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**God's Government Will See
THE NATIONS
TRUSTING IN
CHRIST**

By John C. Ribbens

Dedication

During the past 50 years I have had the privilege of spending many hours in fellowship with David R. Hetteema. He and I enjoyed considerable time in study with the late Otis Q. Sellers. Our time spent together was for the distinct purpose of obtaining a more accurate knowledge of the Word of God. Hetteema has proven himself to be both a diligent student and author of Biblical subjects dealing with matters related to the Kingdom of God. Proverbs 27:17 declares, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The preparation of this book is in large measure due to Hetteema's willingness to contribute to an understanding of a subject of this magnitude is sincerely appreciated. We share a common bond in that we are both long-time believers in Jesus Christ.

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Foreword

Never before in the course of the history of the nations has there been a greater need for divine government. Turmoil, distress and anxiety have gripped the hearts of world leaders. The prophet Isaiah declared, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). In a moment of supreme triumph God will act openly to effect the salvation of the world. No longer will God permit evil men and seducers to influence and control the lives of innocent men, women and children.

Mankind today is standing on the verge of divine intervention. It is widely proclaimed among presumed Bible scholars that the next event on God's prophetic calendar is what they describe as "the rapture of the church." Nothing could be further from the truth. These men are seemingly oblivious to the fact that nations today are in great peril and in desperate need for divine action. For the past 2,000 years God has actively and passively been demonstrating the grace inherent in His character. This majestic work of God is revealed in Scripture as the Dispensation of the Grace of God. During this time the Day of Man has prevailed, but may soon terminate in the manifest Kingdom of God. No sooner will God speak from heaven when nations will be compelled to place their trust in Christ. Isaiah said, "... I have put my spirit upon Him, He shall bring forth judgment to the Gentiles (nations)... He shall not fail nor be discouraged till He have set

judgment in the earth" (Isa. 42:4).

The message of God's Government Will See: The Nations Trusting In Christ is to demonstrate that God will actively involve Himself in the decision-making process of every nation upon the face of the earth. The result of the imposition of His judgments will have a positive effect upon every living being on the earth. It is of great significance to observe that this work of God will occur prior to the second coming, or the parousia of Christ. As of this moment in time Jesus Christ is seated in the rights of God. He will not leave His throne in the heavens until He completes the enlightenment of mankind. The blueprint for this awesome work of God fills the prophetic pages of the Word of God. Nations will yet put their trust in Messiah (Christ).

God's Government Will See: THE NATIONS TRUSTING IN CHRIST

By John C. Ribbens

Chapter 1

Introduction

Lacking in the theology of many dispensationalists living today is a broad comprehensive understanding of the Kingdom of God. Nowhere within the framework of their theology do they make adequate provision for a time of divine government. Equally true is their almost complete failure to comprehend God's present purpose in this Dispensation of Grace. Having examined dozens of charts prepared by presumed Biblical scholars, I have found no provision for the manifest Kingdom of God. In fact, the concept of future events that relate to the Biblical concept of man's destiny are not clearly understood by these men.

Even the glorious future of the nation of Israel fails to be seriously considered, having been severely neglected. What men have failed to grasp is that the future of that nation is intimately linked to a period of time described in Scripture as "divine government." Neglect of these majestic Old Testament prophecies, dealing with the nation of Israel, has given rise to the never-ending wave of anti-Semitism which engulfs even the Christian community. These great Scriptural doctrines concerning the future of mankind and the nations have effectively been derailed by the ever-popular (but faulty) doctrine of the "rapture" of the church. Countless thousands of men have directed their attention to this "rapturist escape" from reality rather than the true Biblical teaching concerning the manifest Kingdom of God. There is no hope in this rapture theory for men living today. What many sincere but vulnerable men and women have done is to succumb to the rapture theory instead of "that blessed hope, even the blazing forth of the glory of the great God even our Savior Jesus Christ" (Titus 2:13, rendering by O.Q. Sellers).

Once God assumes the reins of divine government, every conceivable need known to mankind will be effectively resolved. The impact of divine government will bring into fruition what Scripture has revealed as "Eonian Times" (the Kingdom of God). At the inception of divine government God will begin to flow out with a lavish gift of universal health for all mankind. Never again will men's lives be plagued by the process of death. The awesome benefits of the cross of Christ will effectively produce the salvation of the world. Life, intrinsic to the character of God, will flow out, giving every man the capacity to know and enjoy our great God.

Eonian Times will bring wave upon wave of spiritual blessings to every person living upon planet Earth. It will mark the immediate cessation of the Day of Man, with sin and death as its nature. No longer will God permit the workers of iniquity to exercise their power or exert their influence over innocent men, women and children. These kinds of men will be stopped instantly in their tracks. God will expose their true character and put them to shame. Men such as these who have been responsible for the destruction of innocent lives will be destroyed together, as the end of the wicked ones shall be cutoff: The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away (Psa. 37:20).

Chapter 2

The Character Of Man's Day

Never before in the history of mankind have conditions been more hostile than at this present time. It was in the days of Noah that God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.... And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth (Gen. 6:5,11). Suppose God were to look upon the conduct of men's lives today. What would His assessment of current world conditions and the heart of man be? This may sound a bit theoretical in that the present violence of some men defies description.

At this moment in time violence fills the land of Palestine. National unrest, strife and "the insurrection of the workers of iniquity" have become commonplace in the earth (Psalm 64:2). The prophet Jeremiah, speaking of conditions in the life of Israel during his day declared, They bend their tongues like their bow for lies: they are not valiant for the truth upon the earth: for they proceed from evil to evil, and know not Me, saith the Lord ... they have their tongue to speak lies, and weary themselves to commit iniquity .. their tongue is an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth in wait (Jer. 9:3, 5, 8). What a Striking parallel to lies being perpetrated today in the name of "peace negotiations." These conditions will not prevail in the earth once God assumes sovereignty. David declared, Hide me from the secret counsel of the wicked: from the insurrection of the workers of iniquity; who bend their tongue like a sword, and bend their bows to shoot their arrows, even bitter words that they may shoot in secret at the perfect (blameless), suddenly do they shoot at him and fear not (Psa. 64:2-4). What an incredible portrayal of the character of life today!

These kind of men are not merely confined to the Middle East, they are prevalent in all the earth. Jeremiah said, The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his way, and according to the fruit of his doings (Jer. 17:9-10). No man living

today can escape the searching ways of God. David said, "They encourage themselves in an evil matter: they commune of laying snares privily (in secret); they say, Who shall see them?" (Psa. 64:5). Jeremiah asked, Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord (Jer. 23:24). How will God deal with these conditions which even now threaten the security of His people Israel? God provides a definitive answer. In the words of the prophet Isaiah we are told, Violence shall no more be heard within thy borders, but thou shall call thy walls salvation and thy gates praise (Isa. 60:18). How and when will God act to arrest this present flow of evil?

My conviction grows daily that at the opportune time God will speak from heaven and make manifest His beneficent and benevolent government of the earth. Don't underestimate the power of God to stop this flow of evil in the earth. The apostle Paul, speaking of these perilous times in which we live, makes clear that "they shall proceed no further, for their folly shall be manifest to all men" (2 Tim. 3:9). This declaration of God will mark the inauguration of the manifest Kingdom of God. At that moment in the history of God's dealings with mankind, every man, woman and child will instantly recognize that this long-awaited Kingdom of God will have become a reality. It will mark the end of the Day of Man (1 Cor. 4:3) and usher in the Day of Jesus Christ (Phil. 1:6, 10). That day will initiate the progressive fulfillment of Daniel's seventy weeks. Once again the prophetic clock will begin to run, bringing to fruition this present 2,000-year administration of the grace of God. This work of writing into the history of God's long dealings with mankind will stand as a monument to the God of every grace (1 Peter 1:10). For the ones now being and believing in Jesus Christ it will mark the beginning of a future life of service related to the extolling of the glories of God's grace.

Chapter 3

The Concept Of Divine Government

Within the past decade there has been a resurgence of interest in dispensational truth. It needs to be clearly understood that among that company of men claiming to be dispensationalists there exists a wide range of opinion with respect to what constitutes "a dispensation." The word "dispensation" is the anglicized form of dispensatio, the Latin Vulgate rendering of the Greek term oikonomia, and relates primarily to the administration of a household. It basically means "a course of dealing unique to the plan and purpose of God." What distinguishes one dispensation from another is how God deals with individuals and groups of men. There exists a distinct lack of unanimity among men as to how or in what way these dispensations relate to God's purpose to establish His government in the earth. In fact, this disparity in belief on this subject has led at this time to significant conflicts among believers claiming that God's next purpose for mankind is the second coming of Christ and the rapture of the church.

