

HEAVENLY & EARTHLY CALLINGS

Part I

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

“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).

God rules a universe which He Himself brought into existence in time past from a throne which is located “in the sides [*lit.*, ‘in the uttermost parts’] of the north” (Isa. 14:13). The direction of the compass locating God’s throne would be in relation to the earth, more particularly in relation to the Temple Mount in Jerusalem.

But this northern direction, along with the superlative use in location, could possibly be in relation to any point in the universe, at any point in any of the galaxies comprising the physical universe. That is to say, all of the galaxies in the universe, at the time of their creation, could have been arranged in such a manner that direction toward God’s throne from any place in these galaxies would not only be north but God’s throne would be the northernmost point in

the universe in relation to these galaxies as well. And, if so, movement from this northernmost point could go in only one direction, an opposite direction — south.

(An example of the preceding can easily be seen by using the earth and the geographical north pole. Place an object at the geographical north pole, and this object would not only be north of every point on earth but it would also be at the northernmost point in relation to any point on earth. And it would be the northernmost point in this respect because every direction from this point, no matter what degree on the compass was used, would be south.)

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

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

The Earth, a Province in God's Kingdom

The earth is one of what can only be billions of provinces in the billions of galaxies in the kingdom of God; and Satan, by Divine appointment, holds the position of Messianic Angel (the provincial ruler) over this one province.

He has held this position since the time of his appointment by God in the beginning, prior to his fall; and he will continue holding this position until he is one day replaced by Man — the second Man, the last Adam, with His co-heirs, redeemed from the lineage of the first man, the first Adam (Ezek. 28:14-16; Heb. 2:5-10).

Satan's fall wrought no change in his appointed position, for a principal of Biblical government necessitates that an incumbent ruler hold his appointed position *UNTIL* his successor *NOT ONLY* appears *BUT* is ready to take the sceptre.

In this respect, *there is NO such thing* in Scripture as God removing a ruler from a province in His kingdom and not, at the same time, appointing another ruler.

Though Satan's fall *wrought NO change* in His appointed position, it did bring about a change in the kingdom over which he ruled. The material kingdom itself was destroyed.

“And the earth was [‘But the earth became’] without form, and void; and darkness was [‘and darkness became’] upon the face of the deep” (Gen. 1:2a; *cf.* Ezek. 28:18b).

FROM that time *UNTIL* immediately prior to the creation of Adam, though Satan continued to occupy his appointed position, he ruled over a ruined kingdom shrouded in darkness (Gen. 1:2a).

THEN, approximately 6,000 years ago God restored the earth, along with the light of the sun and moon (Gen. 1:2b-25); and God brought man into existence at this time with a view to man taking the sceptre held by Satan and ruling the restored domain, the earth (Gen. 1:26-28).

THIS is the way Scripture begins:

- 1) A creation (Gen. 1:1).
- 2) A ruin of that creation, resulting from Satan's sin (Gen. 1:2a).
- 3) A restoration of the ruined creation through Divine intervention, over six days time (Gen. 1:2b-25).
- 4) *THEN*, the creation of man to take the sceptre and rule, in the stead of Satan (Gen. 1:26-28).

However, the incumbent ruler, Satan, brought about the first man's fall; and this necessitated the appearance of the

second Man to provide redemption before fallen man could one day hold the sceptre, as God had originally intended.

Satan, bringing about the first man's fall, followed by God's redemption of fallen man, *follows the pattern previously established in the first chapter:*

1) A creation (Gen. 1:26-28; 2:7, 21-23).

2) A ruin of the creation, resulting from Satan's intervention (Gen. 3:1ff).

3) A restoration of the ruined creation through Divine intervention, over six days, 6,000 years, time (Gen. 3:21ff).

4) *THEN*, redeemed man ultimately holding the sceptre in the stead of Satan, realizing the reason for man's creation in the beginning (*cf.* Gen. 1:26-28; Ps. 110:1, 2; Dan. 7:13, 14; Matt. 17:1-5; Heb. 1:2; 2:9, 10; Rev. 11:15; 20:1ff).

The earth had been brought into existence *for a purpose* — “to be inhabited,” *i.e.*, to be an inhabited province in God's kingdom (Isa. 45:18); and, following its ruin, the earth was restored in order that God's purpose for the earth might be realized.

