

Result of the Problems (I)

Israel At Christ's First Coming Completely Saturated with Leaven

"In the beginning God created the heaven ['the heavens'] and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light..." (Gen. 1:1-3a).

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air ['the heavens'], and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air ['the heavens'], and over every living thing that moveth upon the earth" (Gen. 1:26-28).

"And God blessed Noah and his sons, 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 ['the heavens'], 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).

“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 [‘heavens’] and earth” (Gen. 14:18, 19; cf. Gen. 15:5-7).

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven [‘the heavens’], and as the sand which is upon the sea shore; 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).

BOTH “the HEAVENS” and “the EARTH” are seen in the creation (Gen. 1:1).

BOTH are seen in the ruin of the creation (Gen. 1:2a [a ruined earth in a darkened heavens]).

BOTH are seen in the restoration of the ruined creation (Gen. 1:2b ff [a restored earth in a lightened heavens]).

BOTH are seen in *the REGAL command* at the time of man’s creation, man’s beginning (Gen. 1:26-28).

BOTH are seen in *the SAME REGAL command* at the time of man’s new beginning following the Flood (Gen. 9:1, 2).

BOTH are seen in subsequent *REGAL* promises and blessings (Gen. 14:18, 19; 22:17, 18; 26:2-5; 28:2-4, 10-15).

(The word “heavens” — Heb., *shamayim* — is found ten times in Gen. 1, some four hundred times throughout the entire O.T.

Shamayim is a plural word, always seen in this plural form. And, textually, this word is used in a similarly associated manner all ten times that it is used in chapter one [vv. 1, 8, 9, 14, 15, 17, 20, 26, 28, 30].

It is used twice [vv. 8, 9] of the earth's atmosphere between two bodies of water [one below the atmosphere, on and below the earth's surface; the other above the atmosphere (forming part of the waters, falling through the opened heavens, flooding the earth during Noah's day; Gen. 7:11)].

It is used four other times in the same respect [vv. 20, 26, 28, 30], though of the atmosphere near the earth's surface, where the birds fly (translated "air" three of these four times [vv. 26, 28, 30]).

And the word is used three times [vv. 14, 15, 17] of the space in our solar system, extending out to the sun, but *NOT* beyond ["the stars" in v. 16, contextually, are *NOT* part of the heavens that God restored in vv. 15, 17; note that the words, "he made," referencing "the stars," are in italics, indicating that they are *NOT* in the Hebrew text].

NOW, note the last use of "heavens" left [v. 1].

HOW should *shamayim* in this opening verse be understood?

Almost without exception, *shamayim* in this verse has been understood by Bible students over the years to reference *the ENTIRE universe*.

BUT, on *WHAT* basis is such an interpretation made?

Such an interpretation is certainly *NOT* made on the basis of *HOW* *shamayim* is used elsewhere in this chapter!

NOR does such an interpretation have any Scriptural warrant at any subsequent place in Scripture!

An interpretation of Shamayim in v. 1, DERIVED from the CONTEXT, would limit ANY understanding of this word to space within our solar system, NOT beyond!

In reality, there are *TWO* things relative to this matter which *CANNOT* be found in Scripture, though assumed and taught as fact by almost everyone:

- a) There is *NOTHING* in Scripture which would state, or even imply, that the earth [the *eretz*], with its associated heavens [*shamayim*], was created at the same time as the remainder of the material universe.

To the contrary! Scripture clearly implies that the heavens and the earth were created at a later time [e.g., cf. Gen. 1:1, 16 and Job 38:4-7].

b) And, there is *NOTHING* in Scripture which would state one way or the other, or even imply, that God has finished with His creation of the universe.

An expanding universe may exist.

And, if so, the heavens and the earth could have been brought into existence as a later part of God's work in this respect.)

The proper Scriptural connection of Shamayim (HEAVENS) and erez (EARTH) has been dealt with at the outset in both the introductory verses and the previous parenthetical data for a reason which will become evident as material in this article is developed.

