation of the Greek word *politeia*, a cognate form of *politeuma*, having to do with one’s “political sphere of activity” [refer to the section, “Christians and Politics” in Chapter II of this book, pp. 40-42.)

Since *Israel ALONE* was in view after this fashion, how can the Church later fit into certain Old Testament promises (or passages such as Matt. 8:11, 12), *which it DOES*?

And, since *the Church DOES later fit into certain promises and blessings given to Abraham and his descendants through Isaac and Jacob* (or certain passages in the gospel accounts) — which had to do with *Israel ALONE* at the time they were given — *WHERE does this presently leave Israel*?

Has the Church supplanted Israel, leaving Israel with nothing?

Has God finished, is God through, with Israel within His plans and purposes in relation to man?

Some understand matters after the preceding fashion, but God is no more through with Israel today than He was when certain promises were made to Abraham at the time he was called out of Ur of the Chaldees, four millenniums ago.

Israel, as in Moses’ day, *is STILL God’s firstborn son* (“sonship,” implying rulership, *has to do with creation, NOT salvation*), and *Israel will YET occupy her firstborn status in relation to the nations*.

(*RULERSHIP* as God's firstborn son was in view when God announced Israel's status in this respect at the time that the nation was called out of Egypt under Moses [Ex. 4:22, 23 (cf. Ex. 19:5, 6)].

And God will *YET* deal with Israel after the fashion set forth in Exodus, establishing Israel at the head of the nations following Israel's removal from a worldwide dispersion at the time of Christ's return [typified by the nation's removal from Egypt at the time of Moses' return; cf. Ex. 2:23-25; 3:10; 12:40, 41; Deut. 30:1-3; Isa. 2:1-5; Jer. 31:31-34; Matt. 24:29, 30].

Ref. the author's book, Message in the Gospels, Acts, Epistles.)

Paul, in Rom. 11:1, 2, raised the issue concerning Israel's present and future status.

And he responded after a fashion which leaves no room for questions along these lines:

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

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

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

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

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

Then, later in the same chapter, in keeping with that which he had declared concerning Israel, he reviewed the present status and future history of Israel (vv. 17-29).

And neither Israel's present status nor future history had anything to do with a nation removed from God's plans and purposes.

Rather, EXACTLY the OPPOSITE was true. Paul's portrayal of Israel had to do with a nation — separate from the other nations of the earth — which had been, presently remains, and will always be an integral part of God's plans and purposes.

2) *Christians in the New Testament*

But, *IF* God already had a nation through which His plans and purposes could be realized, *WHY* call into existence a new entity — the Church — through which at least a part of His plans and purposes would, as well, be realized?

Why did God not just simply accomplish the entire matter through the lineal descendants of Abraham, leaving matters, in this respect, as they had stood for the preceding two millennia?

The answer is derived from that which Israel did at Christ's first coming, resulting in reciprocal action on Christ's part.

Israel, as a nation, rejected the proffered kingdom of the heavens.

And, not only did the Jewish people reject the message, but they rejected the Messenger as well, ultimately crucifying Him.

The nation's rejection of the kingdom of the heavens resulted in this facet of the kingdom (the proffered heavenly promises and blessings, *NOT* the kingdom covenanted to David) being taken from Israel, with a new entity — the Church — then being called into existence *to be the recipient of that which Israel had rejected*.

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

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

Christ asked:

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

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

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

It was then that Christ drew from the Old Testament Scriptures, identifying Himself as *the Chief Cornerstone, the One Whom the nation had rejected and was about to cast out of the vineyard and slay* (v. 42; cf. Ps. 118:22, 23).

And He then made the announcement concerning the proffered kingdom being taken from Israel, in complete keeping with that which the Jewish religious leaders had already stated (vv. 40, 41):

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

Then the Church, an entirely new entity, whose future existence had been previously announced (Matt. 16:18; cf. Matt. 13:1ff), was shortly thereafter called into existence for the express purpose of being that “nation bringing forth the fruits thereof” (I Peter 2:9, 10).

And since all spiritual blessings and promises must flow through Abraham and his progeny (Gen. 12:1-3; 22:17, 18), in order for the Church to be the “nation” spoken of in Matt. 21:43 and I Peter 2:9, *the Church MUST be identified with Abraham and his seed.*

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

Thus, during the coming age, in relation to the government of the earth and in line with Gen. 22:17, 18, the Seed of Abraham will occupy positions in both *heavenly* and *earthly* places.

But, the vast majority of the numerous individuals occupying heavenly places in the kingdom *will NOT be lineal descendants of Abraham through Isaac and Jacob.* Rather, they will have become “Abraham’s seed” through their positional standing “in Christ.”

Governmental rule will emanate *from BOTH Jerusalem above and Jerusalem below.*

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

(In the preceding respect, Christ will have a dual reign at this time — both from His Own throne in the heavens and from David’s throne on the earth.

But neither Israel nor the Church will occupy a dual status of this nature. Israel will be placed at the head of the nations on the earth, and the Church will rule from the heavens over the earth [over the nations on earth; cf. Rev. 2:26, 27; 3:21].)

Since the Church has become the repository for the heavenly promises and blessings originally held by Israel, sections of Old Testament Scripture such as Abraham’s seed likened to “the stars of the heaven” (Gen. 22:17, 18) or “the saints of the most High [‘the saints of the high places’ (‘heavenly places’)]” (Dan. 7:18, 22, 25, 27) would today relate to the Church.

This would also be true concerning sections in the gospel accounts *having to do with the kingdom of the heavens, such as entrance into the kingdom* in Matt. 7:13, 14, 21-23; 8:11, 12.

BUT, all of this has *NOTHING to do with Israel’s earthly promises and blessings. THESE have NOT been and can NEVER be taken from Israel.*

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

(But what about those Old Testament saints *who looked toward heavenly promises and blessings* and died in the faith prior to Christ's announcement in Matt. 21:43?

Scripture clearly reveals that the removal of this facet of the kingdom from Israel's possession at Christ's first coming *CANNOT* make null and void any previous acceptance by individual Jews of that which God had promised [cf. Matt. 8:11, 12; Heb. 11:13-16, 39, 40]. Christ's announcement in Matt. 21:43 though does *FOREVER* do away with Israel as a *nation* occupying such a position, continuing to be the repository for these heavenly promises and blessings.

The twelve Apostles have been promised *regal positions over the twelve tribes of Israel during Christ's reign* [Matt. 19:28]. However, those comprising the remaining part of His bride [taken from His body] have been promised *power over the nations ALONE* [Rev. 2:26, 27], *NOT over Israel*.

