

HEAVENLY & EARTHLY CALLINGS

Part II

The Church's Calling, Israel's Calling
One Heavenly, the Other Earthly

By Arlen L. Chirwood

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all (Gen. 14:18-20).

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen. 22:17, 18).

From what realm do Satan and his angels presently rule?

It is clear from both Old and New Testament Scriptures that they rule *from a heavenly realm over the earth*. Satan and his angels have access *to the earth and rule through the Gentile nations on the earth* (Gen. 6:2-4; Job 1:7; 2:2; Dan. 10:12-21; I Peter 5:8; Jude 6), but they themselves do not rule *on the earth*.

Location of Satan's Rule — Old Testament

Daniel chapter ten presents certain insights into how the present kingdom of Satan is structured, along with the location of those administering power and authority in this kingdom.

In Daniel chapter ten, a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules (“the uttermost parts of the north [a superlative in the Hebrew text]” — the northernmost point in the universe in relation to the earth [Isa. 14:13, ASV]) was detained at a point enroute. This messenger was detained in the heavens above the earth by “the prince of the kingdom of Persia.”

Then Michael was dispatched from heaven, and the messenger remained there with “the kings of Persia” while Michael fought with the prince of Persia for his release (v. 13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm (a heavenly realm in relation to the earth) through counterparts in the human race on earth*.

There was a prince (ruler) of Persia in the heavens, and there was a prince (ruler) of Persia on the earth. Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (*cf.* Dan. 2:39; 5:28-31; 7:5; 8:3-6, 20).

Then beyond that “the prince of Greece” is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (v. 20).

And the reason why attention is called to this heavenly ruler is easy to see and understand. Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Dan. 10:20, “...the prince of Greece shall come,” anticipated that day when Alexander the Great in the Grecian kingdom on earth would conquer the kingdom of Babylon

under the Medes and the Persians (*cf.* Dan. 2:39; 7:6; 8:7, 8, 21, 22).

Thus, there is not only a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in various earthly kingdoms under fallen man but there is also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms. In this respect, any person occupying a position of power in any Gentile earthly kingdom during the present age is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

(Note that the nation of Israel is the lone exception among nations on earth whose rulers presently hold positions of power and authority under fallen angels in the kingdom of Satan. The prince over Israel is Michael [Dan. 10:21], an angelic prince in the heavens who is not numbered among those ruling in Satan's kingdom, as Israel is not numbered among the nations [Num. 23:9].)

Location of Satan's Rule — New Testament

The Book of Ephesians presents the same picture of Satan's present kingdom as the Book of Daniel, though from a different perspective. Ephesians is a book dealing with the heavenlies, pointing to the place where the Christians' future inheritance lies (Eph. 1:3-23). Christians have been saved with a view to realizing an inheritance as co-heirs with Christ in a heavenly kingdom at a future date. That is one of two central messages in this book.

The other central message has to do with the present inhabitants of that heavenly realm — Satan and his angels (1:21; 3:9-11; 6:11ff). They are said to reside “in heavenly places” (3:10), and Ephesians chapter six presents an existing, ongoing warfare between Christians and these angels.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (6:12).

(The words “in heavenly places” [3:10] and “in high places” [6:12] are both translations of the same Greek words, referring to a *heavenly sphere*. The reference, in both instances, is to angels exercising positions of power and authority *from places in the heavens* within the kingdom under Satan — the present existing kingdom of the heavens.

For additional information in this realm, refer to the author’s books, THE SPIRITUAL WARFARE and THE MOST HIGH RULETH.)

Thus, there is a present existing warfare between the heavenly rulers and Christians. And that warfare rages because Satan and his angels know the reason that the “one new man” *in Christ* has been called into existence (cf. Eph. 3:9-11).

The one new man “in Christ” will comprise the co-heirs ruling with Christ in that coming day, following the time Satan and his angels will have been put down. And Christ, with His co-heirs, ruling in the stead of Satan and his angels, will exercise power and authority from the same realm where Satan and his angels presently rule.