A proper understanding of this concept makes provision for how God dealt with men living in the days of Abraham about 4,000 years ago, besides men living on earth in the days of Christ 2,000 years ago, and how God is currently dealing with men in this present Dispensation of Grace. It is my view that our understanding of dispensational truth will be greatly impeded unless we have a clear-cut understanding of divine government or the manifest Kingdom of God. Within the past decade a number of books have been written by men claiming that the rapture is imminent. Many of these books have been written to convince the reader that any contrary position such as that held by the advanced future dispensationalists is unscriptural or faulty in its theology. As Futurist Dispensationalists, we proclaim a future period of divine government, and have a wealth of Scripture to back-up this claim. However, many of these presumed advanced dispensationalist, apocalyptic books have been published for sheer financial gain. Much of this written material is not only nauseating to the "truth seeker," but also exhibits the character of satanic influence in deliberate misrepresentation of Scripture. In contrast, I have found two books that have been written to place dispensational truth in a reasonable perspective.

Unfortunately, Progressive Dispensationalists have made no provision for this supernatural event. Scripture knows nothing about "translating living believers into immortal life." Futurist Dispensationalists are believers in Christ who recognize that these events are associated with the resurrection of the martyred dead, which will occur in the Day of the Lord, at least 500 years into the distant future. The late Otis Q. Sellers (1901-1992), founder of the Word of Truth Ministry, authored a number of Biblical studies under the heading of Seed & Bread, and one of these addressed the subject of Kingdom truth. He wrote, "The descriptive phrase, the Kingdom of God, has suffered many things at the hands of its interpreters. Today, it is grossly misunderstood throughout Christendom. Men talk of building the Kingdom of God, ignoring altogether that God alone can build His Kingdom. Certain dispensationalists say, 'The Kingdom of God is Jewish in woeful ignorance of the fact that if this were true it would be called, the Kingdom of the Jews or the Kingdom of Israel, not the Kingdom of God.' Furthermore, there is in this phrase a definite safeguard against the common error of defining the word 'kingdom' as signifying a realm ruled over by a king."

My own definition of the Kingdom of God is based on the understanding that the Greek word *basileia* means "government" in its basic and fundamental use. The Kingdom of God is in fact "the government of God." Dr. George E. Ladd correctly said, "The day is surely coming when God will take the reins of government into His hands and the Kingdom of God will come on earth and His will be done on earth even as it is in heaven." Some dispensational premillennialists have seemed to stay away from the Kingdom of God. In recent years this title has been appropriated to characterize a hundred and one church programs. As lofty as some of these programs may be, they will not stand the scrutiny of the Biblical concept of divine government.

The greatest weakness of the dispensational premillennialists is based on the false premise of men bringing in the Kingdom by education, democratization, and the culturization of the peoples of the earth. The complete failure to accommodate this belief is obvious in the context of real-world problems that defy solution by mortal men. Only God is capable to effectively set the order for the living and the dead.

Chapter 4

Kingdom Characteristics

The comprehension of the character of the Kingdom of God is deeply ingrained in the writings of the Old Testament. The prophets of old portrayed a majestic picture of what men could expect as the result of the coming of the Messiah, whose name, Immanuel, in Hebrew literally meant "God with us." The reality of the Kingdom of God became manifest through the word of the angel, Gabriel, who declared to the virgin Mary, Fear not for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bringeth forth a son, and call His name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever (in respect to the eon), and of His kingdom there shall be no end (Luke 1:30-33).

In response, Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. . . He hath showed strength with His arm, He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats (positions of authority), and exalted them of low degree. He hath filled the hungry with good things; the rich He hath sent empty away (Luke 1:46-53). This is a glorious portrayal of the impact of the manifest Kingdom of God upon mankind. The knowledge of these things would soon (30 years later) fill the heart and mind of every man hearing the voice and seeing the works of the Son of Man. Jesus, as a twelve- year-old child, "was found sitting in the midst of the doctors, both hearing them and asking questions, and all that heard Him were astonished at His understanding and answers" (Luke 2:46-47). It should be obvious from the previous passage that God in Christ will one day govern mankind and in so doing, satisfy the needs of every human heart.

The intrinsic character of the Kingdom of God is made exceedingly clear in the corroborative evidence found in numerous Old Testament prophecies. The prophet Isaiah declared, And the Spirit of the Lord (Jehovah) shall rest upon Him, and the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the Spirit of the Lord. He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears (Isa. 11:2-3). God, acting in government, will not make judgments based solely on hearing and seeing. He will make a penetrating examination of the hearts and minds of men with respect to the judgments they

make. But with righteousness (absolute fairness) shall He judge the poor (both physically and spiritually impoverished), and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins (Isa. 11:4-5).

When God speaks men will have to listen. God will speak decisively and clearly so that no man can possibly misconstrue the meaning of His words. Hypocrisy and deceit will no longer be permitted under divine rule. Think how this will impact human society! Isaiah continues to say, The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion (a predator usually eating meat) shall eat straw like the ox . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all My holy mountain (God's government) (Isa. 11:6-9). This kind of behavior is impossible at the present time; it is unthinkable. For the child it could bring instant death.

The Kingdom of God will be characterized by the removal of the estrangement between animals and men. All fear between the sons of men and wildlife which has been a threat to human beings will instantly be removed. Jeremiah 27:5 declares, I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet (appropriate) unto Me. This intriguing passage offers proof positive that our Almighty God is the creator of these majestic creatures that still roam the face of the earth. Although some species may have become extinct, the overwhelming numbers of them are still alive. Genesis 2:19-20 records the distinct privilege God gave to Adam to name every living creature. It says, and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. As early as Genesis 1:20-25 we are told how God created great whales and every living creature that moveth, which the waters brought forth abundantly, ... And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind and everything that creepeth upon the earth after his kind: and God saw that it was good. What a marvelous declaration concerning the host of the animal kingdom! Man is incapable of understanding the broad scope of creation at this time. This clarifies how foolish is man's self-belittling theories of evolution.

Note carefully how Scripture here says, "and God saw that it was good." During these early days of creation there was no estrangement between animals and men. No fear prevailed between the wolf and the lamb. Both men and beasts lived in perfect harmony. But all this was to change because sin was in the world. Some 1,500 years after God created man upon the earth, God observed how that "the earth also was

corrupt before God, and the earth was filled with violence" (Gen. 6:11). Therefore God said, And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven: and everything that is in the earth shall die (Gen. 6: 17). What a tragic moment this was for mankind and the animal kingdom! Genesis 7 records the painful fact of the great flood of Noah's day with the result that all flesh died that moved upon the face of the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died (Gen. 7:21-22). The exception to those who died were "Noah, and his wife, and his sons, and his son's wives" (Gen. 7:7), and "they that were with him in the ark," (Gen. 7:23), also "to keep seed alive upon the face of all the earth" (Gen. 7:3).

Following the flood of Noah's time, a drastic change took place on the earth affecting both mankind and the beasts of the field: And God blessed Noah and his son's, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered (Gen. 9:1 -2). As the result of this pronouncement, the fear and hostility between men and animals still prevails. But all this will drastically change at such a time as God invades the earth and speaks peace to mankind. The literal fulfillment of Isaiah 11 offers positive proof of the end of all hostility between man and animal life.

One of the greatest pitfalls separating the Rapturists and the Futurist Dispensationalists is that whereas the Rapturists claim the battle of Armageddon is imminent, they have completely failed to allow for the reconstitution of the nation of Israel, and the animal kingdom. Once God assumes sovereignty, that fear of man which came on the animals will instantly be removed. Instead of mass destruction of the human race and the animal kingdom, peace and tranquility will become the way of the world. In the words of Jeremiah, Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down (Jer. 33:12). Further evidence of Kingdom characteristics are revealed in Psalm 67. This important Psalm takes on great significance in the context of the critical needs of mankind. At the moment of divine intervention, every sickness, disease and physical impairment known to man will be instantly lifted. Medical facilities, doctors, and therapeutic professionals will no longer be required to treat the needs of men. God's coming Kingdom will be characterized by life not death, health not disease, and peace not war.