Properly understanding *HOW* things were supposed to be and *WHERE* and *WHY* matters went awry, in *BOTH* the camp of Israel in the O.T. and the Church in the N.T., is dependent on going back to "the beginning" and seeing *HOW things first went awry, PRECEDING man's creation.*

Introducing each Testament, God took matters back to "the beginning" (Gen. 1:1; John 1:1-3). And from this beginning point, God provided data relative to the history of the heavens, the earth, and the government of the earth, predating man's existence on the earth.

And this facet of history is told in a very succinct manner, *for Scripture is NOT about the heavens and the earth from the time of their creation to the time of their restoration, preceding man's creation. Rather Scripture is about man and his relationship to the heavens and the earth during continuing time.*

BUT, man MUST have this provided information about the history of the heavens and the earth preceding his creation to PROPERLY understand WHY he was created and HOW he is inseparably connected to the WHOLE of the matter.

(This article will deal, in an overall respect, with events extending *FROM* “the beginning” *TO* the time Christ was on earth the first time.

The succeeding article (Part II), continuing from this current article, will deal, in an overall respect, with events, extending *FROM* the inception of the Church *TO* the end of the Messianic Kingdom.)

God's Dispensational Work, Past, Present, Future

In the previously covered material, events occurring during *the COMPLETE history* of the heavens and the earth are in view — past, present, and future — *FROM the CREATION of the heavens and the earth (Gen. 1:1) TO the DESTRUCTION of the heavens and the earth (II Peter 3:10)*.

And THESE events occur during what could be understood as TWO dispensations.

(The word “dispensation” is the translation of a compound word in the Greek text, *oikonomia* [a combination of *oikos*, “house” and *nemo*, “to manage”].

The word has to do *with the management of God's house, or things in His house, through household servants, administrators* [cf. Luke 16:2-4; I Cor. 9:17; Eph. 1:10; 3:2, 9; Col. 1:25].

And a change in dispensations would occur through a change in household servants, administrators.)

In an overall respect, the complete history of household servants governing God's house — the earth, with its associated heavens — can be seen occurring during two dispensations, extending *FROM the CREATION of the heavens and the earth TO their DESTRUCTION*.

In the first of these two dispensations, Satan and his angels have ruled/will continue ruling the earth *FROM* the

time of the creation of the heavens and the earth in the distant past *TO* that time yet future when they will be removed from this position (*FROM the time of Gen. 1:1 [cf. Job 38:4-7] TO the time of Rev. 11:15*).

(Satan and his angels — household servants [though presently rebel servants] — have ruled over God's house, the earth [a province in His universal kingdom], from the beginning, continuing this rule during modern times.)

In the second of these two dispensations, Christ and His co-heirs will rule the earth in the stead of Satan and his angels *FROM* that time yet future when they take the kingdom *TO* the time of the destruction of the heavens and earth (*FROM the time of Rev. 11:15 TO the time of II Peter 3:10*).

Thus, the coming kingdom of Christ simply has to do with a change in administrations, dispensations, a change in household servants ruling God's house, the earth, a province in His universal kingdom.

And Scripture throughout, from Gen. 1:26ff, deals with *ONE overriding aspect of the whole of the matter*:

HOW God takes His new creation (man) and, over a 6,000-year period, despite Satan's ceaseless attacks, readies a contingent of individuals to take the kingdom and rule the earth in the stead of Satan and his angels.

The complete story of the whole of Scripture in the preceding respect is dealt with in the Books of I, II Samuel in the account of Saul and David, *Israel's FIRST two kings*.

And the account in these two books, in complete keeping with the whole of Scripture, deals, in a typical fashion, *with the earth's FIRST two Kings, Who will be the earth's ONLY two Kings*.

Note the account from I, II Samuel:

Saul had been anointed king over Israel, but Saul rebelled against the Lord and was rejected (as king) by the Lord (I Sam. 10:1ff; 15:1-23).

David was then anointed king in Saul's stead (I Sam. 16:1-13).

HOWEVER, Saul did NOT immediately relinquish the throne.

NOR did David make any immediate attempt to ascend the throne.

Saul, even though rejected, with his anointed successor on the scene, continued his reign.