Evidently Old Testament saints who aspired to rule from the heavens, and possibly believing Jews in the gospels and Acts, will form the rulers over Israel, with the twelve Apostles.

Following Christ's announcement to Israel concerning the kingdom being taken from the nation [the kingdom which was offered and rejected, the heavenly sphere of the kingdom, not the earthly (the kingdom covenanted to David)], only *ONE* way has existed for Jews to come into a realization of heavenly promises and blessings.

They MUST become a part of the one new man "in Christ" through faith in Israel's Messiah, the Lord Jesus Christ.

Doing this, they relinquish their national identity and earthly calling, becoming "fellowheirs" with believing Gentiles, who have also relinquished their national identity [but, unlike Jews, had no calling to relinquish (Eph. 2:12)]. And, "in Christ," where "there is neither Jew nor Greek [Gentile]," they both, together — as *one new man* — become partakers of a *calling*, "a heavenly calling" — *a higher calling* than the earthly calling which they had previously held with the Jewish nation [Gal. 3:26-29; Eph. 2:13-15; 3:1-6; Heb. 3:1.]

The Millennium and Beyond

According to Dan. 7:18, 22, 27, the day is coming when “the saints of the most High [‘saints of the high places’ (‘heavenly places’)]” are going to take and possess the kingdom. It will be *EXACTLY the SAME kingdom which presently exists under Satan* — a governed province within God’s universal kingdom.

That’s why Scripture states:

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

In the type, in the Books of I, II Samuel, when Saul was finally put down and David with his faithful men moved in and took over the government, *they took and possessed the SAME kingdom which had previously existed under Saul.*

It was the kingdom of Israel. The CHANGE was in the administration of the kingdom, NOT in the kingdom itself.

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

And, as seen in the typology of the Books of I, II Samuel, so will it be in the antitype.

When Christ and His co-heirs move in and take over the government, *they will rule the SAME kingdom which Satan and his angels had previously ruled.*

They will rule *the ONE province* in the kingdom of God into which chaos entered, and they will rule *THIS province* for a specified period of time — for 1,000 years — *in order to effect a complete restoration of order in this one part of God’s universal kingdom.*

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

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

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

The last enemy that shall be destroyed is death.

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

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

At the beginning of the Millennium, the curse will be lifted (with the creation restored to its condition preceding the fall), and there will literally be millions of individuals (Jews and Gentiles alike [both saved and unsaved among the Gentiles]) entering the earthly sphere of the kingdom ruled by Christ and His co-heirs, with Israel placed at the head of the nations on earth [*cf.* Isa. 11:6-9; 35:1ff; Acts 3:19-21]).

And Israel will provide the evangelists to carry God’s message to the ends of the earth during this period; and it will require 1,000 years of a righteous rule, “with a rod of iron” (Ps. 2:6-9), to bring about *complete order out of chaos*.

That is, when Christ returns, Gentile world power will be destroyed, *suddenly, swiftly, and completely*, with Satan and his angels being correspondingly put down after the same fashion.

Satan will be bound and cast into the abyss; a repentant and believing *Israel* will be saved and restored to the land at the head of the nations on earth; *Christians* (previously shown qualified at the judgment seat) will be positioned “in

heavenly places" in view of their impending rule as co-heirs with Christ; and *the Gentiles* surviving the Tribulation will then form the nations entering the kingdom on earth (cf. Matt. 24:13, 14, 31; 25:20-23; Rev. 20:1-3).

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

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

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

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

Neither the Hebrew of the O.T. nor the Greek of the N.T. contains a word for "eternal." *Olam* is the Hebrew word usually translated "eternal," "everlasting," or "perpetual" in English translations of the O.T., and *aion* [a noun] or *aionios* [the adjective form of *aion*] are the Greek words translated "eternal" or "everlasting" in the N.T. [*aidios*, an older form

of *aionios*, is used two times but means exactly the same as *aionios* (Rom. 1:20 and Jude 6)].

Olam, *aion*, and *aionios* all have to do with “a long period of time,” thought of and used numerous times, particularly *aion* and *aionios* in the N.T., in the sense of “an age.” And a usage of this nature is even brought over into English. For example, the English word “aeon [or ‘eon’]” is derived from the Greek word *aion*.

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

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

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

Note Rom. 8:17: “And if children, then heirs...”

“Sheep” and “goats” (vv. 32, 33), can only be understood contextually as a metaphorical way of describing two classes of saved individuals, similar to the parable of *the wheat and the tares* in Matt. 13:24-30.

The unsaved and eternal verities simply CANNOT be in view in either passage. Rather, in both passages, ONLY the saved, with a view to an inheritance or non-inheritance in the kingdom, can be in view.

[The extensive use of “metaphors” in sections of Scripture such as Matt. 13, 24, 25 *MUST* be recognized.

Note, for example, “meat” or “food” in Matt. 24:45; 25:35, 42, all part of the same discourse. The use is metaphorical in chapter twenty four (referring to that which is spiritual, the Word of God), when dealing with the judgment of a servant; and the servant rendering an account at the time of his Lord’s return is with a view to *REGALITY* (realizing or not realizing a position with Christ in the kingdom [cf. Luke 12:42-48]).

Why should the matter be viewed after any different fashion in chapter twenty-five when also dealing with a judgment of individuals at the time of the Lord’s return, *with a view to inheritance in the kingdom (EXACTLY the same as REGALITY previously seen in chapter twenty-four, though stated in a different manner)?*

Understanding the preceding after this fashion (which, in reality, is *the ONLY contextually correct way to view this section of Scripture*) will, again, show that *ONLY saved individuals* can possibly be in view throughout Matt. 25:31-46.

BOTH those depicted by the “sheep” and the “goats” are seen being in a position to dispense “meat,” “food.” *Unsaved man CANNOT occupy a position of this nature*].

There is *NO* such thing in Scripture as a judgment of unsaved Gentiles at the end of Man’s Day, prior to the Millennium.

Rather, the Millennium itself will form their judgment in this respect, for the Millennium will simply be 1,000 years of a righteous judgment, when Christ and His co-heirs will rule the nations with a rod of iron.)

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

46], identical to that which man possesses today). This will be true both within the camp of Israel and among the Gentile nations.

This is the reason Christ will be a King-Priest, after the order of Melchizedek at this time. He will not only be King over the earth but He will also exercise a priestly office as well, representing man to God and God to man.

And Christ MUST be a Priest after a new order, under a new covenant, on Israel's behalf, for He is NOT of the Aaronic line.