Note David's words, O let the nations be glad and sing for joy: for Thou shalt judge the peoples righteously, and govern the nations upon the earth (Psa. 67:4). The fulfillment of this promise is not contingent upon the parousia of Jesus Christ, but upon His epiphaneia. God's promise for the hope of mankind is immutable. Then shall the earth yield her increase; and God, even our own God shall bless us. God shall bless us; and

all the ends of the earth shall fear Him (Psa. 67: 6-7). The record of the gospels in the New Testament confirms this message. Matthew 4:17 declares, From that time Jesus began to preach (herald the word), and to say, Repent (meaning to submit and to yield) for the Kingdom of heaven (a veiled reference to God) is at hand. He was there; it literally had become a reality. No sooner had these words been spoken when Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people (Matt. 4:23).

This word "gospel" is a translation of the Greek word *evaggeliou*. It occurs 75 times in the New Testament. This exceedingly important word basically means "a joyful message;" one bringing hope and deliverance to mankind. It is most important to understand that the gospel of the Kingdom of God finds its roots in the fabric of the writings of the Old Testament. The character of every miracle Christ performed can be traced directly to the writings of the psalms, the law, and the prophets. The most positive aspect of this truth is revealed in Matthew 4:23-24: And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments and those that were possessed with devils (demons), and those that had lunatic (the mentally deranged), and those that had the palsy, and He healed them. These acts of healing were not based on the people confessing their sins, or even making a commitment to believe in Him, but rather because those individuals were afflicted and in serious physical need.

Throughout the three years of the public ministry of Jesus Christ, He would exercise absolute control over the ravaging effects of sin and death. In John 2:6-11 Jesus displayed His control over the prolonged period time for the growing of grapes, processing and fermenting them. He could instantly turn water into the finest wine: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him (John 6:11). Christ could heal the blind, halt and withered. He spoke to a certain man which had an infirmity thirty and eight years, saying unto Him, Rise, take up thy bed (pallet) and walk, and immediately the man was made whole (John 5:8-9). Compare this miraculous act with the declaration of the prophet Isaiah, Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing (Isa. 35:5-6). Jesus demonstrated His supreme authority over death by raising Lazarus, the brother of Martha and Mary. Speaking to Martha Jesus said, I am the resurrection, and the life. He that believeth in Me, though he were dead, yet shall he live.... And Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken He cried with a loud voice, Lazarus, come forth. And he that was dead (note it was not in heaven) came forth, bound hand and foot with grave clothes (John 11:25, 41-44). Of such manifest miracles is the Kingdom of God.

What Jesus did for thousands of men living on earth some 2,000 years ago He will one day do for billions of men now alive but dying. The majestic miracles which He performed were His messianic credentials which will characterize the future manifest

Kingdom of God. By turning to the gospel of Matthew 5 we have a recitation of the enormous blessings which will be the possession of men privileged to live on the earth during the Kingdom of God, also called Eonian Times (see Chart No. 1, titled "Eonian Times," for the proper position of these events). Careful Bible students will observe that the use of the word translated "blessed" in verses 3-11 is a translation of the Greek word *makarios* which describes "the state or expectation" of those men living in the Kingdom of God. Take for example, Matthew 5:5, "Blessed are the meek (submissive ones) for they shall inherit (enjoy an allotment in) the earth." This extraordinary blessing describes the happy state of those people who will be privileged to live upon a restored and redeemed earth. There is no current experience of men living today that can compare to this blessed expectation. If men would only understand what God has planned for the future home of the believer, all thoughts of dying and going to heaven would pale into insignificance.

Verse 9 speaks of men described as "peacemakers." There are the kinds of men who have the ability to resolve complex social and political issues; they have the ability to establish agreement between conflicting parties. These kinds of men are scarce in the earth today. Witness the collapse of the so-called "peace process" between the Israelis and the Palestinians in the present day. These "peacemakers" who will be living throughout the world during the Kingdom of God are designated as "sons of God." This is because they derive their character from the Prince of Peace (Isaiah 9: 6). These blessed conditions described in Matthew 5 are not laws intended to govern men so that if any man would violate them, he would experience expulsion from the Kingdom of God. They are a succinct statement of kingdom principles, which will be operating in the earth as a result of the majestic judgments of God. "For when Thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9). These principles will establish the quality of life to be lived upon the earth once God assumes sovereignty.

Further characteristics of the Kingdom of God are revealed in Matthew 13. This chapter contains eight distinct parables, each of which furnish the reader with a succinct description of specific aspects of the Kingdom of God. It needs to be made clear that none of these parables are a description of God's activity in this present Dispensation of Grace. They are a revelation of the character and impact that the Kingdom of God will have upon mankind **once God's government is in the earth. For example, in the fourth parable we are told that the Kingdom of God is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened (Matt. 13:33). This was an exceedingly common, every-day experience for a Jewess living in Palestine 2,000 years ago. One commentator writes, "The parable of the leaven in Matthew 13:33 is something of an enigma." This may be true if one attempts to superimpose this parable upon men living today. But the interpretation of this parable becomes relatively plain if one understands that this parable provides insight into the way God's kingdom will become incorporated into every aspect of life once God's government is in the earth.**

The true meaning of "leaven" has been vilified by many scholars who have attempted to define the word as being "inherently evil." The parable is not a discussion on the character of evil, but rather the manner in which the Kingdom of God will penetrate and permeate into every department of life.

The neutrality of the word for "leaven," (the Greek word *zume*) becomes apparent in such passages as in Matthew 16:6,11-12, Mark 8:15, and Luke 12:1. In Matthew 16:6 Jesus warned His disciples by declaring, Take heed and beware of the leaven of the Pharisees and the Sadducees. And they reasoned among themselves (speaking in ignorance) saying, It is because we have taken no bread. Jesus understood their thoughts and responded, How is it that ye do not understand that I spake it NOT to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees (Matt. 16:11-12). The question that Jesus raised was concerned with the doctrine of these men who were so highly esteemed by their fellow Jews. Why did Christ sound this warning? In Matthew 23, in a scathing denunciation of the doctrine (teaching) of the Pharisees, Jesus said, But do not ye after their works, for they say, and (they) do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers (Matt. 23:3-4). Of what were these hypocrites guilty? Note verse 13: "But woe unto you scribes and Pharisees, hypocrites! For ye shut up the Kingdom of Heaven against men." Simply stated, they opposed having the principles of the Kingdom of God imposed on the lives of men.

Once God begins to govern this earth, He will penetrate the heart, the mind and the life of every man, woman and child living upon the earth. The impact of this work of God can only produce effective results. Today, men's lives are being penetrated by fornicators, liars and seducers, but that satanic activity will come to a complete halt in the Kingdom of God. As a Futurist Premillennial Dispensationalist, I contend that this awesome work of God could commence at any moment. Its impact upon mankind would be positive, awesome and it will glorify the judge of all the earth. The solution to the problems of this ailing earth is to be found in the manifest Kingdom of God, not the rapture of the church.

Chapter 5

Israel In The Kingdom Of God

Within the heart and mind of God lies a great future for the nation of Israel. Rising out of the ashes of obscurity, Israel is destined to become the most dominant nation on the face of the earth. While in her infancy, Moses declared, For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this Law which I set before you this day? (Deut. 4:7-

8). We cannot begin to comprehend the greatness of the of the people of Israel upon whom God lavished such great spiritual wealth. This people will one day be extricated from among the nations wherein they now dwell, and return to the land God promised to the patriarch Abraham. No longer will that people who have been the object of intense hatred, persecution and suffering remain in obscurity.

Israel is destined to become the most prolific nation on the face of the earth. This is despite how she has been persecuted, dating back to the days of Israel's cruel bondage in the land of Egypt for 400 years (Acts 7:6); the captivity of her people who were carried away into the land of Babylon under the cruel hand of the king of the Chaldees (2 Chron. 36:15-20); and, more recently during the mid-20th century, the holocaust of World War II, in which six million Jews perished. Not only will Israel become a populous people, based on God's irrevocable covenant (Gen. 13:14-17), but she will serve God under King David to become the greatest theocracy the world has ever known. My colleague, David Hettema, author of *The Coming Greater Exodus*, points to a future time when the current number of Jews now living, estimated to be about 14 million as of mid-1998, "will be as innumerable as the dust of the earth."