(A principle of Biblical government necessitates that an incumbent ruler, though disqualified to continue ruling, hold the sceptre *UNTIL his replacement is NOT ONLY on the scene BUT ready to take the sceptre and reign.*

David, at THIS time, though anointed, was NOT ready to ascend the throne. He HAD to FIRST acquire a contingent of faithful, qualified rulers to hold the numerous positions of power and authority under him during his reign.)

Thus, affairs continued after this fashion in the camp of Israel, unchanged, with David eventually finding himself in exile, living out in the hills (e.g., in the cave of Adullam [I Sam. 22:1]).

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

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

And the day eventually came when this occurred. Saul, following a battle and an attempted suicide, was slain (I Sam. 31:1 - II Sam. 1:10).

(Note that David, during the intervening time preceding this, had acquired the necessary contingent of faithful rulers to ascend the throne with him).

THUS, accordingly, Saul's crown was taken and given to David (I Sam. 31:1-13; II Sam. 1:1-10).

THEN, David and his faithful men moved in and took over the government (II Sam. 2:1ff).

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

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

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

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

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

(*Ref. principle of Biblical government in the type*).

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

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

(Christ, as David, during the intervening time, is acquiring the necessary contingent of faithful rulers to ascend the throne with Him.

And *THIS*, dealt with in Part II of this article, is the central subject of the N.T. epistles.)

JUST AS the day came when Saul was put down, the day is coming when Satan will be put down.

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

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

THEN, note that *BOTH HEAVENLY* and *EARTHLY* aspects of the kingdom are seen in the overall account, type and antitype.

The EARTHLY aspect of the kingdom is dealt with in the type (Saul, replaced by David, reigned over a kingdom on earth); and *the HEAVENLY* aspect of the kingdom is dealt with in the antitype (Satan, to be replaced by Christ, reigns over a kingdom from the heavens).

THEN, ISRAEL is seen CENTER-STAGE in the whole of that dealt with, which is EXACTLY as matters MUST exist.

So, let's look at all of this, *FROM "the beginning."*

House, Household Servants, Satan and His Angels

The *FIRST* of the two dispensations being discussed has to do with *angels ruling the EARTH, from a HEAVENLY sphere.*

(The angels [Lucifer, *et al.*] in view, as previously seen, were those later known as Satan and his angels [though only one-third of this original contingent of angels followed Satan in his attempt to extend his power and authority beyond his appointed position (*cf.* Rev. 4:4, 10, 11; 12:3, 4)].

That they ruled *the EARTH from the HEAVENS* [the heavens associated with the earth, seen in Gen. 1:1] is evident from subsequent Scripture.

Note the previous REGAL references to both the heavens and the earth in the opening verses of Genesis.

Note the sphere from which Satan and his angels continue to rule today [Eph. 2:1, 2; 3:9-11; 6:11ff].

Then note the sphere from which Christ and His co-heirs will rule when They replace Satan and his angels [Eph. 3:1-11; Heb. 2:1-5; 3:1; 12:22, 23; cf. Heb. 11:8-16].

*It could have been NO other way for Satan and his angels!
NOR can it be any other way for Christ and His co-heirs!*

God rules over His ENTIRE universe FROM a heavenly sphere. And subordinate rulers [angels] rule provinces [worlds] FROM heavenly spheres relative to the provinces over which they rule [cf. Job. 1:6-2:7; Dan. 10:10-21].

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

1) Genesis 1:1, 2a and Genesis 1:2b-2:3

ALL of this begins in the opening thirty-four verses of Genesis, with the whole of the matter — *FROM* the creation of the heavens and the earth *TO* the destruction of the heavens and the earth — related in an encapsulated form.

The remainder of Scripture is simply commentary.

And everything has been set in motion through that seen in the opening one and one-half verses introducing the full thirty-four verses.

God opens His Word in Gen. 1:1, 2a by stating, in very succinct form, *the creation and subsequent chaotic condition of the heavens and the earth. And He continues in Gen. 1:2b, dealing with a restoration of the heavens and the earth, apart from first explaining something about the preceding chaos.*

THIS is simply one of the *WAYS* Scripture has been structured, *FROM "the beginning."*

God STATES a matter, APART FROM any explanation.

THEN, different places in subsequent Scripture, He EXPLAINS the matter, a LITTLE here, a LITTLE there.