(Note that Christ can presently exercise a ministry in the heavenly sanctuary after the order of Aaron, though not of the Aaronic line, for the simple reason that His ministry today is on behalf of Christians [who do not come under covenants made with Israel] rather than with Israel [with whom the old covenant was made].

Christ though *could* NOT exercise a priestly ministry on behalf of Israel after the order of Aaron [either present or future], something which will necessitate a change in the priesthood when God restores Israel [Heb. 7:11, 12].)

Man, on the earth during that future day, still possessing the old sin nature, will beget children who must be redeemed; and sin and death will correspondingly occur within activities surrounding man at that time.

And, as a consequence of man's condition, Scripture presents the possibility of man rebelling against the authority which will emanate from Jerusalem above and from Jerusalem below (Isa. 65:20; Zech. 14:16-19) — something clearly seen in its climactic form in that which is revealed concerning Satan being loosed at the end of the Millennium and leading a number described as “the sand of the sea” in rebellion against the King in Jerusalem (Rev. 20:7-9).

And within this whole scenario lies the reason God has set aside 1,000 years to bring complete order out of chaos.

As previously stated, Christ and His co-heirs will reign — “with a rod of iron,” *breaking the nations and dashing them into pieces*, likened unto “a potter’s vessel” being struck and shattered (cf. Ps. 2:6-9; Rev. 2:26, 27) — until all things have been brought *under subjection*.

At the end of the 1,000 years — after all things have been “subdued” unto Christ and He has “delivered up” the kingdom to the Father (I Cor. 15:24, 28) — “all things” will then *be made new*.

Then, not before, there will be no more “death...sorrow...crying...pain...” In that day there will be no need for a priest to represent man to God and God to man, for God Himself will dwell with man, “and they shall be his people, and God Himself shall be with them, and be their God” (Rev. 21:3-5).

This will be the scene beyond the Millennium, *AFTER complete order once again exists in all parts of God’s universal kingdom*.

There will be a “new heaven [the heaven associated with this earth and solar system, not the universe] and a new earth” (Rev. 21:1).

The New Jerusalem will be the capital of the new earth (Rev. 21:2), which evidently will be a much larger earth than presently exists, large enough to accommodate a city of this size (approximately 1,500 miles in length, breadth, and height).

And *universal rule* will emanate from “the throne of God and of the Lamb” *on the new earth* (Rev. 22:1-3). That is, God Himself will dwell on the new earth and, with His Son, rule the universe from this location.

And man, in that day, will come into a complete realization of the *PURPOSE* which God had in mind for His creation in the beginning.

Up to this time, man’s rule will have been limited to *the earth* alone (his rule during the Millennium).

But, during the eternal ages following the Millennium, man will exercise positions of power and authority of *a universal nature* in God's kingdom.

And even those comprising the saved Gentile nations and those Christians not holding positions of power and authority during the Millennium will be brought into and have a part in this rule from "the throne of God and of the Lamb" *on the new earth* (Rev. 21:5; 22:1-5).

Appendix I

Crowned Rulers — Christ, Christians

Transfer of Power, FROM Angels TO Man

When Christ returns to the earth at the conclusion of the Tribulation, *He will have many crowns upon His head* (Rev. 19:12).

But these crowns, through comparing this section in Revelation with other Scriptures on the subject, *are NOT crowns which Christ will wear during the Messianic Era. Christ is destined to wear the crown which Satan presently wears; and at the time Christ returns to the earth, Satan will STILL be in possession of his crown.*

Satan's crown will have to be taken from him (by force) and possessed by Christ *BEFORE* He can actually sit upon the throne and occupy, in its fullest sense, the position depicted in Rev. 19:16: "King of kings, and Lord of lords."

Type, Antitype, I, II Samuel

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

Saul had been anointed king over Israel, but Saul rebelled against the Lord and was rejected (as king) by the Lord (I Sam. 10:1ff; 15:1-23). David was then anointed king in Saul's stead (I Sam. 16:1-13).

However, Saul *did NOT* immediately relinquish the throne; *NOR* did David make an attempt to immediately ascend the throne. Saul, even though rejected, with his anointed successor on hand, was allowed to continue his reign.

And affairs continued after this fashion in the camp of Israel, unchanged, with David eventually finding himself in exile, living out in the hills (e.g., in the cave of Adullam).

During this time, certain individuals who were dissatisfied with existing conditions in the camp of Israel under Saul gathered themselves unto David (I Sam. 22:1, 2).

They separated themselves from affairs in the kingdom under Saul and lived out in the hills with David. He became “a captain over them”; *and they were faithful to him, anticipating the day when Saul would be put down and David would take the kingdom.*

The day eventually came when this occurred. Saul, following a battle and an attempted suicide, was slain by an Amalekite.

His crown was taken and given to David (I Sam. 31:1-13; II Sam. 1:1-10). *THEN, David and his faithful men moved in and took over the government* (II Sam. 2:1ff).

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

JUST AS Saul was anointed king over Israel, Satan was anointed king over the earth.

JUST AS Saul rebelled against the Lord and was rejected, Satan rebelled against the Lord and was rejected.

JUST AS David was anointed king while Saul continued to reign, Christ was anointed King while Satan continued to reign.

JUST AS David *did NOT* immediately ascend the throne, Christ *did NOT* immediately ascend the throne.

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

JUST AS David gathered certain faithful men unto

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

JUST AS the day came when Saul was *put down*, the day will come when Satan *will be put down*.

JUST AS Saul's crown was taken and given to David, Satan's crown will be taken and given to Christ.

JUST AS David and his faithful followers *THEN* moved in and took over the government, Christ and His faithful followers will *THEN* move in and take over the government.)

Purpose for the Present Dispensation

A principle of Biblical government set forth in the type of Saul and David shows the necessity of an incumbent ruler, although rejected, continuing to reign until replaced by his successor.

The government of the earth is a rule under God through delegated powers and authorities, positioned by God Himself in time past.

In this respect, Satan rules directly under God (though a rebel ruler), and a great host of subordinate angels rule with him.

Even though Satan and his followers have been rejected, *they MUST continue in power (as Saul and those ruling with him) UNTIL they are replaced by Christ and His faithful followers (as when David and his faithful followers took the kingdom).*

God will *NOT*, at *ANY* time, allow conditions to exist upon the earth *in which there is no Divinely administered government through delegated powers and authorities*. Even though Satan's action resulted in governmental disarray and a ruined kingdom (the earth, "without form and void" [Gen. 1:2a]), *it is STILL under God's sovereign power and control* (Dan. 4:17-34).