That day could be imminent when God will say, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord (Ezek. 37:12-14). This emancipation from the power of the grave is not contingent upon the parousia of Jesus Christ, as most men allege. It is based upon the irrefutable fact of divine intervention. The reconstitution of that nation and her return to the land has been secured by the unconditional covenant God made with the patriarch Abraham. Genesis 12:1-3 reveals how that the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred (family), and from thy father's house unto a land that I will show thee, and I will bless them that bless thee, ... and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

Not one line of this prophecy has ever yet been fulfilled. Nevertheless we can rest assured that every word spoken by God to Abraham will be fulfilled to the letter. Every attempt to read into the history of the proclamation of Israel becoming an independent state, as of May 14, 1948, is completely contradictory to any prophetic fulfillment. The present day conflict between the people of Israel and the Muslim occupants, like the Palestinians, will not be resolved apart from the divine assumption of sovereignty. Next, for the 14 million Jews, now scattered abroad the length and breadth of the earth, will be the orderly fulfillment of Hosea 2:14-23. God declared, "Behold, I will allure her, and bring her into the wilderness (a place of separation), and speak comfortably to her." This is the beautiful language of love. Many men will insist that God should further punish the people of Israel. Of what possible value would there be in having God further

punish the people of Israel? Isaiah asked, "Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint" (Isa. 1:5).

Hosea continued saying, And I will give her her vineyards from thence (from that day forward), and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt (Hos. 2:15). This passage clearly relates to an enormous array of spiritual blessings Israel will enjoy in the Kingdom of God. The valley of Achor, in the days of Joshua, became the scene of God's great anger as Joshua confronted that wicked man, Achan, the son of Zerah. Because of the gross sin of covetousness, Joshua asked, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of His anger. Wherefore the name of the place was called the valley of Achor, unto this day (Josh. 7:25-26). In the coming Kingdom of God, Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down, for My people have sought Me (Isa. 65:10). What a marked contrast to the days of Joshua. The great prophet Jeremiah wrote, And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord:... and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive (Jer. 29:13-14).

This work of God would not be possible apart from a great work of **the Holy Spirit**. Ezekiel declared, **For I will take you from the nations, and will gather you out of all countries, and bring you into your own land. A new heart also will I give you and a new spirit will I put within you ... and cause you to walk in My statutes, and ye shall keep My judgments and do them (put them into practice), and ye shall dwell in the land that I gave to your fathers, and ye shall be My people and I will be your God** (Ezek. 36:24-28). This transformation in the lives of the people of God will be an occasion of great rejoicing as Jews from every quarter of the earth will eagerly flock back to the land God gave to them. God will do this in the sight of all the nations before the second coming of the Lord Jesus Christ. What an awesome sight this will be!

Hosea the prophet added, "And in that day... I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18). At long last peace will prevail within that nation. That day can only refer to the future day of Israel's restoration. For thus saith the Lord: Behold I, even I, will both search out My sheep, and seek them out. And I will bring them out from the peoples, and gather them from the countries, and will bring them to their land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country (Ezek. 34:11-13). What a great moment of triumph this will be for the Lord. What presumed Progressive Dispensationalists have erroneously done is to place the fulfillment of these awesome prophecies into the Millennium, rather than in

the Kingdom, the Day of Jesus Christ.

For God to "break the bow and the sword out of the earth" can only apply to that day spoken of in Psalm 46:8-10: He maketh wars to cease unto the end of the earth, He breaketh the bow, and cutteth the spear in sunder, He burneth the chariot with fire. This action taken by God will totally destroy man's capacity to make war again anywhere in the earth. It is impossible to conclude that anything now stands in the way for God to literally fulfill His prophetic word. This is but one of hundreds of things God will perform at the inception of divine government. These things are next on God's prophetic calendar. I believe that at the moment of divine intervention every conceivable act of warfare will instantly be frozen in time. Bear in mind that the total cessation of warfare will precede the second coming (parousid) of Jesus Christ by at least 500 years. Why else would Jesus say, "and ye shall hear of wars and rumors of war" were it not for a total cessation of warfare prior to "the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30)? Wars, long absent, will once again proliferate in the great testing.

The multiplicity of these blessings in the life of the nation of Israel staggers the imagination. Hosea 2:23 concludes with the words, And I will sow her to me in the earth ... and I will say to them which were not My people, thou art My people, and they shall say Thou art My God. This union between God and the people of Israel will find its fulfillment before the Day of the Lord. Hosea says, For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and with out an ephod, and without teraphim (Hosea 3:4). The phrase "many days" includes all the days of the present Dispensation of the Grace of God. References to a king, and to a prince (ruler), and the sacrifice belong to those things which have not been operative in Israel since the Babylonian captivity and the destruction of Jerusalem (70 AD). The phrase "in the latter days" at the end of Hosea 3:5 is a translation of the Hebrew phrase acharyth yom (Isaiah 2:2). This peculiar phrase contains a wealth of meaning. Dr. E.W. Bullinger believed it to mean "in the days of the Messiah." This is true, but a more precise meaning is contingent upon an understanding of its use in four available references, all of which occur in the Old Testament.

It needs to be made plain that while the New Testament refers to "last days" (Gk.-eschatas hemeras), as in 2 Timothy 3:1, Hebrews 1:2 and Acts 2:17, it is important to observe the context in which they occur. Whereas 2 Timothy 3:1 has positive reference to the character of the days in which we now are living, Hebrews 1:2 is speaking specifically of "these last days," defined as the days during which Christ sojourned on the earth almost 2,000 years ago. However, the Greek phrase tais eschatais emerais (the last days), occurring in Acts 2:17 has special reference to the identical days spoken of in Hosea 3:5, Deuteronomy 4:30, Isaiah 2:2 and Micah 4:1. It should be understood that these Old Testament references have no relationship to the last days spoken of in 2 Timothy 3:1. It is my understanding that this unique phrase acharyth yom signifies the confluence of God's intention to establish His Kingdom. It is the sequel of the Day of Man. It is the flowing together of God's activity in the life of the nation of Israel which

will produce the greatest nation the world has ever known, fulfilling the Abrahamic covenant. However, these majestic times will reach out to every man, woman and child on the face of the earth.

Moses declared, When thou art in tribulation (under constraint or pressure), and all these things are come upon thee, even in the latter days (acharyth yom), if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God) He will not forsake thee, nor forget the covenant of thy fathers which He swore unto them (Deut. 4:30). It is the complete and total fulfillment of these blessings that God has promised to the people of Israel living in "the latter days." The prophet Isaiah declared, And it shall come to pass in the latter days (acharyth yom) that the mountain of the Lord's house (a figure of the government of God) 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). This majestic promise is an apt description of the greatest government the world has ever known. The splendor of that government will compel all nations to go up to the mountain of the Lord, to the house of Jacob, and He will teach us His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem (Isa. 2:3). Our words fail to adequately express the immense grandeur of those days.

The prophet Micah provides this description of that day: But in the last days (acharyth yom) it shall come to pass that the mountain of the house (dynasty) of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills (the lesser governments): and peoples shall flow unto it (Micah 4:1). This is nothing less than a description of divine government in action.

Israel's position in the Kingdom of God will rise to spectacular prominence by virtue of the fulfillment of the Davidic Covenant. 2 Samuel 7 makes absolutely clear that David, long dead, will be resurrected to be ruler over God's people, Israel; Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime; (2 Sam. 7:10). Israel's days of wandering from country to country will end once God plants them in their very own land. This to-be-fulfilled promise will not be conditioned on some defective "peace accord," but upon God Almighty invading the earth to establish His government among the nations. This passage goes on to say, And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom (government). He shall build a house for my name, and I (Jehovah) will stablish the throne of His kingdom forever (olam-eonian) (2 Sam. 7:12-13). The term "throne" refers not to the material of the seating David occupied, but to the right to rule; that is the authority as king vested in him. Of equal importance is the fact that this right to rule is with respect to the eon (olam) which is the future time of divine government. God adds to His covenant saying, And thine house (David's physical descendants) and thine kingdom shall be established for ever before

thee; thy throne shall be established forever (2 Sam. 7:16).

The literal fulfillment of this unconditional covenant is dependent solely on the authority, power and wisdom of God to make certain that it will be fulfilled. In that day Scripture says, And He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever (eis tois aionas - with respect to the outflowing of God); and of His Kingdom there shall be no end (Luke 1:32-33). The term "no end" signifies the inexhaustible character of the Kingdom of God. It will address every need known to man: "For He is Lord of lords, and King of kings" (Rev. 7:14).