Man, likewise, had been brought into existence *for a purpose, which is REGAL* (Gen. 1:26-28); and following man's ruin, God began a work of restoration in order that His purpose for man's existence might ultimately be realized.

As God (following Satan's fall) restored the ruined material creation over a six-day period, He (following man's fall) is presently restoring another ruined creation — ruined man — over the same length of time, with each day in the latter restoration 1,000 years in length. *THEN*, as God rested for a day following the prior restoration (Gen. 2:1-3), He will rest for a day, for 1,000 years, following the present restoration (Heb. 4:4-9).

The pattern concerning how God restores a ruined creation was set at the very beginning, in the opening verses of Genesis.

And man, a subsequent ruined creation, *MUST* be restored in *EXACT* conformity with the God-established pattern.

As this restoration pertains to “time,” it will be over six days, over six thousand years (*cf.* Matt. 16:28-17:5; II Peter 1:15-18; 3:3-8). And there *will THEN* be a day of rest which will last for one day, for one thousand years. This is the earth's coming Sabbath, which every earthly Sabbath foreshadowed (Ex. 20:8-11; 31:13-17; Heb. 4:4-9).

The whole of Scripture, progressing through six days of redemptive work, moves toward that coming Sabbath of rest. The skeletal structure was set *in a perfect, God-established form* in the beginning, and the whole of Scripture beyond that point *MUST rest on this structure*.

Consequently, the whole of Scripture *can ONLY* move toward that coming seventh day when Christ and His co-heirs will take the sceptre and rule the earth in the stead of Satan and his angels.

The Provincial Rulership, About to Change

The sceptre is about to change hands. Christ and His co-heirs are about to take the kingdom. And this coming kingdom of Christ, toward which the whole of Scripture moves, will be established, *EXACTLY as God established the present kingdom — as one kingdom with two realms:*

- 1) *A heavenly realm.*
- 2) *An earthly realm.*

Christ, the Seed of Abraham, will be the Supreme Ruler; and occupying positions of power and authority with Him will be the seed of Abraham, *the Church*, ruling from *a heavenly realm* and the seed of Abraham, *Israel*, ruling from *an earthly realm* (Gen. 12:1-3; 15:13, 14; Gal. 3:26-29).

Christ, after this fashion, will have a dual reign, *both from His Own throne in the heavens and from David's throne on the earth* (Luke 1:31-33; Rev. 3:21).

There will be *a Jerusalem above and a Jerusalem below*.

The New Jerusalem will rest in a heavenly position above the earth, as the capital of the earth *from above* (apparently a satellite city which those on the earth can possibly behold).

And the city of Jerusalem on the earth will be restored, existing as the capital of the earth *from below*.

Christ, with His co-heirs, will exercise power and authority *from the new Jerusalem above the earth*; and Christ, in the midst of and with His people, Israel, will exercise power and authority *from Jerusalem below, on the earth*.

Power and authority from above will emanate from Christ's Own throne, and power and authority from below will emanate from David's throne, which will be given to Christ (though David will be raised from the dead and sit on this throne as well [*cf.* II Sam. 7:12-16; Isa. 9:6, 7; Ezek. 34:23; 37:24; Luke 1:31-33; Acts 2:29, 30]).

That will be the basic structure of the coming kingdom of Christ, in which both *the heavenly seed and the earthly seed* of Abraham will "possess the gate of [rule over]" the Gentile nations of the earth.

And this rule will result *in NOT ONLY* the nations being blessed *BUT* the kingdom ultimately (at the end of 1,000 years) being brought back into a state where it can be delivered up to the Father so that "God may be all in all ["God may be all things in all of these things']" (Gen. 12:1-3; 22:17, 18; I Cor. 15:24-28; *cf.* Col. 1:16, 20).

(Rulership of the preceding nature is the same in any part of the universe, whether of God over the entire universe or of different rulers [angels] over provinces in the universe, for "the heavens do rule" [Dan. 4:26b]).

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

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 en route. 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]) with a view to 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, 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.*)

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

There were two times in history when the nation of Israel was placed in a position where the Jewish people could enter into and occupy the kingdom.