The present dispensation *is the time* during which the antitype of David's faithful followers being gathered unto him occurs.

As during David's time, so during the present time — there MUST be a period, preceding the King coming into power, during which the rulers are acquired, called out (synonymous with the bride presently being acquired).

David's men were the ones who occupied positions of power and authority with him after he took Saul's crown.

Thus will it be when Christ takes Satan's crown. Those who are being called out during the present time are the ones who will occupy positions of power and authority with Him during that coming day.

Satan will be allowed to continue his reign UNTIL God's purpose for this present dispensation has been accomplished. THEN, he and those ruling with him *will be put down, and an entirely NEW order of rulers will take the kingdom.*

Christ will enter into the position previously occupied by Satan, and Christians will enter into positions previously occupied by angels ruling under Satan.

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

ALL of these are crowns which NEITHER Christ NOR Christians can come into possession of UNTIL Satan and his angels have been put down at the end of the Tribulation.

(Crowns worn by angels who had refused to follow Satan in his attempted coup is dealt with in the continuing section.

Note that EXACTLY the SAME thing dealt with in the type-antitype account of "Saul and David, Satan and Christ" was originally seen in the mandate given to Adam in Gen. 1:28, establishing an unchangeable foundation for that later seen.

Adam, following his creation, and following Eve removed from his body [Gen. 1:26, 27; 2:7, 18-25], though created to take the sceptre held by Satan and rule the earth [Gen. 1:26, 28], *could NOT immediately assume this position.*

There are *three parts* to the mandate preceding Adam being able to “subdue and rule the earth.” He *FIRST* had to “be fruitful, multiply, and fill the earth.”

That is to say, he and his offspring, over generations of time, *had to fill the earth, through procreation, with like-minded individuals — individuals whose aim and purpose was the SAME as the REASON for Adam’s creation.*

ONLY THEN could the remainder of the command in the mandate be carried out — “subdue and rule the earth.”

Ref. the author’s article, “The Mandate Given to Adam.”)

Angelic Rule About to End

The originally established angelic rule over the earth has continued uninterrupted since the beginning, preceding man’s existence on the earth. However, with the creation of Adam, God announced that *a change was in the offing*. Man, an entirely new creation, made *after the image and likeness of God, was brought into existence to take the governmental reins of a restored earth* (Gen. 1:2b-28).

But the first man (the first Adam), through sin, was disqualified, necessitating the appearance of the second Man (the last Adam) to effect redemption and the ultimate realization for man’s creation.

The price has been paid, but redemption includes FAR, FAR MORE than that which presently exists. Redemption includes the COMPLETE MAN (body, soul, and spirit), it includes the EARTH (presently under a curse), and the GOAL of redemption will be realized ONLY when man has been brought back into the position for which he was created (ruling over a restored earth [Rev. 5ff]).

Scripture clearly attests to the fact that the “world [‘inhabited world’] to come” *will NOT be placed “in subjection” to angels* (Heb. 2:5). *Man is the one to whom power and authority will be delegated in THAT day.*

This is clearly seen through the action of the twenty-four elders in Rev. 4:10, *removing themselves from their thrones (v. 4) and casting their crowns before God’s throne* (an act sequentially placed between the judgment of Christians [chs. 1-3] and the redemption of the inheritance, the earth [chs. 5ff]).

And their action *can ONLY* be with a view to the fact that the government of the earth, at this point in the sequence of events depicted in the book, *is ABOUT to CHANGE hands.*

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

(These crowns are cast before God’s throne [cf. 4:1-4; 5:1-7] because *the Father ALONE* is the One Who places and/or removes rulers in His kingdom [Dan. 4:17-37; 5:18-21].

He ALONE is the One Who placed those represented by the twenty-four elders in the positions which they occupied; and *He ALONE* is the One Who will place individuals in particular positions in the kingdom of Christ [Dan. 4:17, 23-25; Matt. 20:20-23].

These crowns cast before God’s throne *can ONLY* have to do with the government of the earth. And, at this point in the book, they can be worn by *angels ALONE, for the Son will NOT YET have taken the kingdom* [cf. Dan. 7:13, 14; Rev. 11:15].

These crowns are relinquished to God at this time [*with a view to MAN, rather than angels, ruling in the kingdom*] so that He can appoint those who had previously been shown qualified at events surrounding the judgment seat [chs. 1-3]

to positions of power and authority; and those whom God appoints will wear these crowns in Christ's kingdom.)

The transfer of the government of the earth, *from the hands of angels into the hands of man*, in reality, is what the first nineteen chapters of the Book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about.

In this respect, these twenty-four elders casting their crowns before God's throne forms a *KEY* event which one must grasp if he would properly understand the Book of Revelation and Scripture as a whole.

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

Thus, that which is depicted through the action of the twenty-four elders in Rev. 4:10, 11 is *contextually self-explanatory*.

The action of these elders can ONLY have to do with the GOVERNMENT of the EARTH (the underlying thought behind the redemption of the inheritance, the earth).

And, as previously seen, contextually, this occurs at a time following events surrounding the judgment seat (chs. 1-3) but preceding Christ redeeming the inheritance (chs. 5ff); and it occurs at a time when Satan's reign is about to be brought to a close.

ALL is REGAL!

After events in Revelation chapters one through three have come to pass, *for the FIRST time in man's history*, the person (the bride) who is to rule with the One to replace Satan (Christ) will have been made known and shown forth. And events in the fourth chapter reflect that fact.

Again, Only ONE thing could possibly be in view at this point in the book, for the bride will NOT ONLY have been made

known *BUT* will be ready for events surrounding the transfer of power to begin.

The twenty-four elders casting their crowns before God's throne *can ONLY depict the angels who did NOT go along with Satan in his rebellion*; and they will *WILLINGLY* relinquish their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.

But the crowns worn by Satan and those angels presently ruling with him are another matter.

These crowns will have to be taken from Satan and his angels *by FORCE* when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

The identity of *the twenty-four elders* is shown *NOT ONLY* by their actions and the place in which this occurs in the book *BUT also* by their *number*.

Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the government of the earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers* ("three" is the number of *Divine perfection*, and "twelve" is the number of *governmental perfection*).

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

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government*. And, also in this respect, this same perfection in the structure of

the earth's government *has NOT existed since Satan's attempt to exalt his throne.*

But, this structured perfection *WILL one day AGAIN exist in the earth's government.*

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

Stephanos, Diadema

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

Stephanos (or the verb form, *stephanoo*) is the only word used for "crown" in the New Testament outside the Book of Revelation.