Chapter 6

Nations Under Divine Government

It has become increasingly obvious to thinking men everywhere that the nations of the earth are presently in great disarray. Problems facing mankind are rapidly becoming insuperable. Man's lack of the ability to find solutions to these problems is indicative of the futility of human government. The multiplicity and magnitude of these problems are now beyond man's capability to devise meaningful solutions. Man is on a collision course with insurmountable social, economic and ecological problems. Being a powerful nation in today's world offers no advantage in the future Kingdom of God, while being a poor nation will not deter its successful existence under divine government. Recently (September 2000), 152 national leaders came streaming into the United Nations headquarters in New York for a millennium summit. Secretary General Kofi Annan requested the leaders to take every step to enable the people of all countries to move upward in health and prosperity by 50 percent by the year 2015 AD. The Secretary stated that the political leaders, even the best ones among them, should adequately represent the brilliance, the beauty and the enormous diversities over all human beings.

With all due admiration of these lofty goals, it cannot be denied that the intensity of these universal ailments have distanced themselves from man's collective genius. Admittedly, this world needs "a choir of voices," such as painters, sculptors, historians, musicians and composers. But as of this moment the contribution of these talented men have not resolved the issues that threaten the survival of the human race. More than 50 years ago the U.N. General Assembly endorsed a revolutionary statement drafted by an American woman, Eleanor Roosevelt, that was called, "The Universal Declaration of Human Rights." This declaration proclaimed a bedrock fact that the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." In euphemistic terms we were told that "we are connected with the divine power which shaped the stars and brought all things into existence."

There can be little doubt but that man, created by God in His image, has the innate capacity to achieve great goals. Over the past decades scientists to their credit have developed new drugs and vaccines to alleviate and reduce the suffering of men. Tremendous strides have been made by nuclear scientists to improve the quality of life. Although these achievements have had some beneficial impact upon the human race, men continue to be plagued by the Human Immune-deficiency Virus (HIV). In 1999, 2.6 million persons died of the HIV infection, which is almost equivalent to current population of Jamaica. Aids deaths in Africa so far total over 13.7 million. It has already killed close to half a million Americans, which is almost 10 times the number who died in the Vietnam War. Estimates of the number of Aids orphans run as high as 13.5 million. They are expected to grow to a staggering 40 million over the next decade. Harper's Magazine, December 2000, reported that in 1999 Columbia produced 570 tons of cocaine, which was 70 percent of the world's supply. The frightening impact of drug usage has not only penetrated the lives of our youth, but all segments of our society, bringing with it broken homes, and the disruption of family life.

For a huge number of reasons, each year more than a million children under age 18 are incapacitated by new divorces in the United States. As a result of divorce, children become depressingly lonely and prematurely hurl themselves into a tumultuous adolescence. Further deterioration of the family structure is evident in the Netherlands, where a bill was enacted concerning the country's registered same-sex marriage partnerships elevating them to full-fledged marriages. Men have seemingly forgotten how that the Lord rained upon Sodom and Gomorrah brimstone and from the Lord out of heaven; and overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground (Gen. 19:24-25). This complete devastation was occasioned "because the cry of Sodom and Gomorrah is great, and because their sin is very grievous" (Gen. 18:20). God's present flow of grace is the only deterrent to circumvent the destruction of those who practice in the likeness of Sodom.

Crime in our country has become a major concern in that 4.5 million Americans were on probation or parole in 1999, with 1.86 million more behind bars, according to the U.S. Justice Department. And over 6 million Americans are under some form of correctional supervision. Assault arrests increased by 28 percent and drug-related arrests rose 34 percent over the last decade. Couple these statistics with the fact that "right now in the horn of Africa, 16 million persons are at risk of starvation," according to The Banner, November 6, 2000, publication. These problems provide further evidence of the concerns nations are facing today. It should be exceedingly obvious that the horrific conditions men view today seem to cry out for divine government. There is simply no nation or leader on earth today that is able to address these concerns. Yet in spite of these overwhelming needs, there are a number of misled men who continue to believe that they can "Christianize the nations" and resolve these threatening conditions.

In anticipation of the future Kingdom of God, David wrote, Bnt the Lord shall endure for ever: He hath prepared His throne for judgment, and He shall judge the world

in righteousness. He shall minister judgment to the people in uprightness (Psa. 9:7-8). This important Psalm makes it clear that God is fully prepared to act in government and solve every human need. The word "endure" in this passage is the Hebrew word *yashab*, which means to "sit as a king in respect to His outflow." This same word occurs in Psalm 102:12 where we read, "But Thou, O Lord, shall endure for ever (plam, in respect to the eon); and Thy remembrance unto all generations." Here, before our eyes, lies the divine solution which will satisfy the needs of the nations. To "judge" does not mean to punish, rather, it signifies that God will impose His righteous order and make His judgment known to mankind. We read, Arise, O Lord (go into action), let not man prevail, let (cause) the nations to be judged in Thy sight. Put them in fear (awe), O Lord, that the nations may know themselves to be but men (Psa. 9:19-20). To be "judged" is a beneficial action resulting in God giving men light, truth, direction and understanding. Observe these important words in Micah 4:2: And many nations shall come and say, come, let us go up to the mountain of the Lord, and to the house of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem.

In the Kingdom of God men and nations will know exactly where to go for instruction and direction. What an incredible experience! David continues in Psalm 10, saying, Break Thou the arm of the wicked and the evil man: seek out his wickedness till Thou find none. The Lord is King for ever and ever (with respect to Eonian Times and beyond): the heathen are perished out of His land (Psa. 10:15-16). This clear statement of fact expresses the quality of life on the earth once God assumes sovereignty. There is absolutely nothing upon earth today that can be compared with this glorious experience. Mankind will yet be overwhelmed by the magnanimous blessings of divine government. Joy, not depression, and even triumph and victory will envelop the human race. Imagine living in a world without the constant threat of violence. Psalm 47 declares, O clap your hands, all ye peoples; shout unto God with a voice of triumph. For the Lord most High is terrible (awe-inspiring); He is a great King over all the earth. He shall subdue the peoples under us, and the nations under our feet (Psa. 47:1-3). This is a great contrast to the life of Jews in Israel today.

The literal fulfillment of this majestic Psalm will mark a time of great supremacy for the nation of Israel. No longer will that people be trodden underfoot by aggressive nations. The same Almighty God who fought on her behalf in the days of her infancy will act openly to destroy and **obliterate her enemies**. Recall how that Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded (Josh. 10:40). Consider God's intervening presence on behalf of Israel in the Kingdom of God. Speaking through His servant David, God declared, Touch not Mine anointed, and do My prophets no harm. Sing unto the Lord, all the earth; show forth from day to day His salvation. Declare His glory among the heathen; His marvelous works among all nations (1 Chron. 16:22-24). What a beautiful

portrayal of life on planet Earth in the day when men learn to revere the God of this universe!

In that day Israel, who has been unmercifully oppressed, will become the leading nation and capital of the earth. The time will come when **The Lord shall open unto thee His good treasure, the heaven to give the rain unto the land in His season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou harken ... (Deut. 28:12-13).** The fulfillment of this blessing is contingent on the divine assumption of sovereignty. Speaking of that glorious day for mankind. **David declared, All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name, Selah. Come and see the works of God: He is terrible (awe-inspiring) in His doing toward the children of men (Psa. 66:4-5).** The realization of this goal will result in God acting openly and positively on behalf of every man, woman and child. These "works of God" will result in men living in peace and tranquility. Every satanic influence, which presently plagues mankind, will be eliminated. Satan will suffer a crushing defeat. It is highly important to understand that these conditions will prevail on the earth prior to the parousia of Christ. They are predicated on the divine assumption of sovereignty. This action is next on God's prophetic calendar.

A beautiful expression of this majestic hope is found in Psalm 67: **God be merciful unto us, and bless us; and cause Thy face to shine upon us; Selah. That Thy way may be known upon the earth, Thy saving health among all nations. Let the peoples praise Thee, O God; let all the peoples praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the peoples righteously, and govern the nations upon earth. Selah. Let the peoples praise Thee, O God; let all the peoples praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him. We cannot fully comprehend or even conceive of the vast extent of these blessings. God governing the nations upon the earth before the parousia of Jesus Christ is the substance and essence of Future Dispensationalism.**

The extent of the Kingdom of God is clearly revealed in Psalm 72: **He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. ... Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth, the poor also, and him that hath no helper.... His name shall endure for ever (olam): His name shall be continued as long as the sun: and men shall be blessed in Him: All nations shall call Him blessed (exalted). Blessed be the Lord God, the God of Israel, who doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen (Psa. 72:6-8, 11-12, 17-19).** These are the conditions that will positively prevail on the earth during the Kingdom of God. They will characterize the Day of Jesus Christ. Of this time the Apostle Paul says, **Wherefore God also hath highly exalted Him (the Lord**

Jesus Christ), and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 3:9-11).