Thus, it should go without saying:

IF a person wants to understand God's numerous statements different places in Scripture (beginning with Gen. 1:1, 2a), that person MUST go to other places in Scripture and allow God to explain what He had previously stated.

So, let's deal with Gen. 1:1, 2a in this respect:

"In the beginning God created the heaven ['the heavens'] and the earth.

And the earth was without form, and void; and darkness [a darkened heavens] was upon the face of the deep [raging waters covering the earth]..."

THAT'S the succinct opening statement.

NOW, let's look at sections of commentary dealing directly with this succinct opening statement.

2) Four Explanatory sections of Scripture

Job 38:4-7 presents commentary on the opening part of this statement, on Gen. 1:1, *dealing with the TIME of the creation of the heavens and the earth, along with its projected RULERS* (God's beginning management of His house — *associated with the HEAVENS and the EARTH* — through His household servants):

Note these verses from Job in this respect:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy [a twofold reference to the earth's first rulers at the time of the creation of the heavens and the earth]?" (cf. Job 26:7).

Then, other commentary is provided later places in Scripture, *which ALSO deals with the SECOND part of God's opening statement in Gen. 1:1, 2a.*

In this respect, let's begin with Ezek. 28:13-15, three verses which deal with conditions and events in the kingdom both preceding and leading into that seen in Gen. 1:2a:

"Thou hast been in Eden the garden of God; every precious stone was thy covering...the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Thou art the anointed cherub [ruling angel, Lucifer] that covereth; and I have set thee so: thou wast upon the holy mountain [set apart kingdom, the earth] of God; thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Things previously stated in the chapter having to do with "a lamentation upon the king of Tyrus" (v. 12), referred to in a prior verse as "the prince of Tyrus" (v. 2), lead into these three verses.

BUT, "a lamentation" upon the literal king/prince of Tyrus is NOT what is in view. THIS is NOT the subject of the passage at all.

Rather, *the COMPLETE passage*, beginning with verse two, has to do with a Divine "lamentation" concerning the actions of God's ruler over the earth during the latter part of his reign, particularly at the end of his reign, at the end of the first dispensation (ref. vv. 16-19).

One individual (the prince/king of Tyrus) is used in place of another (an angelic ruler, Lucifer/Satan) to state certain things about this individual (in complete keeping with the way Scripture is often structured — similes, metaphors, types, signs, parables...).

The individual in view throughout this passage was an angelic being whom God had created and placed over His “holy mountain” (His set apart kingdom, the earth, a province in His universal kingdom).

And this individual was “perfect in his ways,” walking “up and down in the midst of the stones of fire” (a figurative expression, contextually, *pointing to purity*), *FROM* the day of his creation *UNTIL* “iniquity” was found in him.

Then, the account picks up from this point in Isa. 14, dealing in a similar respect to that seen in Ezek 28, with two individuals also appearing in the text.

And, as in Ezek. 28, one individual is used in place of the other *to introduce and state certain things about this other individual, the one actually in view throughout*.

In both places, earthly kings are used in this manner, though neither passage is about these earthly kings per se. Rather, *both passages are about the king whom God had placed over this earth “in the beginning.”*

Note Isa. 14:12-15, referencing “the king of Babylon” (v. 4) but dealing with *God’s first king over the earth* (later inseparably associated with Babylon) in the preceding respect:

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north [*lit.*, ‘in the uttermost parts of the north’]:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell [Heb., *Sheol*, the place of the dead], to the sides of the pit."

As previously seen, the word "lamentation" was used relative to "the prince ['king'] of Tyros" in Ezek. 28 (vv. 2, 12).

In Isa. 14 though the word "proverb" is used relative to "the king of Babylon" (v. 4).

BUT, contextually, *BOTH* "lamentation" in Ezek. 28 and "proverb" in Isa. 14 are used of the *SAME* person in the *SAME* manner. They are *BOTH* used to reference God's king over the earth, the one we know today as Satan; and they are *BOTH* used in the *SAME* negative fashion.