Thus, the warfare rages because Satan and his angels are doing everything within their power to prevent this transfer of power and authority; and it will continue to rage until Christians have been removed from the earth, anticipating Satan and his angels being removed from their heavenly realm (“cast out into [‘unto,’ ‘upon’] the earth” [Rev. 12:4, 7-10; cf. Ezek. 28:16b-19]) in view of Christ and His co-heirs taking the kingdom (Rev. 19:11-20:6; cf. Rev. 11:15).

These things will occur at the end of the present dispensation (which has lasted almost 2,000 years) and near the end of the present age (which has lasted almost 6,000 years). Then, and only then, will redeemed man realize the purpose for his creation in

the beginning — “...let them have dominion [Heb., *radah*, ‘rule’; ‘...let them rule’]” (Gen. 1:26-28).

(The present dispensation covers time between the sixty-ninth and seventieth weeks in Daniel’s Seventy-Week prophecy [Dan. 9:24-27], though not time related to the prophecy.

The present dispensation comprises a 2,000-year period *separate from time in Daniel’s prophecy*. God’s chronometer, marking time in the prophecy, has [so to speak] stopped, allowing the present dispensation to run its course.

Then, once the present dispensation has been completed, the Church will be removed, and God will complete His dispensational dealings with Israel through the fulfillment of that seen in Daniel’s prophecy.

God’s chronometer relating to the Jewish people will then mark time in Daniel’s Seventy-Week prophecy once again, fulfilling the final week, the final seven years.

This final unfulfilled week is the coming seven-year Tribulation. And the fulfillment of this final week will not only complete seven unfulfilled years of the previous dispensation but also the final seven years of the age covering Man’s 6,000-year Day.

For more information on Daniel’s Seventy-Week prophecy, refer to the author’s book, THE TIME OF THE END, Chapter XII, “Daniel’s Seventy Weeks.”

For information on distinctions between ages and dispensations, refer to Chapter V in the author’s book, THE STUDY OF SCRIPTURE.)

The Proffered Kingdom

Israel was called into existence to be the nation which God would not only bless but the nation through which He would bless all the other nations as well. In this respect, Israel was called into existence to be the channel through which God would bless all of mankind (Gen. 12:1-3).

In order for these blessings to ultimately be realized in their fullness, *man must occupy the position for which he was originally created. Man must hold*

the sceptre. There *can be* (there have been and presently are) blessings for mankind, through Israel, as man moves toward that end; but *the fullness of blessings* which God has in store for mankind, through Israel, *cannot be realized until Israel has been restored and man actually holds the sceptre*.

To effect the whole of the matter, Israel’s calling involved giving man the Redeemer, giving man the Word of God, and being made the repository for both heavenly and earthly promises and blessings.

Through Israel, God has given man the Redeemer and the Word of God, revealing His plans and purposes. But the heavenly and earthly promises and blessings, other than a foretaste, have yet to be realized. Such a realization *awaits Israel’s restoration and man holding the sceptre during the coming Messianic Era*.

(Though as will be shown in Part III of this pamphlet series, at Christ’s first coming Israel spurned the offer of the kingdom of the heavens. And the offer was subsequently taken from Israel, with an entirely new entity [*the one new man* “in Christ”] then *called into existence to be the recipient of that which Israel had rejected* [cf. Matt. 12:22-45; 13:1ff; 16:13-18; 21:33-45; Acts 2:1ff].)

But, as evident from the place which Israel occupies in God’s plans and purposes, apart from Israel’s restoration — with the kingdom being restored to Israel [the earthly sphere of the kingdom, the kingdom covenanted to David] — *the one new man* “in Christ” cannot function in a regal respect.

Any part of the human race outside the physical lineage from Abraham through Isaac and Jacob [whether Christian or Gentile] *is dependent entirely on the existence of Israel for any and all spiritual blessings which God has reserved for mankind* [cf. Gen. 12:1-3; Rom. 11:17].)

And, in the preceding respect, for Christ and His co-heirs to rule from the heavens, *there must be a complete kingdom, both heavenly and earthly spheres.*)

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