As a result of the imposition of divine government, every living being upon the earth will be forced to recognize the supremacy of Messiah. Those men who refuse to yield to the sovereignty of Christ will vanish from the face of the earth, as the Psalm says, But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away (Psa. 37:20). In that day every nation on earth will be subservient not only to the nation of Israel, but to Almighty God as well. This fact is made very plain in the words of Isaiah who declared, For the nation and kingdom that will not serve Thee shall perish; Yea, those nations shall be utterly wasted (Isa. 60:12). David declared, O clap your hands, all ye peoples; shout unto God with the voice of triumph. For the Lord most high is awe inspiring; He is the great King over all the earth. He shall subdue (subjugate) the peoples under us, and the nations under our feet (Psa. 47:1-3). Failure on the part of any nation to acknowledge the sovereignty of God in that day will result in the exclusion of that nation during the one-thousand year reign of Christ. Our complaint to the presumed Progressive Dispensationalists is that they have failed completely to address this important issue of the premillennial Kingdom of God

Chapter 7

The Kingdom Of God And The Parousia Of Jesus Christ

One of the most spectacular events in the history of God's dealings with mankind concerns the parousia of Jesus Christ. Two-thousand years ago, there was born in the city of David a Savior, which is Christ the Lord. Finding no room for them in the inn, Mary, His mother, wrapped Him in swaddling clothes and laid Him in a manger. Here lay "the everlasting God, the Lord, the Creator of the ends of the earth" (Isa. 40:28). As an infant, He was carried into the temple by His parents, "To do for Him after the custom of the law." There in the temple was the aged Simeon to whom God had revealed that he should not see death before he had seen the Lord's Christ. It was on that momentous occasion that Simeon took Him up in his arms and blessed God, saying, Lord, now lettest Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation-bringing Christ (Luke 2:25-30).

Within the space of about 33 years, our Lord suffered His cruel death upon the cross of Calvary at the hands of a small company of implacable Pharisees. With the consent of the Roman procurator, Pontius Pilate, and at the insistence of those Jews, He was crucified (John 19:14-19). It was there on the cross of His suffering that God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God

in Him" (2 Cor. 5:21).

When certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:38-40). Within a matter of three days, Christ rose victorious over sin and death. At that time, certain women came to the sepulcher where Jesus had been laid and were met by two angels who asked, "Why seek ye the living among the dead?" (Luke 24:4-5). Triumphant over death, Jesus, standing before the eleven disciples declared, And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high (Luke 24:49). Turning to Acts 1:10-11, we are told that while they looked steadfastly toward heaven as He went up, two men stood by them in white apparel and said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

This majestic event took place some 2,000 years ago. Nevertheless, the time will come in the distant future when He, who willingly laid down His life and rose from the dead, will literally descend from heaven to be present on the earth to usher in the millennial reign of Christ. When mankind approaches the precise hour of His parousia, a distinct number of crucial events will begin to unfold. They will include what the Bible describes as "great tribulation" (Matt. 24:21), and "the consummation of the eon" (Matt. 24:3, NOT the end of the world). These specific events are identified on Chart 2 titled, "Post-Eonian Times."

No understanding of the parousia of Christ is possible apart from the recognition that the Bible provides us with an exact description of the sequence of these future events which precede His second coming. Failure to observe this divine order of events has led thousands of men down the wrong road to the millennial reign of Christ.

Within the past two years a group of six highly regarded Bible scholars, associated with Dallas Theological Seminary, collaborated in writing a book titled, The Road To Armageddon. Dr. Charles Swindoll, in his introduction to this book, quoted Billy Graham, who wrote in his book, World Aflame, "Modern man has become a spectator of world events. He does not understand that this world is on fire, and is about to be burned up with it." While I recognize the perilous character of these last days, I do not share in Billy Graham's sentiment. It dishonors the truth of God. These allegations find no support in Scripture. Dr. John Walvoord, who deals with the rapture issue, declares, "The next thing on God's calendar pertains to a name given to the final struggle between God and men just before the second coming." He implies that this scenario is imminent and unavoidable. He states, "Armageddon is a place in northern Israel, and the

final war will be fought by Israel and millions of men locked in struggle right up to the day of the second coming of Christ. Zechariah tells us there will be house-to-house fighting on the very day before the glory of Christ appears in heaven, and the armies of the world forget their differences and unite against God." Walvoord continues to say, "The Bible says that Christ just speaks the word, the sword out of His mouth, and all these millions of men with their beasts are instantly killed; the most awful judgment of which the Bible has spoken up to that point."

This is a horribly misleading doctrine aimed at convincing people that "the rapture of the church" is imminent. These thoughts which Walvoord has expressed have absolutely nothing to do with life on earth today. This is not the destiny of men, and I find absolutely no evidence of this scenario in Zechariah 14:1-3, where the prophet wrote, Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished (sexually assaulted); and half the city shall go forth into captivity, and all the residue of the people shall not be cut-off from the city. Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle. It is absolutely clear and obvious that these events spoken of in Zechariah point to a future time when the nations become involved in rebellion against God and the nation of Israel. To insist that this scenario is applicable to the current roster of nations on earth ignores the fact that prior to these events concerning Judah and Jerusalem coming to pass, all nations will have been enlightened and blessed by the Spirit of God (Matt. 12:18-21).

The specific events spoken of in Zechariah 14:1-3 will initiate the battle of Armageddon, and constitute a confrontation between the Lord of hosts and Satan and his emissaries. The result will be that God will crush his head and bind him for 1,000 years, leading up to his total destruction in the lake of fire and brimstone (Rev. 20:1-3,10). The prophet Zechariah goes on to say, Behold, I will make Jerusalem a cup of trembling, unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem (Zech. 12:2). It is inconceivable to believe that these events which will materialize in the Day of the Lord are now imminent; it is impossible.

The prophet Joel, speaking of this same event, declares, I will also gather all nations and will bring them down to the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel whom they have scattered among the nations, and parted My land (Joel 3:2). This can only refer to a future scattering of Israel among the nations subsequent to their initial scattering foretold by Moses. "And the Lord shall scatter you among the nations, and ye shall be left few in number" (Deut. 4:27). The sum of the people of Israel now living on the earth number about 16 million. Compare this with the prophetic words of Genesis 22:17, God's covenant with Abraham,... that in blessing I will bless thee, and in multiplying thee I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore. This is an incomprehensible comparison. Furthermore, you must recognize that the scattering foretold by Moses was directly caused by God (in the Assyrian and Babylonian

captivities); whereas the scattering spoken of by the prophet Joel will be the result of action taken by a future unknown company of nations. It is this future company of nations with whom God regards with respect (Joel 3: 2- see quote above). The word "plead" used in this quotation is the Hebrew word shaphat. It occurs in Ezekiel 20:35-36 three times, and in these verses it means to present the facts relevant to a particular situation. In the Ezekiel passages God is pleading with Israel with respect to God's intention to rule over that people. In Joel, God is seen pleading with the nations with respect to their treatment of Israel. It is significant to observe that God will "plead" with a future company of nations, some of whom are intent on destruction of that favored nation. Reference to the "valley of Jehoshaphat" is a play on the name Jehoshaphat, which interpreted means "the Lord has judged." Recall that both the Moabites and the Ammonites were bitter enemies of Israel and were denounced by the prophets. Because the Ammonites sought to profane the sanctuary and the land of Israel, God said, Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord (Ezek. 25:7). In the day when David became king, he overcame the Moabites, laid them under tribute, and doomed a large portion of them to death.

In the days of Jehoshaphat the Spirit of the Lord came in the midst of the congregation (of Israel); and He said, Hearken ye all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus says the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you.... Hear Me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye, prosper.... And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come up against Judah and they were smitten (2 Chron. 20:16-22). History will yet repeat itself. No sooner will the nations purpose to destroy Judah and Jerusalem, when God speaks and says, Proclaim ye this among the nations; prepare war, wake up the mighty men, let (cause) all men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, I am strong. Let the nations be wakened and come up into the valley of Jehoshaphat: for there will I sit to judge (set the order for) all nations round about. Put ye in the sickle for the harvest is ripe. Come, get you down; for the press is full. The vats overflow; for their wickedness is great (Joel 3:9-13). This is clearly a future judicial scene which will occur in the Day of the Lord, and will immediately precede the parousia or second coming of Jesus Christ. At that time the sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel (Joel 3:15-16). Thus, the people of

the world will be sitting in utter darkness when the Lord stands up to defend Israel. To imply, yes, even to suggest, as these presumed Bible scholars do, that this scenario of events and the fictitious rapture are imminent is both a serious doctrinal error and a disgrace to God. Nothing in this future scheme of events could be conceivably related to the nations living upon the earth today.