The word translated "proverb" in Isa. 14:4 could be better translated "song," with *the THOUGHT* of the song and *HOW* it would be sung seen in both the immediately following statement in Isa. 14:4 ("How hath the oppressor ceased! the golden city ceased!") and the contextual thought expressed by "lamentation" in Ezek. 28:12.

The THOUGHT of the song and *HOW* it would be sung would evidently encompass the complete history of God's appointed king over the earth during the first dispensation, *with the crescendo of the music in THIS case carrying the thought DOWNWARD instead of upward, FROM the HIGHEST part of the mountain (Job 38:4-7) TO the LOWEST part of the valley (Isa. 14:12-15).*

As previously seen, the whole of the matter is provided in a typical respect in the Book of I Samuel through the anointing, the actions, the rejection, and the death of Saul, Israel's first king.

Then note Isa. 45:18, commentating on the condition in which the creation found itself in Gen. 1:2a, following Satan's sin:

"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

The word translated "in vain" in the preceding verse is the same word translated "without form" in Gen. 1:2a.

The earth *WASN'T* created "without form" (Heb. *tohu*). Rather, the earth *BECAME* this way, with other Scripture relating *WHY this had happened*.

And I Samuel, along with Isa. 14, 45 and Ezek. 28, provides a main part of the available material to form Scripture's own commentary on Gen. 1:1, 2a and John 1:1-3.

ALL Scripture, after some fashion, would form commentary on these opening one and one-half verses, some more directly than others.

Again, THIS is simply the WAY God has structured His Word throughout. And any proper, correct interpretation MUST be derived through studying the Word after the SAME manner that it has been structured, allowing Scripture to interpret ITSELF through COMPARING Scripture with Scripture (I Cor. 2:6-13).

(At odds with the preceding is the way numerous Christians look to the findings of secular science to interpret and explain the opening verses of Genesis and John.

For example, note "Young Earth Creationism," a popular theory derived from secular science and accepted by numerous Christians, referencing the "timing" of Gen. 1:1.

This theory teaches that the entire universe, including the earth, was created about 6,000 years ago.

Such a teaching, at the outset, which looks to secular science rather than the God-provided interpretation in His Word, takes matters in a completely wrong direction.

And, accordingly, *note WHAT this type teaching does relative to ANY correct understanding of Gen. 1:1, 2a.*

In contrast to secularism of this nature when it comes to Biblical interpretation, note the words of Arthur W. Pink, written over one hundred years ago, recorded in his book, *Gleanings in Genesis*:

“We have little patience with those who labor to show that the teachings of this chapter [Gen. 1] is in harmony with modern science; as well ask whether the celestial chronometer is in keeping with the timepiece in Greenwich.

Rather it must be the part of scientists to bring their declarations into accord with the teaching of Genesis 1 if they are to receive the respect of the children of God.

The faith of the Christian rests not in the wisdom of man, nor does it stand in need of buttressing from scientific *savants*. The faith of the Christian rests upon the impregnable Rock of Holy Scripture, and we need nothing more.”)

House, Household Servants in the Offing — Man

Thus far in this article we have dealt with the activity of God’s household servants during two dispensations, *covering REGAL related activity occurring during the time extending FROM the creation of the heavens and the earth TO the destruction of the heavens and the earth.*

The FIRST of these two dispensations has to do with Satan and his angels ruling the earth from a heavenly sphere, *BOTH* in their unfallen and fallen states.

THIS dispensation began near the time, but subsequent to, the creation of the heavens and the earth and continues, uninterrupted, during the present day and time.

The SECOND of these two dispensations has to do with Christ and His co-heirs ruling the earth from the same heavenly sphere that Satan and his angels rule today.

And *THIS dispensation* will commence when Christ and His co-heirs take the kingdom, ruling the earth in the stead of Satan and his angels, for 1,000 years.

Then, in turn, *THIS dispensation* will be followed by the destruction of the present heavens and earth.

The entire history of the heavens and the earth has previously been dealt with in this respect, particularly in relation to the first of these two dispensations, the dispensation in which Satan and his angels rule the earth.

BUT, as seen, Scripture pays little attention to, provides little information about, *the FIRST part of this dispensation*, covered in its entirety by the opening one and one-half verses of Genesis (vv. 1, 2a), with commentary provided several places in subsequent Scripture (*ref. previous comments on Job 38, Isa. 14, 45, and Ezek. 28*).