This, for example, is the word used referring to the "crown of thorns" placed upon Christ's head immediately preceding His crucifixion (Matt. 27:29; Mark 15:17; John 19:2, 5).

This is also the word used throughout the Pauline epistles, referring to "crowns" awaiting faithful Christians (I Cor. 9:25; Phil. 4:1; I Thess. 2:19; II Tim. 2:5; 4:8).

The writer of Hebrews used this word (the verb form, *stephanoo*) referring to positions which will ultimately be occupied by Christ and His co-heirs in "the world ['inhabited world'] to come" (2:5, 7, 9).

James, Peter, and John also used *stephanos* in this same sense (James 1:12; I Peter 5:4; Rev. 2:10; 3:11).

Then John used the word six additional times in the Book of Revelation in several different senses (4:4, 10; 6:2; 9:7; 12:1; 14:14).

Diadema, the other word used for “crown” in the New Testament, appears only three times; and all three occurrences are in the latter part of the Book of Revelation (12:3; 13:1; 19:12).

The first two references have to do with power and authority possessed by incumbent earthly rulers immediately preceding and within the kingdom of Antichrist, and the latter reference has to do with power and authority which Christ will possess at the time He returns and takes the kingdom.

The way in which these two words are used in the New Testament relative to the government of the earth *MUST be borne in mind if one is to properly understand the Scriptural distinction between the use of stephanos and diadema.*

Diadema (referring to the monarch’s crown) is used *ONLY where one has actually entered into and is presently exercising regal power.*

But Stephanos is NEVER used in this respect.

The word appears in all other occurrences, covering any instance where the word “crown” is used *apart from the present possession of regal power* (though the possession of such power at a past or future date *can be in view through the use of stephanos* [e.g., note Christ wearing a *stephanos* in Matt. 27:29; Rev. 14:14]).

Then, as previously seen, *diadema* is used when one actually comes into possession of this power.

An understanding of the distinction between *stephanos* and *diadema* will reveal certain things about the twenty-four elders which could not otherwise be known.

They each cast a *stephanos* before the throne, not a *diadema*. This shows that they *were NOT then* occupying regal positions, though crowned and seated on thrones.

At one time they would have occupied such positions (wearing *diadems*); but with the disarray in the governmental structure of the earth, resulting from Satan's rebellion, they ceased exercising regal power (for, not participating in his rebellion, they no longer retained active positions in his rule).

Their crowns could then be referred to *ONLY* through the use of the word *stephanos*; and these crowns would, of necessity, have to be retained *UNTIL the time of Rev. 4:10*.

In this respect, overcoming *Christians have been promised a stephanos (victor's crown), NEVER a diadema (monarch's crown); BUT, the promised stephanos WILL become a diadema at the time overcoming Christians assume positions on the throne with Christ.*

There can be NO such thing as either Christ or His co-heirs wearing a stephanos in that day. They can ONLY wear the type crown referred to by the word diadema.

Then, note that the One Who, in time past, wore a crown of thorns (a *stephanos*), will one day come forth with *many diadems* upon His head, *for the Father will NOT ONLY have delivered the kingdom into His Son's hands BUT the Son will, at that time, have a consort queen and be ready to ascend the throne (cf. Dan. 7:13, 14; Rev. 19:7-9).*

And because of this, when He comes forth, the announcement can be sounded for all to hear: "King of kings, and Lord of lords" (Rev. 19:16).

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

Also, note that the word translated "elders" is *presbuteroi* in the Greek text. *Presbuteroi* means "older ones" [thus, the translation, "elders"]. *And since the government of the earth is CENTRALLY in view [crowns, thrones, subject of the book], these*

presbuteroi could ONLY be OLDER ONES in RELATION to THIS GOVERNMENT.

The word, *presbuteros* [singular form] is used fifty-five times in the N.T. and is *ALWAYS used relative to the position of an individual in relation to the subject at hand* — older in age, position in the family, position in Jewish life, position in the Church, etc. [Matt. 15:2; Acts 2:17; 4:5-8; 20:17; I Tim. 5:1, 2, 17, 19].

And the matter *could be NO different* in relation to the twenty-four crowned elders seated on thrones. Again, *they could ONLY be OLDER ONES in RELATION to THAT which is in view, the GOVERNMENT of the EARTH.*

In the preceding respect, the name *presbuteroi ALONE* would identify these elders as *angels associated with Satan at some distant time in the past* [the “past” shown by the type crown which they are seen wearing — no longer a monarch’s crown, no longer reigning].

And their number [twenty-four], place where they appear in the book [following events at the judgment seat], and action [relinquishing their crowns to the One Who had originally given these crowns to them] *ONLY further confirm their identity.*

Christ, at the time of the announcement in Rev. 19:16, will have *entered into His long-awaited regal position.* And the first order of business in this respect will be a putting down of the Beast, the kings of the earth (Gentile world power, as it will exist in that day), and Satan and his angels (Rev. 19:17-20:3).

Satan and his angels CANNOT be allowed to reign beyond the point Christ assumes regal power. Their crowns (*diadems*) *MUST, at THIS time, be taken and given to others — those to whom they will THEN rightfully belong.*

Appendix II

The Intractable Middle East Problem

A Solvable Problem, BUT ONLY ONE WAY!

“Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me...” (Ex. 4:22b, 23a).

(Almost all of the material in this part of the Appendix, save for comments on recent or current events in the world, can be found in material which the author has written at one time or another over the past forty years, scattered throughout the books which have been written during that time.

In this respect, the short version of the matter follows, with not that much explanation or that many references. The longer version of the matter, with explanations and references, can be found in the books.

This material was put together and sent out in the spring, 2007 because of a number of requests for comments brought about by the Middle East situation at that time. The material remains essentially unchanged from its original publication, *for that dealt with will NOT change.*

It CANNOT change, for, aside from several comments on current events at the time that this material was written, the basis surrounding everything dealt with is the unchangeable Word.

And the preceding would pertain equally to the outbreak of violence throughout Israel beginning Oct. 7, 2023, then escalating throughout the Middle East and the world at large.

The existing Middle East problem is far from simple, though, from a Biblical standpoint, *NOT nearly as complex as one might be led to believe. FROM a Biblical standpoint, a person CAN understand the problem; APART FROM a Biblical standpoint, it is NOT possible to understand the problem.)*

“Israel,” surrounded by Moslem nations on three sides, with the Sea to the West, is, of course, *the KEY*.