God's defense of that future nation of Israel is clearly revealed in Zechariah where we read, **In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day, shall be as David; and the house of David shall be as God, as the angel of the Lord before them (Zech. 12:8-9).** Those "feeble" shall be reckoned in strength as David, who slew the giant Goliath (1 Samuel 17:48-50). The "house of David" refers to David's physical descendants. This means that a line stemming from David would continue to live on through the premillennial Kingdom of God and into the millennial reign of Christ, in fulfillment of the Davidic covenant.

Not only does this relate to Israel's spiritual prosperity, but provides the assurance that during the manifest Kingdom of God, Israel will become the most populous and dominant nation on earth: For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted. (Isa. 60:12). Zechariah continues, And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem (Zech. 12:9). "That day" is a clear reference to the time of the indignation. Speaking to Israel God says, Come My people, enter thou into thy chambers, and shut thy doors behind thee. Hide thyself as it were for a little moment until the indignation be overpast, for behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: for the earth also shall disclose her blood, and shall no more cover her slain (Isa. 26: 20-21). Isaiah continues, Come near, ye nations, to hear; and hearken, ye people, let the earth hear; and all that is therein; the world and all the things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.... For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion (Isa. 34:1-2, 8).

This provides a clear description of the future events which will involve the nation of Israel and those nations who have sought to destroy her. These events have never yet transpired and they will not until nations have lived long in peace and harmony, perhaps almost 500 years during the Kingdom of God. It needs to be recognized that this sequence of events belong to the Day of the Lord. Let no man trifle with the future expectation of the nation of Israel. In fact, men's treatment of the Israel of God, named "My brethren" by Christ, will set the stage for the "sheep and goat judgment," according to Matthew 25:31-46. This judgment may more properly be called "the judgment of the nations." It is not concerned with "believing" or "unsaved" Gentiles or those of the nations. It is concerned with the destiny of nations based on their treatment of Israel during the tribulation. Those nations which have dealt favorably with the people of God will be assured of continued existence into the millennial period. Nations that have been

responsible for mistreatment of the Israel of God will experience an eonian punishment and forfeit an expectation of a future national existence.

God's dealings with these nations, both the good and the bad, will occur following the 30-day period of God's indignation (the seven vials of Rev. 16). God's ultimate triumph over the nations brings to finality "the times of the nations," and will introduce a redeemed and exalted humanity to the glorious reign of Christ on earth in the Millennium. This majestic era in God's dealings with mankind is marked by the "seventh angel" sounding his message by saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ. And He shall reign for ever and ever (or in respect to the eons of the eons) (Rev. 11:15). Every thing essential to achieving this great victory will occur during the 500-year period of the Kingdom of God, where Christ (Messiah) rules from heaven. Every prophetic word relative to the nation of Israel and the blessing of the nations flowing out of the Abrahamic and Davidic covenants will have been completely fulfilled. This position, which we hold, is categorically denied by presumed Progressive Dispensationalists. The fulfillment of these marvelous prophecies, revealed in the writings of the Old Testament prophets paves the way for the most exalted period of time the world has ever known.

Chapter 8

The Reign Of Christ And The Millennium

Some 50 years ago the late Otis Q. Sellers wrote, "The millennium will come with the greatest display of power and glory the world has ever witnessed" (Matt. 24:27-31). This era of absolute peace and tranquility will take place on the earth as the result of God having flowed out in divine government for about 500 years. Every goal and purpose of God relating to establishing His government in the earth will have been achieved. This will be the result of the work of God's Spirit in the manifest Kingdom of God. By this time mankind will have advanced into the Day of the Lord. Billions of men living upon the earth at that time will have enjoyed an unprecedented period of divine enlightenment, the judgments of God, and a perfect gift of health. Men privileged to live under the beneficial effects of the Kingdom of God will have greatly advanced in their learning about the Lord Jesus Christ. As Isaiah says, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). The fulfillment of this goal will literally transform society.

The continuation of this progressive learning experience will define the character of the "1,000-year reign of Christ." The success of this learning process will be the result of the overwhelming work of the Holy Spirit, and the understanding of the inter-relationship between the Old Testament prophecies and the book of the Apocalypse, Revelation. These intertwine with symbolic language, figures of speech and the use of strange names and places. Few men seem to grasp the fact that the book we call Revelation is dealing primarily with the unveiling of Jesus Christ. This is not a singular

experience but a description of what men will experience during the 1,000-year reign of Jesus Christ.

It should also be understood that the overwhelming number of these initial events will occur in rapid succession. In my understanding, the indignation will occur during a 30-day period immediately following the return of Christ to the earth. This will be followed by a 45-day period of time during which nations will experience the "sheep and goat judgment" (Matt. 25:31-46). John speaks of "things which must shortly come to pass" (Rev. 1:1). What the Greek of this passage says is that it "behooves which things to occur with speed," or in rapid succession. The word "speed" is a translation of the Greek word *takos*. It occurs seven times in the New Testament. In Luke 18:8 it says, "I tell you that He will avenge them speedily (*takei*)." It needs to be understood that the use of the words "with speed" or "near," as in the Greek phrase *o gar kairos eggus*, signify events that will quickly run their course. The phrase "things which must shortly come to pass," used in Revelation 1:1, was written from the perspective of when the events began in relation to when the book was written. The established dates for the writing of the Apocalypse are given in current chronologies ranging from 70 AD-96 AD. An earlier date, even before 70 AD, seems more likely. I base this on the premise that the Apostle Peter preceded Paul in death and was completely conversant with the Day of God (2 Peter 3:12). Both men were completely familiar with the events concerning the Day of the Lord, about which the author of the Apocalypse wrote (see Rev. 1:10).

The great blunder committed by the Preterists is to insist that John's words, found in Revelation 1:1-3, signify that the coming of Christ would occur within a brief span of time following His ascension into heaven, as noted in Acts 1:11. As the late Charles Welch observed, "No amount of reasoning can make this speedy event a past fulfillment: the well nigh two-thousand years which have intervened between the uttering of these words and their yet distant accomplishment." The unmistakable fact remains that the whole book was written by John from the perspective of his being transported into the future Day of the Lord. It has no historic or prophetic reference to the course of events which have transpired during the time interval marked by the present Dispensation of Grace.

As the parousia of Christ becomes a reality; no man living then, being a believer in Jesus Christ, will fail to qualify for life in the millennium. The operation of the principle of "the law of the spirit of life in Christ" will have set men free from "the law of sin and death" (Romans 8:2). During the manifest Kingdom of God Satan will be dealt the most crushing defeat ever by Jesus Christ. Paul declares in Hebrews, Forasmuch then as children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil (Heb. 2:14). The word "destroy" here is a translation of the Greek word *katargeo*. The technical meaning of this word is "to render powerless, inoperative, invalid, or to abrogate or abolish." It occurs 28 times in the New Testament, and basically means "to strip of authority, power or influence." It is found in 1

Corinthians 15:26 where Scripture declares, "The last enemy that shall be destroyed (katargeitai) is death." Death today has a strangle hold on humanity. Satan, at this time, continues to have an incredible grip on men's lives. He is described by the Apostle Paul as, "The prince of the power of the air, the spirit that worketh in the children (sons) of disobedience" (Eph. 2:2).

Men lie to one another because of satanic influence, and they use this mechanism to provide themselves a momentary advantage. Jesus Christ declares, "when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (John 8:44). During the premillennial Kingdom, Satan will be stripped of his authority and power, with the result that at long last his head will be crushed in fulfillment of Genesis 3:15. There God says to Satan, And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel. The Hebrew word shoop, translated "bruise," means "to crush" or "to deal a fatal blow." Whereas the work of Messiah will meet with resounding success, Satan in turn will experience consternation, frustration and stunning defeat. No longer will God permit Satan to influence, control and destroy men's lives as he does today. His dimactic defeat is seen by John who says, And I saw an angel (messenger) come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season (Rev. 20:1-3).