The focus of Scripture is on *THAT which occurs during the CLOSING 6,000 years of this dispensation, leading into the succeeding 1,000-year dispensation, the Messianic Era*.

And this focus of Scripture, beginning with that seen in Gen. 1:2b ff, is twofold:

a) A *DIVINE* work designed to bring about that foreshadowed in the Books of I, II Samuel — Satan put down, his crown taken, given to Christ, with Christ and his faithful followers *THEN* moving in and taking over the government.

b) A continuous *SATANIC* work, seeking, at every turn, to prevent God from bringing to pass that foreshadowed in I, II Samuel.

The *TIMING* of God's work in this respect was foretold in the septenary structure opening Genesis.

Then, *the MANNER* in which this would be carried to completion, as previously seen, among other places, was foretold in the typology of the Books of I, II Samuel.

And, as will be shown, God's work with man in this respect (referenced as "Man's Day") *would occur during three dispensations covering 6,000 years.*

And THESE three dispensations, with a CHANGE in the government of the earth in view, would run concurrent with the closing 6,000 years of the dispensation having to do with the earth's government controlled by Satan and his angels.

(That is to say, God's dispensational work during these 6,000 years would occur in two realms, on two fronts.

On the one hand, God would continue His dispensational work relative to His household servants over His house [Satan and his angels continuing to rule the earth under God, though rebel rulers].

On the other hand, God would begin a new, three-part dispensational work with those destined to be household servants over His house [those who would, at the end of this dispensational work, replace the incumbent rulers].

And God's latter dispensational work would run concurrent with His former dispensational work.)

And God's continuous work with man throughout these 6,000 years would be done in the face of a continuous, counter work by Satan and his angels.

And the NATURE of this work, done God's WAY, in His TIME, would account for the allotted six millenniums to properly work out and bring the entire matter to completion.

And the entire matter has been foretold at the beginning of the O.T. (Gen. 1:1-2:3), restated at the beginning of the N.T. (John 1:1-2:11), and covered in part numerous places throughout both Testaments.

NOTHING has been done in secret (Amos 3:7)!

ALL has been made known FROM "the beginning" (Isa. 46:9, 10)!

1) *First Dispensation During Man's Day*

As previously seen, "a dispensation" has to do with *God's management of his house, or things in His house, through His household servants, administrators.*

And a change in dispensations would occur through a change in household servants, administrators.

Thus, the first dispensation during the time God dealt with man relative to the government of the earth (during Man's Day) could *ONLY* begin with the presence of *a house and household servants.*

This dispensation could *ONLY* begin with the restoration of the heavens and the earth (*the house*) and the creation of Adam and Eve (*the household servants*) in Gen. 1:2b-28.

God's prior work relative to the restoration of the ruined material creation (days 1-4), then supplying animal life for the restored creation (days, 5, 6), *provided READINESS for the creation of man and the BEGINNING of the dispensation.*

God's dispensational work during this time began in a simple fashion with two individuals, Adam and Eve, with BOTH commissioned in a REGAL respect relative to the RESTORED DOMAIN, the HEAVENS and the EARTH (Gen. 1:26-28).

And God's dispensational work *SHOULD* have continued in this all-inclusive respect.

BUT, because of Satan's continuous intervention, IT DIDN'T.

Sin entered the newly created human race at the beginning of the first generation (Gen. 3), and, sin formed the basis for Satan to bring about murder in the second generation (Gen. 4; cf. I John 3:12).

And by the time of the tenth generation (sixteen and one-half centuries beyond man's creation), matters regarding Satan continuously seeking to thwart God's plans and purposes regarding man reached an apex.

Because of a widespread genetic corruption in the human race — produced over centuries of time by the co-habitation of “the sons of God” (angels in Satan’s kingdom) with the “daughters of men” (female offspring from the lineage of Adam) — *God, save eight individuals (Noah, his wife, his three sons, and their wives), moved to destroy the entire human race (via the Flood) and start over* (Gen. 6-9).