The first was under Moses and later Joshua following the Exodus from Egypt, and the second was under Jesus the Christ 1,500 years later.

The Earthly

The proffered kingdom during the days of Moses and Joshua had to do with *the earthly* segment of the kingdom. The Israelites had been called out of Egypt to realize an inheritance in another land, and that other land was *the earthly land of Canaan*.

The nation under Moses, at Kadesh-Barnea, rebelled against God and His appointed leader Moses. Because of unbelief, they refused to enter the land and, under God, take the land; and, within their actions, they even went so far as to seek to appoint a new leader and return to Egypt (Num. 13:26-14:4).

This resulted in the entire accountable generation, save Caleb and Joshua (because they possessed “another spirit” relative to entering the land), being overthrown in the wilderness during the next thirty-eight and one-half years (Num. 14:5-38).

And then Joshua, after the overthrow of the entire accountable generation and after the death of Moses, led the second generation of Israelites into the land (Joshua 1:1ff).

The Israelites entering the land under Joshua though, along with succeeding generations of Israelites, never realized the fullness of the purpose for their calling.

This failure was the result of unbelief and disobedience at different times on the part of the people. And the attitude and action of the people in this respect governed the attitude and action of God in this same respect (Lev. 26; Deut. 28).

God's blessings would follow Israel's belief and obedience, resulting in the surrounding Gentile nations also being blessed.

BUT, exactly the opposite would result from unbelief and disobedience. There were curses rather than blessings, and a withholding of blessings from Israel resulted in a withholding of blessings from the surrounding Gentile nations as well.

The kingdom reached its greatest heights during the days of David and his son, Solomon. But following the division of the kingdom after Solomon's death, things took a different turn entirely. The nation, through disobedience, became entrenched in a downward course from which there would be no return, leading to Gentile captivity and the Times of the Gentiles.

God's call to His people to "humble themselves, and pray, and seek my face, and turn from their wicked ways" (II Chron. 7:14) — through the ministry of the Prophets — went unheeded.

Thus, Gentile powers were eventually allowed to enter the land and take the people captive, uprooting the Jewish people from their own land and transporting them to Gentile lands. The Assyrians came down and took the northern ten tribes into captivity beginning about 722 B.C., and the Babylonians came over and took the southern two tribes into captivity beginning about 605 B.C.

The removal of the southern two tribes, completing a captivity and removal of the Jewish people from their land by Gentile powers, began the period known as "the times of the Gentiles," which extends from that point until the end of the coming Tribulation.

The kingdom was taken from Israel at this time, along with the Glory (about 586 B.C.); and neither will be restored to Israel until the coming Messianic Era (Ezek. 10:4, 18; 11:22, 23; 43:1-5; cf. Luke 9:32; Acts 1:9; I Tim. 3:16).

Though the Jewish people were allowed to return from captivity seventy years following the Babylonian captivity, *ONLY a remnant returned*; and though the Temple was rebuilt, *it housed NO Glory*.

And the SAME holds true today.

Though the nation has been allowed to return, *ONLY a remnant has done so*; and though Israel will shortly rebuild her Temple, *it will house NO Glory*.

Another parallel relative to Israel past and present also holds true.

The remnant forming the present nation, as the remnant forming the past nation, will be uprooted and driven to the ends of the earth. The former occurred under the Romans, beginning in 70 A.D., and the latter will occur under Antichrist, beginning in the middle of the Tribulation.

And as the Temple built by the remnant returning to the land following the Babylonian captivity was later destroyed (in 70 A.D.), so will it be with the Temple which Israel is about to build. It too will be destroyed (Dan 9:26; Matt. 24:15-22; Luke 21:20-24).

Israel, with her Temple (housing the Glory of God once again), will be restored *ONLY AFTER* the Times of the Gentiles has run its course and *ONLY AFTER* Messiah returns. Christ, *Himself*, will personally restore the nation (Deut. 30:1-3; Matt. 24:30, 31), and *He, Himself*, will personally build the Temple (Zech. 6:11-13).

(The return of a remnant of Jews from the Babylonian captivity in history and the return of a remnant of Jews from a worldwide dispersion during modern times — both *allowed* by God — though numerous parallels exist, *they are NOT really the same type restoration at all*.)