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

James Baker was also one of the two men (Lee Hamilton, the other) who co-chaired the Iraq Study Group in late 2006 — *The Baker-Hamilton Report* — turning out an assessment and recommendations on Iraq and the Middle East in general which referred to the situation as “grave and deteriorating,” warning of “dwindling chances to change course before crisis turns to chaos.”

And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

Was James Baker correct in his assessment of the situation in the Middle East in 1991?

Were James Baker, Lee Hamilton, and others ascribing to this 2006 assessment of the Middle East situation correct in their findings?

Both questions could *ONLY* be answered the same two-fold way:

1) From a Biblical standpoint, the situation is *FAR worse* than James Baker stated in 1991 or *The Baker-Hamilton Report* in 2006 indicated.

2) Also from a Biblical standpoint, the situation is *MUCH brighter* than James Baker stated in 1991 or *The Baker-Hamilton Report* in 2006 indicated.

And the preceding would require *explanation*, providing, at the same time, *information* to address the whole of the issue at hand.

So, let's look at it:

A Biblical Base

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

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

How could it be acceptable when most of those in the Middle East are Moslems, along with the fact that the Bible would not be acceptable as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere?

Even Israel would have major problems in this respect because of that which would have to be stated and dealt with.

And the preceding would be true even among many Christians in these nations.

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

The One Nation with a God

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

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

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

The Biblical base *for THIS and ALL the remainder of the Middle East problems can be found in Moses, the Psalms, and the Prophets.*

One doesn’t even have to go into the New Testament. Such would be of *LITTLE to NO value in the matter anyway, for there is NOTHING in the New that cannot be found in some form in the Old.*

The New is simply an opening up and unveiling of that which had its beginning in the Old. So, for the most part, we’ll simply stay with the Old since all of the information is there anyway.

1) “Blessed be the Lord, the God of Shem”

For “one nation under God” a person would begin with Genesis chapter nine and proceed from there. This chapter deals with Noah and his three sons following the Flood, and everyone in the human race today can trace their ancestry back to Noah through one of his three sons.

ONLY ONE of these three sons — Shem — is said to have a God (v. 26).

NEITHER Ham NOR Japheth had a God; and if either were to receive spiritual blessings, which could come ONLY from and through the one true God, he HAD to go to the one son with a God.

As stated in the text, Ham and/or Japheth *HAD to “dwell in the tents of Shem” (v. 27).*

That is to say, in order to receive spiritual blessings, Ham

and/or Japheth HAD to go to and partake of that which God HAD bequeathed to Shem.

Or, in the words of the explanatory statement by H. C. Leupold in his word studies in the Hebrew text of Genesis, the expression “implies friendly sharing of his hospitality and so of his blessings.”

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

2) *Israel, the Nations*

The lineage from Shem, in the respect seen in Gen. 9:26, goes through *Abraham* nine generations later and then through *Isaac, Jacob, and Jacob’s twelve sons*. And from Jacob’s twelve sons sprang the twelve tribes of Israel, forming the nation of Israel.

In short, *the descendants of Shem through this lineage ALONE have a God*. The whole of this matter is something clearly revealed and seen in Scripture.

Other descendants of Shem, those outside the lineage leading to Abraham, the Arab nations (from Abraham through Ishmael, or through one of the sons of Keturah, or through Isaac’s son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be “reckoned among the nations [Gentile nations].”

Israel, on the other hand, is *NOT* to be “reckoned among the nations” (Num. 23:9).

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

The first verse refers to:

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

And the second verse states:

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

That is to say, the gods of all the nations (whether they be idols, demons, or anything else) are “nothing” compared to the God of Israel, the one true and living God.

Then note the first part of Ps. 33:12, “Blessed is the nation whose God is the Lord,” often misunderstood, believing that the reference is to a Gentile nation.

But note the complete verse, set within context:

“The LORD bringeth the counsel of the heathen [Heb. *goyim*, ‘nations,’ plural] to nought: he maketh the devices of the people of none effect.

The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Blessed is the nation [Heb. *goy*, ‘nation,’ singular and articular] whose God is the LORD; *and* the people whom he hath chosen for his own inheritance” (vv. 10-12).

Gentile nations (*goyim*) are referenced in verse ten. Then the singular and articular use of *goyim* (*goy*) is seen in verse twelve.

The contextual use of the word *goy* in both verses ten and twelve, *ALONE*, relates what nations are in view.

In verse ten, God brings the counsel of the nations to naught and makes their plans of no effect (reminiscent of that which God states about the nations in Ps. 2).

Then in verse twelve, contrasted with verse ten, God blesses the nation, then further identifies this nation as “the people whom he hath chosen for his own inheritance” (Note that the word “and” connecting the two parts of this verse is in italics, indicating that it is not in the Hebrew text; the latter part of the verse simply further identifies the nation in the first part of the verse).

“Nation” in verse twelve *could ONLY* refer to Israel three different ways—textually, contextually, and the place which Israel occupies in God’s economy.

Israel is simply the ONLY nation with a God, and the ONLY way any Gentile nation can have a God is to go to the nation with a God, go to Israel.

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

For a New Testament reference relative to the preceding, note Eph. 2:12.

Christians possess a God, though this is ONLY because of and through a Jewish Messiah Who came through Israel.

BUT, with Israel in her current state of disobedience and unbelief, the same thing CANNOT presently be true of nations per se.

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

At the center of the problem is ISRAEL, the ONLY nation on the face of the earth with a God, a standing which Israel holds even in the nation’s present state of unbelief.

And surrounding this nation with a God are Moslem nations with a governmental system, intermixed with a religious system, with a god who is described in Ps. 96:5, the same place the god of the United States or any other Gentile nation is described during the present day and time.

Israel’s Position Among the Nations

Beyond that, Israel is *God’s firstborn son* (Ex. 4:22, 23), *the ONE and ONLY nation among all the nations which God recognizes as possessing the rights of primogeniture — a firstborn right among nations, which, among other things, includes the right to hold the sceptre, the right to rule.*

Israel is the ONLY nation which God recognizes as possessing these rights, and, with Israel exercising these rights (which the nation *WILL* one day do, though that is far from the case today), *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 first-born, 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).

(On Dan. 10:12-21, refer back to Chapter II in this book.)

Satan knows all these things, and he has been doing and will continue doing everything within his power to prevent the one nation with a God from ever exercising her God-ordained position *as God's firstborn son*. He knows that should this ever 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 (*ref.* Chs. I-III in this book), have been seeking for decades in the Middle East, through the nations, to bring about that stated in Ps. 83:4:

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

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

And There Is More...

Then, as if the preceding wasn't already too much for man to even begin to deal with, there is still more.