No sooner will Satan be loosed out of his prison, when he shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about (surrounded), and the beloved city: and fire came down from God out of heaven, and devoured them (Rev. 20:7-9). This marks Satan's final deceptive action to discredit God's dealings with mankind and misrepresent His words. This satanic work leads to his ultimate destruction at which time he, who deceived the nations, is cast into the lake of fire and brimstone. The peculiar term "Gog and Magog" found in Revelation 20:8 denotes nations as a whole and is not related to the reference to Gog and Magog spoken of in Ezekiel 38. The name "Gog" is mentioned in Ezekiel 38:2, 3, 14, 16 and also appears twice in Ezekiel 39:1 and twice in 39:11. This being is not known to us, and it appears to be someone who will wield considerable power, influence and authority. Much speculation exists among Bible students concerning the precise meaning of the terms Gog and Magog. The name Gog has been suggested as a description of the antichrist, but there is not a shred of Biblical or non-Biblical evidence to support this claim.

Much confusion exists today in the minds of men regarding the identity of this sinister

character. It is generally conceded that the name Gog means "one who is head or a chief based on the meaning of the Hebrew word. The name "Rosh" is seen in Genesis 46:21 as a son of Benjamin. However, the true meaning remains ambiguous. Dr. Bullinger, in his notes (Companion Bible) states that, "Gog is a symbolical name for nations north and east of Palestine, or the nations as a whole." There is some merit in this suggestion but it is not conclusive. The phrase the "chief prince" is made to be the head or leader of Rosh. In the past, many writers have connected the name Rosh with Russia. I find no evidence in Scripture to support this allegation. Attempts to prove that Rosh means "Russia" based on the similarity of the sound of the name is not sound exegesis.

Without making a definite attempt to fully interpret Ezekiel 38 and 39, several important facts should be considered. First of all it needs to be made absolutely clear that at the time of the fulfillment of this amazing prophecy, Israel will have been gathered and restored to her ancient land as prophesied in Ezekiel 34:11-16. Verse 13 of this passage declares, And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and all the inhabited places of the country (Ezek. 34:13). This majestic prophecy is speaking about the future work of God which will be accomplished, achieving enormous success. The question is asked, "When does this work take place?" The answer is that it will be fulfilled immediately subsequent to the inauguration of the manifest Kingdom of God. Ezekiel 38 and 39 is speaking about a scenario of events which will positively occur in the early part of the Day of the Lord, not in the Day of Jesus Christ. Furthermore, this engagement between Israel and the nations, addressed in Ezekiel 38: 16, has absolutely no bearing on the current conflicts between Israel and the nations surrounding her at this present time.

Recognize that as this scene begins to unfold, Israel will have become a nation of great wealth and prosperity. She will have become a nation living in absolute security. In that future ignominious day this sinister being called "Gog" will swoop down on a nation having been blessed and protected by God. Ezekiel States, And thou (Gog) shall say, I will go up to the land of unwalled villages, I will go up to them that be at rest, that dwell safely, all of them dwelling without walls and having neither bars, nor gates to take a spoil and to take a prey. To turn thine hand upon desolate places that are now inhabited. And upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land (Ezek. 38:11-12). This is certainly not a description of the nation of Israel dwelling in the land of Palestine at this present time. The prophet is instructed by God to "say unto Gog, Thus saith the Lord, in that day when My people Israel dwelleth safely, shalt thou not know it?" (Ezek. 38:14). The answer is an unequivocal "yes." Charles Lee Feinberg, author of The Prophecy Of Ezekiel, says, "Israel in that day will be living without fortifications, without military installations, and without barriers of any kind against easy access to their land."

Ezekiel continues to say, And thou shalt come up against My people of Israel as a cloud to cover the land; it shall be in the latter days, that I will bring thee against My land, that the nations may know Me when I shall be sanctified in thee, O Gog, before their eyes... And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face (Ezek. 38:16-18). Clearly, this points to a future time when the wrath of God will be directed against those nations which have come up against Israel. No nation on earth in that day will be able to resist the work of God. What men, claiming to be "Progressive Dispensationalists," have failed to understand is that this confrontation between the people of Israel and the nations then in power will occur at the inception of Daniel's seventieth week. All attempts to make the fulfillment of this prophecy an imminent experience for Israel are doomed to failure. The fulfillment of this confrontation occurs at the conclusion of the manifest Kingdom of God and precedes the 1,000-year reign and personal presence of Christ. This fact must not be ignored. The result of this conflict is made clear in Ezekiel 38:19-22 where it states,... and I will rain upon him (Gog), and upon his bands, and upon many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. This is not an imminent experience for the nations at this time. It offers no threat to men living today and makes a mockery of present prophets of doom.

God declares through Ezekiel, "And I will be known in the eyes of many nations, and they shall all know that I am the Lord" (Ezek. 38:23). Jehovah adds, And I will send a fire on Magog, and among them that dwell in the isles, and they shall know that I am the Lord. So will I make My Holy name known in the midst of My people Israel; and I will not let them pollute my Holy name any more (Ezek. 39:6-7). This event is not the so-called battle of Armageddon in which nations are judged with respect to their treatment of the nation of Israel. That event will occur at the parousia of Jesus Christ. This wave of anti-Semitism, described in Ezekiel 38 and 39, will terminate quickly by Satan being "bound a thousand years." No longer will God permit Satan to deceive the nations anymore.

The conclusion of the Millennium will result in a final judgment at the Great White Throne. At that time John declares, And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (the state of death) delivered up the dead which were in them: and they were judged according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:12-15). This is the final and definitive judgment that God will execute on men. The Apostle Paul, in 1 Corinthians 15:23-24, deals with the order of the resurrections. These include three distinct companies of men. The third and final company is identified by means of the phrase "the end" (Gk. -to telos). This company is raised at the conclusion of the 1,000-year reign of Jesus Christ. At that

time Christ will begin the process whereby He will abrogate all sovereignty and power. Paul declared, And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things (Gk. -ta panta, these things which relate to the immediate context) under Him, that God may be all in all (1 Cor. 15:28). This phrase "all in all" is a translation of the Greek phrase panta en pasin, signifying that God will be everything in everyone.

This authority which belongs to Christ will include the deposition of matters pertaining to the Great White Throne judgment. Throughout the course of the Millennium, a great number of men will live to become part of a new company who have never had the privilege of enjoying "eonian life." Their destiny will be determined by their response to the message of Jesus Christ, proclaimed by divinely credentialed teachers. These are men who will have missed the privilege and responsibility of living during the Kingdom of God. They have yet to learn the judgments of God. Those whom God deems worthy of enjoying "eonian life" may well enjoy that privilege by living on some distant planet in the Day of God. This may sound fantastic, but recall the words of God, delivered by the prophet Isaiah, who declared, And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth... (Isa. 51:16). Recall also the words of our Lord who said, "With men this is impossible; but with God all things are possible" (Matt. 19:26).

Understand that "all things were created by Him and for Him" (Col. 1:16). This includes the future destiny of a company of men who were born and lived during the Millennium. Those men having lived during that time, but whose names did not appear in the book of life, will be cast into the lake of fire (Rev. 20:13-14). The achievements of the Millennium will mark a great victory for Jesus Christ. At long last "He shall reign for ever and ever . . . because Thou hast taken to Thee Thy great power, and hast reigned" (Rev. 11:15-17). We who are believers in Jesus Christ will share in this extraordinary experience. As the 1,000-year reign draws to an end, the whole of humanity will have advanced spiritually to enjoy life in the Day of God. Unfortunately, no man living on the earth today is qualified to really comprehend the glories of that wonderful future Day of God.

Chapter 9

Concluding Commentary

In the course of examining hundreds of issues that relate to the coming Kingdom of God, it has become my conviction that the imposition of divine government will positively impact every nation now in existence. Every fractious condition that threatens the stability of human governments will be eradicated as the results of the imposition of God's judgments upon mankind. Only Almighty God has the wisdom, power and skill to achieve this enormous goal. It is humanly impossible for any man living today to fully grasp or understand the benefits of divine government. In the words of the Apostle Paul, It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the

things that God hath prepared for them that love Him (1 Cor. 2:9).

It is the desire of this writer that everyone reading this volume will studiously examine the Scriptural references which relate to this divine program. May God in His infinite grace bring into fulfillment His very own words, "Thy Kingdom come, Thy will be done in earth, as it is in heaven" (Matt. 6:10). As the result of the divine assumption of sovereignty, They shall **speak of the glory of Thy Kingdom, and talk of Thy power, to make known to the sons of men**

His mighty acts, and the glorious majesty of His Kingdom (Psa. 145:11-12). God will yet create Eonian Times bringing to mankind the untold wave of spiritual blessing into the earth. May God soon bring it to fulfillment.

End MSS11

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