Israel, in history, had completed God's required seventy years in Gentile captivity [Jer. 25:11, 12; 29:10-14]. Israel, today, *has NOT completed* God's required four hundred and ninety years in Gentile captivity. Seven years yet remain [Dan. 9:24-27].

Israel could NOT return in history UNTIL God's required time in Gentile captivity had run its course; NOR can Israel do so today.

The restoration of a remnant in history *was under God's direction, at His command*; the restoration of a remnant today *has been the result of a Zionistic movement, under man's direction and command.*

God simply *will NOT allow* the Jewish people to return from their present dispersion among the Gentiles, *under His direction and command, UNTIL the FULL time covered by the four hundred and ninety years has run its course.* To state otherwise would have God acting contrary to His revealed Word — an impossibility.)

The Heavenly

The preceding forms a brief historic and prophetic overview of *the earthly* segment of the kingdom, which could be understood following the days of David as *the kingdom covenanted to David* (II Sam. 7:4-17; cf. Luke 1:31-33).

However, there is another segment of the kingdom which also, of necessity, had to be offered to Israel; and that other segment *is the heavenly.*

This segment of the kingdom was offered to Israel at the time of Christ's first advent. Scripture clearly reveals that the earthly segment of the kingdom *was NOT in view at all at this time. ONLY the heavenly segment was in view.*

John the Baptist preceded Christ with the message:

“Repent ye [a plural pronoun in the Greek text, referring to the entire nation]: for the kingdom of the heavens is at hand” (Matt. 3:1ff).

John was the forerunner of the Messiah (v. 3); and he appeared, calling the nation to *repentance* (a change of mind), announcing that *the kingdom of the heavens* (the rule of the heavens over the earth) was *at hand* (i.e., had drawn near and could have been established because Messiah, the Messianic King, was present [cf. Matt. 2:2; 27:29, 37]).

(The expression, “the kingdom of heaven,” appearing thirty-two times in Matthew’s gospel [KJV, *et al.*], should literally be translated, “the kingdom of the heavens.” The word “heaven” is always plural and preceded by the definite article in the Greek text.)

Then after John was imprisoned, Jesus continued the message (Matt. 4:12, 17; cf. John 3:22ff).

Later He called out twelve disciples to carry this same message to the people throughout the land of Israel, and later yet He called seventy others for the same purpose (Matt. 10:1ff; Luke 10:1ff).

Thus, the offer of the kingdom of the heavens was extended to Israel initially by John the Baptist and for a subsequent three and one-half years by Christ and His disciples — the Twelve, and then the Seventy.

But, after all had been said and done, the nation, because of the attitude of the religious leaders in Israel, rejected *NOT ONLY* the offer *BUT* even went so far as to reject and crucify the One Who had made the offer (Matt. 12:22-32; 23:1ff; 27:17ff).

Israel’s rejection of the kingdom of the heavens anticipated the Church being called into existence to be the recipient of that which the nation had rejected (Matt. 16:1-18). And the announcement concerning the matter was subsequently made to the religious leaders in Israel, as recorded in Matt. 21:43, immediately prior to the events of Calvary:

“Therefore say I unto you, The kingdom of God [that part of the kingdom which had been offered, *the heavenly*] shall be taken from you, and given to a nation bringing forth the fruits thereof.”

The heavenly segment of the kingdom was taken from Israel in view of the Church being called into existence to be the recipient of this offer. And Israel, from that point forward, in line with Matt. 12:31, 32, *could NOT bring forth fruit relative to the kingdom of the heavens.*

Israel, relative to this segment of the kingdom, *could NO longer bear fruit*, “neither in this world [‘age’], neither in the world [‘age’] to come.” That encompassed the two ages covering the whole of the time set forth by the seven days in Genesis chapters one and two, which covers the 6,000 years comprising Man’s Day and the 1,000 years comprising the Lord’s Day, the Messianic Era.

BUT, note that this is relative to the kingdom of the heavens ONLY. It has NOTHING to do with the kingdom covenanted to David, the earthly segment of the kingdom.

This earthly segment of the kingdom *can NEVER be taken from Israel*, and Israel will one day be very fruitful, *on the earth*, when Messiah returns and this segment of the kingdom is restored to the nation.