There is the matter of Israel being driven out among the nations, because of unbelief, to effect repentance. And a remnant has returned to the land BEFORE the time. The slayer, “Israel,” typified in Numbers chapter thirty-five, has returned to the land of her possession BEFORE it is time for the nation to return.

The Slayer, according to the type in Numbers chapter thirty-five, *CANNOT* return to the land of her possession *BEFORE* Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (*cf.* Gen. 14:18-20; Ps. 110:1-7; Heb. 5:6-10; 6:20; 7:1-21).

And because a remnant has returned *BEFORE that time, BEFORE Christ completes His high priestly ministry in the heavenly sanctuary, a MAJOR Middle East problem has resulted.*

It is the age-old story of a disobedient Jonah asleep on board a ship headed away from God's calling and then

finding himself in the midst of a raging storm out on the sea, a storm so severe that it struck fear in the hearts of those men on the ship, a storm so severe that it was about to destroy the ship.

That is the picture which Scripture presents of the dire situation in the Middle East today.

(For information on the preceding, in relation to the antitype of Numbers chapter thirty-five, refer to Appendix II, "The Death of the High Priest," in the author's book, *The Time of the End*.

Also, for related information, refer to the author's books, *Never Again! or Yes, Again!* and *O Sleeper! Arise, Call!*)

Then, as if the preceding addition to the existing problem wasn't enough, add something else. God pictures Israel as *having been wounded, as being sick, because of past disobedience* (Isa. 1:2ff).

And God states concerning Israel's condition in this respect that the One Who brought about this condition (God, because of the nation's disobedience) is *the ONLY One Who can cure the wounded, sick nation* (Hosea 5:13-6:2).

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

The former provided England with the Mandate to Palestine ("the administration of the territory of Palestine" given to England by the League of Nations in 1922).

And England, prior to this time, had become sympathetic toward the Zionist's aims of a homeland for the dispersed Jew in the land to which they now held the Mandate, resulting

in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

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

On this date, the current Israeli nation was born (the new “State of Israel”). A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a nation in the Middle East.

And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is above 6,000,000 strong. And it is *this return* of the Jewish people from a world-wide dispersion (referred to through the name, *Aliyah*) that Bible students often associate with the prophesied Biblical return.

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

God scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance*. However, *an unrepentant and disbelieving remnant has sought to emancipate itself, apart from their Messiah, by returning to the land*.

A nation has resulted, and that nation has grown over the past seventy years to where it comprises a sizeable percentage of the world’s Jewish population (about two-fifths).

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

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

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

And the latter has YET to occur.

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

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

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

This restoration can occur ONLY after Christ completes His present high priestly ministry in the sanctuary.

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

This restoration can occur ONLY after two days, on the third

day (ONLY after 2,000 years, in the third 1,000-year period, which comprises the Messianic Era [Hosea 5:13-6:2]).

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

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

(Note that the two days, with the Messianic Era to follow on the third day in Hosea 5:13-6:2, are *JEWISH*. These two days have to do with time in relation to the Jewish people during their two day, 2,000-year dispensation, *NOT* with time during the current two day, 2,000-year, Christian dispensation. The two days, 2,000 years, cover God's dealing with His people during time extending from Abraham to the Messianic Kingdom, *NOT* time during the subsequent two day, 2,000-year period, extending from Pentecost to the rapture.

Ref. the introduction to this book for an understanding of how these two days are fulfilled by the fulfillment of Daniel's Seventy-Week prophecy.)

The Complete Picture

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

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

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

This is WHY there is a situation rapidly becoming uncontrollable, with the nations raging, in the Middle East today.

This is WHY the world heard the cry from Nasser over five decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation.

And, as well, *this is WHY* the present ruler of Iran and others are openly and defiantly continuing to call for this same destruction of Israel today.

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

Both bases are *spiritual* and involve *supernatural powers* — one emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age.

Man's best efforts in either supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

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

The Middle East is *a powder keg with a burning short fuse*. It is going to blow, and *man CAN'T stop it, for the prophets have spoken*.

This is simply what GOD HAS DECREED that it will ultimately take to bring about Israel's repentance, something that has been in the offing for over 2,600 years of Gentile rule and persecution of Israel.

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

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

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as *The Baker-Hamilton Report CAN'T even begin to touch the problem, as it exists.*

And this is not to speak negatively of the report. Rather, it is simply to say, from a Biblical base, as previously outlined, *that there is an existing problem in the Middle East which man CAN'T deal with.*

BUT, there is GOOD news.

The more the matter deteriorates, the brighter things become in another respect. The dawn always follows the darkest hour of the night.

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

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

It will be the story seen in the Book of Exodus all over again.

Israel, through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, BOTH spiritually and physically, and Gentile world power will THEN be destroyed by Israel's Deliverer Himself.

That coming day will see the “Sun of Righteousness” arise “with healing in His wings” (Mal. 4:2).

Christ will return, Israel will be cured of her wound (her sickness), Gentile world power will be destroyed, and God’s firstborn Sons (Christ, Israel, and the Church [following the adoption]) will then exercise the rights of primogeniture, with the Gentile nations being blessed through Israel.

THEN and ONLY THEN will the intractable problem in the Middle East be resolved.

THEN and ONLY THEN will there be peace in the Middle East.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (an ALL ENCOMPASSING prayer that the prophesied events leading up to the fulfillment of God’s promises to a repentant Israel would be brought to pass [Ps. 122:6]).

Appendix III

Daniel Chapters Two, Seven, Eleven

Beginning and End of Gentile World Power

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

- 1) Babylon.
- 2) Media-Persia.
- 3) Greece.
- 4) Rome (in history and prophecy).

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

Daniel Chapters Two and Seven

The only part of the prophecy really in question would be *the fourth part of the "great image" (ch. 2), the fourth "great beast" (ch. 7).*

Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar], and the latter two [Media-Persia and Greece] by conquering Babylon itself).

And this part of the prophecy has been fulfilled and is a matter of history.

But should the fourth part of the image (or the fourth beast) be identified as Rome?

There are two main reasons why people interpret the prophecy after this fashion:

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

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

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

In this verse, as previously shown, “the prince that shall come,” would be Antichrist; and “the people of the prince [understood as ‘his people’],” who would destroy the city of Jerusalem, are looked upon as a reference to the Romans having previously destroyed Jerusalem in 70 A.D. under Titus.