(The *REASON* for the Flood is provided in Gen. 6:1, 2, *INFORMATION* about mankind and the Flood is provided in Gen. 6:3-8:22, and *INFORMATION* about the new beginning is provided in Gen. 9:1ff.

As previously seen, immediately following Man’s creation [Gen. 1:27], a five-part mandate regarding the government of the earth was given to him [v. 28].

THEN, immediately following the Flood [Gen. 8:15-22], at the time of man’s new beginning, *EXACTLY the same five-part mandate was repeated to Noah and his three sons* (9:1, 2).

The latter two parts of the mandate though are worded in a different manner than seen sixteen and one-half centuries earlier at the time of man’s creation.

The words “fear” and “dread” [9:2] have been used in the place of “subdue” and “rule” [1:28] in the mandate as it is worded following the Flood, at the time of man’s new beginning, providing reciprocal commentary.

Seeing *HOW* these same two words, “fear” and “dread,” are used in a contextual respect in Deut. 11:25 (same words in both the Hebrew text and English translation), it becomes a simple matter to see *HOW* they are used in Gen. 9:2 in the *SAME* respect as “subdue” and “rule” in Gen. 1:28.)

Note these two words in Deut. 11:25, within context (vv. 22-25):

“For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

There shall no man be able to stand before you: for the LORD your God shall lay *the FEAR of you and the DREAD of you upon all the land that ye shall tread upon, as he hath said unto you.*"

THE mandate given to Adam and Eve following their creation, and *THIS SAME mandate* repeated to Noah and his three sons sixteen and one-half centuries later, following the Flood, was given in an *ALL-ENCOMPASSING* respect *BOTH times*.

BUT, something NEW with respect to God's household servants and the mandate was introduced following God repeating the mandate to Noah and his sons in Gen. 9:1, 2.

The opening three parts of the mandate — "Be fruitful, and multiply, and replenish ['fill'] the earth" — were to be fulfilled by the progeny of Noah's three sons, as these opening three parts of the mandate were to have originally been fulfilled by the progeny of Adam and Eve.

BUT, note something about these three sons and the mandate.

SHEM was revealed to be the ONLY one of Noah's three sons possessing a God (Gen. 9:26).

And, though the mandate in Gen. 9:1, 2 was all-encompassing, NEITHER Ham NOR Japheth could have a part in this mandate UNLESS they possessed an affiliation with Shem, thus with Shem's God.

And in the words of Scripture, to have an affiliation with Shem's God, they had to "dwell in the tents of Shem."

Note Gen. 9:26, 27 in this respect:

“And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

And this would hold true in the lineage from Shem to Abraham, all other lineages of Shem, and the lineages of Ham and Japheth, *ALL ultimately resulting in nations.*

The lineage of Shem to Abraham, then through Isaac, Jacob, his twelve sons, and the birth of a nation during Moses’ day resulted in *the ONLY nation* with a God.

For the lineages of *ANY others (including Shem’s other lineages [cf. Gen. 11:10-12]), forming nations (Gen. 10:1ff), to have a part in the mandate in Gen. 9:1, 2, the matter MUST be dealt with on the basis of that stated in Gen. 9:26, 27.*

To understand who did or didn’t form God’s household servants in relation to this mandate during the sixteen and one-half centuries from Adam to the Flood would have to be understood in the light of the ten-generation lineage from Adam to Noah (Gen. 5), along with the direction which mankind took, resulting in the Flood (Gen. 6).

To understand who did or didn’t form God’s household servants in relation to man being recommissioned with the mandate following the Flood in Gen. 9:1, 2 would have to be understood in the light of Shem being singled out as *the ONLY ONE of Noah’s three sons possessing a God, along with the ONLY WAY that the other two sons, Ham and Japheth, could have a part with Shem in fulfilling the mandate.*

BUT, with Shem and his lineage being singled out in this manner, the main crux of Satan’s counter work could be singled out in this same manner as well.

And this would account for what is seen nine generations later (abt. 350 years later) during Abraham’s day.

Abraham, at the time of his birth — which, as will become evident, began a new 2,000-year dispensation — found himself in a family which worshiped “other god’s” (Joshua 24:2), though evidently combined with the worship of the one true and living God (Gen. 31:53).