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

When Christ announced to the religious leaders in Israel that the kingdom would be taken from Israel and given to “a nation bringing forth the fruits thereof,” that nation — the Church (I Peter 2:9) — did not then exist. But though the Church had not yet been called into existence, it had previously been mentioned by Christ (Matt. 16:18) and had been anticipated by events leading into Matthew 21:43 (Matt. 12:22-32; 13:1ff; 21:18-42).

Beginning at Moses...

The first mention of the Church though, in reality, actually precedes these events in Matthew's gospel by one and one-half millenniums in one respect and by four millenniums in another respect.

Moses, 1,500 years before Christ's first appearance and 1,500 years before the Church was brought into existence, provided the first recorded information concerning the Church. This information was provided by way of typology in Genesis chapters two and three, drawn from events occurring 2,500 years before Moses recorded them (Eve removed from Adam's body, Christ's bride removed from His body...).

Then another interesting matter surrounds the fact that the Church is presented in Biblical typology prior to any mention of Israel after this fashion. Israel is not seen in Biblical typology until the events recorded in Genesis chapter four (Cain slaying Abel, Israel slaying Christ).

And events in chapter four parallel events in the previous chapter, in chapter three, where Adam partakes of sin to effect Eve's redemption, foreshadowing Christ becoming sin to effect our redemption (II Cor. 5:21).

In this respect, Israel can be seen indirectly in the events in chapter three, for it was the Jewish people who slew Christ (the paschal lamb was given to Israel, and *ONLY Israel* could slay this lamb [Ex. 11, 12]), typified by Cain slaying Abel in chapter four (with events in chapter four providing commentary on events in chapter three).

Thus, matters surrounding Israel rejecting the offer of the kingdom of the heavens, climaxed by the crucifixion of the One Who made the offer and necessitating the calling into existence of the Church, all have their roots back in the opening chapters of Genesis. The Church is that “holy nation” (I Peter 2:9) spoken of in type by Moses, referred to by Christ in Matt. 16:18, and in the mind of Christ in Matt. 21:43 when He announced to the religious leaders in Israel that the kingdom would be taken from them and be given to “a nation bringing forth the fruits thereof.”

The Church is comprised of *a heavenly people with heavenly promises and blessings*, and these promises and blessings will be realized during a future day (the Messianic Era), *in the heavens, NOT on the earth.*

Contrariwise, Israel’s future promises and blessings *are earthly ALONE, for the heavenly promises and blessings have been taken from Israel.*

Accordingly, viewing the matter after the preceding fashion *leaves NO room* to question which facet of the kingdom (heavenly or earthly) was offered to, rejected by, and taken from Israel. The Word clearly states which facet: “the kingdom of the heavens,” referring to *the heavenly sphere of the kingdom.*

(The confusion in this realm usually emanates from erroneously understanding the expression, “the kingdom of the heavens,” as referring only to a kingdom having its origin in the heavens, where God dwells, not to a kingdom located in a heavenly sphere.

Then, beyond these clear statements concerning which facet of the kingdom was in view at the time of Christ's first coming, exactly the same thing can be seen and understood when viewing the matter from the standpoint of the whole of Scripture.)

The earthly segment of the kingdom had been covenanted to David via an unconditional covenant and *could NOT have been, NOR can it ever be*, taken from the nation of Israel. Christ's announcement to the religious leaders in Israel *could NOT* have had anything to do with the earthly segment of the kingdom.

NOR was the earthly segment of the kingdom even in view in the offer of the kingdom to Israel, beginning with John and continuing with Christ and His disciples.

The heavenly segment of the kingdom ALONE was in view in the offer to Israel, the rejection by Israel, the removal from Israel, and the offer to another nation. And *the Church ALONE* — "Abraham's seed [because of the Christians' position 'in Christ'], and heirs according to the promise [heavenly, not earthly]" (Gal. 3:29) — is in view as this new nation, clearly identified as the one presently being extended the opportunity to bring forth fruit relative to the kingdom of the heavens.

And the work of the Holy Spirit throughout the entire present dispensation revolves around this whole overall thought. Redeemed man, removed from both Jew and Gentile, has been saved (has become *a new creation*, a part of *the one new man* "in Christ") *for a purpose*; and that purpose has to do with bringing forth fruit (present) with a view to occupying a position as co-heir with Christ in "the kingdom of the heavens" (future).