Thus, Antichrist is said to be a latter-day Roman prince who will rule a revived Roman Empire. And, in this respect, *all of Daniel’s “great image” except the feet would have a historical fulfillment.*

“The legs” would represent the Roman Empire in history, and “the feet” would represent the revived Roman Empire during the Tribulation.

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

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

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

Note first of all that Daniel's image is seen standing in Babylon (2:31). This image has to do with a Babylonian kingdom from beginning to end.

“The head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38). “The breast and arms of silver” have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31). And “the belly and thighs of brass” have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

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

But note something often overlooked about the preceding:

This kingdom is Babylonian throughout. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass *ALL reigned from Babylon.*

When the Medes and the Persians came in and took the kingdom in 538 B.C., they reigned from Babylon and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, he also reigned from Babylon.

In other words, the image is *NOT* seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece.

That's NOT the picture at all! The image is seen STANDING in Babylon. It is Babylonian in its entirety.

(Note that "Babylon" in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel's image appears [i.e., Babylon existing as a city-state yet future as well].)

In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include] a number of Middle Eastern cities or countries; cf. Jer. 51:29-32, 42,43].)

The fact that the image in Daniel chapter two is Babylonian in its entirety is one place where those who view a Roman Empire next in the prophecy go astray.

Rome had *NOTHING* to do with a reign from Babylon in history. The capital of the Roman Empire was Rome, not Babylon. And Rome is *NOT* Babylon, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

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

But the most interesting thing about the whole matter — *the central thing which voids ALL thought of Rome having a part in the prophecy* — is the fact that Daniel identifies ALL four parts of the image, and he identifies the fourth part as being *OTHER than the Roman Empire*.

Daniel, in his identity, has Antichrist coming into power *immediately following* a four-way division of the kingdom after Alexander the Great's death. The kingdom under Antichrist *follows the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay*.

(No break in time is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to *no break in time* subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27].

However, it is evident from both Biblical and secular history that *a break in time* exists at these respective points in both prophecies, though *no break in time* precedes these in either prophecy.

This break in time though between the third and fourth parts of the image doesn't lead to and end with Rome. Rather, *it leads to and ends with a kingdom in the Middle East, the kingdom of Antichrist*.

As with Daniel's subsequent prophecy of the Seventy Weeks, *events seen occurring within the prophecy itself CANNOT occur during the break in time not seen in the prophecy. Events seen in the prophecy MUST occur within TIME covered by the prophecy*.

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] *MUST occur within time covered by the prophecy itself, NOT outside of this time* [as the destruction under Titus in 70 A.D. would be]. *IF* this destruction *DIDN'T* occur during time covered by the first sixty-nine weeks [which it didn't], *THEN* it *MUST* occur during time covered by the seventieth week [which it will (cf. Luke 21:20-24)].

And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] *MUST be understood the same way.*

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

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book.

Then, note the prominence given to each part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45). And such prominence relative to the fourth part is true elsewhere in Daniel as well (see chs. 7, 8, 11).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image?

It's NOT! Rather, it's the kingdom of Babylon under its last king (Antichrist) which occupies the forefront in the Book of Daniel.

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

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

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

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

Note that the identity of the second is *Media* and *Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image).

The identity of the third is *Greece* (corresponding to the belly and thighs of brass).

And the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

Where is Rome?

Rome is *NOT* in the prophecy!

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

So, what happened? The kingdom under Alexander the Great's four generals gradually faded from view. And though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great's death (8:8b), it does not cover events during the reign of these four generals following this division.

Rather, following this division of the kingdom, Daniel's prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e., into the days of Antichrist* (vv. 9ff).

(The SAME prophetic scene is repeated in Dan. 11:3, 4a, 21ff, providing additional details. The kingdom seen following the four-way division of Alexander the Great's kingdom can ONLY be the SAME in both chapters — Antichrist's kingdom, NOT Rome [cf. 8:8, 9, 21-23; 11:4, 21].

Daniel's prophecy does *NOT* concern itself with events extending *FROM* the time of the four-way division of Alexander the Great's kingdom *TO* Christ's crucifixion some three hundred fifty years later (from 323 B.C to 33 A.D.).

Or, another way of stating the preceding, Daniel's prophecy does *NOT* concern itself with events extending *FROM* the four-way division of Alexander the Great's kingdom *TO* the kingdom of Antichrist (from 323 B.C. to a time yet future), with one exception — Christ's appearance and crucifixion in Dan. 9:25, 26 (at the end of sixty-nine weeks).

Daniel 11:4b-20 *can ONLY have to do with events yet to occur in the future*, not with events which have already occurred in the past. These verses provide commentary on previous verses in Daniel having to do with Antichrist's rise to power during the first half of the Tribulation — the subduing of three kings [7:7, 8; 8:8-10; 11:4], then three others [11:5-20], with Antichrist arising as the seventh [11:21ff; cf. Rev. 13:1; 17:7-13].

For additional information on the preceding, refer to Ch. XXV, "The Beast — In Revelation," in the author's book, *The Time of the End*.)

About two hundred and eighty years following Alexander the Great's death (about 40 B.C.), Rome appeared on the scene as the succeeding world power, but *NOT* as a world power fulfilling any part of Daniel's prophecy surrounding the kingdom of Babylon.

This prophecy *will NOT again continue to be fulfilled UNTIL Antichrist appears during Daniel's Seventieth Week*.

THEN, and ONLY THEN, will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.

Daniel Chapter Nine

Now, what about "the people of the prince that shall

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

Not at all!

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

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

And this same type expression in Dan. 9:26 should be understood the same way that interpretation has already been established in the previous chapter of the book.

"The people of the prince" in Dan. 9:26, contextually, has to be understood as a reference *to the prince himself (and possibly also including those ruling with him)*. Failure to recognize the book's own built in interpretation for Dan. 9:26 has resulted in confusion.

The destruction of Jerusalem in Dan. 9:26, as previously seen, is not a reference to the destruction which occurred in 70 A.D. but rather a reference to a future destruction under Antichrist in the middle of the Tribulation. This is the same destruction referred to in Luke 21:20-24 (*cf.* Rev. 11:2).

Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, depicting events in and around Jerusalem beginning in the middle of the Tribulation. Matthew's gospel centers around one aspect of the matter (the rebuilt

Temple on the Temple Mount in Jerusalem), and Luke's gospel centers around another aspect of the matter (the city of Jerusalem itself).

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

And where this man's actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture.

This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man's goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan's throne itself (Rev. 13:2) — God, *in His sovereign control of ALL things*, will use this man to *BOTH bring about Israel's repentance and bring about Gentile world power's destruction*.

This will be followed by *God's judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

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