The Future Kingdom

Satan and his angels are to be put down, and Christ

and His co-heirs are to take the kingdom. *That is the clear testimony of Scripture, beginning in Genesis and concluding in Revelation.*

The matter will occur *after EXACTLY the same fashion set forth in Dan. 4:17:*

“...by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will...”

The Most High will one day give the kingdom to His Son (Dan. 7:13, 14; *cf.* Rev. 11:15), Satan and his angels will be put down (*exactly* as Nebuchadnezzar in history was put down, for that will be “the decree of the most High” [Dan. 4:23-31]), and the Son will then take the kingdom and rule, holding the sceptre.

At that time God will place redeemed, qualified individuals in positions of power and authority as co-heirs with His Son (Dan. 4:17, 25, 32; Matt. 20:23); and Christ, with His co-heirs, will hold the sceptre (*cf.* Ps. 2:6-9; Rev. 2:26, 27).

Christ’s co-heirs will have previously been shown qualified at the judgment seat; and following the Father positioning these co-heirs on the throne with His Son, Christ and His co-heirs (who will form His wife in that day) will then rule the earth from His throne in the heavenly Jerusalem for 1,000 years.

Israel will have been restored to the nation’s earthly land, and the kingdom covenanted to David will have been restored to Israel. David’s throne will have been given to Christ; and He will rule from this throne on the earth as well as from His Own throne in the heavens (Luke 1:31-33; Rev. 3:21).

Thus, Christ will have a dual reign during the Messianic Era. And it will be after this fashion that He will exercise power and authority over the earth for 1,000 years.

Christ's rule *from the heavens* will involve *His co-heirs (His wife)*, who will exercise power and authority with Him over the nations. And Christ's rule *on the earth* will involve *the Jewish people (the restored wife of Jehovah)* who will also exercise power and authority with Him over the nations.

Accordingly, the Gentile nations, in this manner, *will be governed from TWO realms during this time — heavenly and earthly; and blessings will flow forth through Abraham's Seed from BOTH realms* (cf. Gen. 12:3; 22:17, 18; Rom. 9:4, 5; Gal. 3:16, 29).

And the object of Christ's rule after this fashion will be *to bring order out of disorder, to effect a cosmos out of a chaos.*

"All rule and all authority and power" *MUST* be put down; "all enemies" *MUST* be put "under his [under Christ's] feet," even "death." And when "all things shall be subdued unto him [unto Christ]," the kingdom will be "delivered up" to "God, even the Father" in order that "God may be all in all ['God may be all things in all of these things']" (I Cor. 15:24-28).

This is what the whole of Scripture, beginning in the opening verses of Genesis, anticipates; and to bring the matter to pass, the Son, in conjunction with His co-heirs in the heavens and the nation of Israel on the earth, will rule the earth for the duration of that seventh day — for 1,000 years — foreshadowed by the seventh day seen at the very beginning, in Gen. 2:1-3.

And that coming day *can ONLY be very near at hand.* Any way one views the matter — Biblical chronology, expired time in the allotted three dispensations during Man's Day, the condition of Israel and the Church today, looming dire conditions among nations worldwide (e.g., economic, or impending water and agricultural shortages), and unrest among Israel and the nations (particularly in the Middle East) — the world is living on borrowed time, so to speak.

And that time is NOT ONLY about to expire BUT it one day will expire.

God works with pre-established, set times. *UNTIL* a set time arrives, God stays His hand; *BUT WHEN* that set time arrives, God steps in and acts. And His actions in this respect are often seen as *sudden and swift, though NOT without warning.*

The whole of the matter has been outlined and pre-recorded in God's Word, which man has had in his possession for, in reality, the past 3,500 years. It was all laid out and recorded by Moses 3,500 years ago, with the remainder of God's Word simply forming commentary for that which He had originally given through Moses.

And that's where we are. *God is ABOUT to act, the earth's sceptre is ABOUT to change hands, and it has ALL been made known in His Word.*

(For additional information, placing the material in this article in a Biblical context, refer to the author's books, *Message in the Gospels, Acts, Epistles, and The Acts Period.*)