And *THIS* is where God’s work on the one hand and Satan’s work on the other, relative to the Adamic Mandate, lay after 2,000 years of human history.

And *THIS*, as well, is where God’s work on the one hand and Satan’s work on the other, relative to the Adamic Mandate, would continue for another 2,000 years of human history.

EVERYTHING has built toward ABRAHAM and his SEED!

2) Second Dispensation During Man’s Day

Throughout the first dispensation, covering the first 2,000 years of Man’s 6,000-year Day (Gen. 1-11a), God brought matters to pass after such a fashion that He could do what is seen in Gen. 11b ff.

He could call Abraham out of the human race and begin working out His plans and purposes *through THIS one man and his progeny* relative to Gen. 1:28; 9:1, 2, set forth in I, II Samuel.

Abraham, like Shem, was the youngest of three sons (Gen. 5:32; 11:26). But Abraham, unlike Shem, was called out of his father’s house to go into another land and realize an inheritance therein (Gen. 12:1-3; 15:5-7).

(In verses such as Gen. 5:32; 11:26, the names of individuals are listed in the reverse order of their birth. The youngest is listed first, and the firstborn, the oldest, is listed last [*cf.* Gen. 9:24, 25; 10:6, 21; 11:10].)

This reverse order also appears to be true for cities built in Gen. 10, 11 [*e.g.*, “Babylon” is mentioned first (Gen. 10:10; *cf.* Gen. 11:1-9), but the city appears to have been built last].)

Abraham, at the age of seventy, was called out of “Ur of the Chaldees,” a city in Mesopotamia. And through his progeny — through Isaac, Jacob, and Jacob’s twelve sons — four hundred and thirty years later, during Moses day, *a nation DESCENDING from “Abraham,” POSSESSING “the God of Shem,” was brought into existence (Ex. 12).*

And it would be *THROUGH THIS nation* that God would work out His plans and purposes regarding the mandate given to Adam and Eve following their creation, repeated to Noah and his three sons following the Flood.

And, because of Satan’s continued work to thwart God’s plans and purposes, 3,500 additional years would transpire before everything had been worked out and a 6,000-year-old human race found itself at the place seen at the end of I Samuel and the beginning of II Samuel.

a) Israel and the Earthly Sphere of the Kingdom

EXACTLY five hundred years beyond Abraham’s birth, in the seventh generation from Abraham, God had an estimated two million or so descendants of Abraham through Isaac, Jacob, and his twelve sons living in Egypt.

The first three parts of the mandate (“be fruitful, and multiply, and fill the earth”) — over the past four hundred years, beginning with the birth of Isaac, when Abraham was one hundred years old — had been fulfilled to the point that *God could NOW take Abraham’s descendants and, under the leadership of Moses, continue a work with these people regarding the LAST TWO PARTS of the mandate.*

Matters could NOW turn toward SUBDUING and RULING the domain, the HEAVENS and the EARTH (RULING the EARTH FROM the HEAVENS).

That is to say, matters could now turn more directly toward a segment of God’s creation, MAN, replacing Satan and his angels in the kingdom.

THIS is what the Exodus from Egypt under Moses, with a view to a theocracy in the land covenanted to Abraham, Isaac, and Jacob is about.

It is about God continuing a work from Gen. 1:28, with a view to ultimately bringing the WHOLE of the work foreshadowed by the verses preceding Gen. 1:28 (vv. 2b ff) to completion 6,000 years later (Gen. 2:1-3).

Aside from approaching and understanding the Book of Exodus in the preceding manner, the REASON for the Exodus under Moses can ONLY go UNADDRESSED!

(Note that God, in the Exodus under Moses, began dealing with the latter two parts of the mandate relative to the EARTHLY realm of the kingdom FIRST.

Fifteen hundred years later, as seen in the four gospels and Acts, He would begin dealing with this SAME nation under the One greater than Moses relative to the HEAVENLY realm of the kingdom, FULFILLING the mandate.

BOTH realms of the kingdom MUST be SUBDUED and RULED BEFORE Gen. 1:28; 9:1, 2 can be FULFILLED.

Also note that the Book of Exodus — and to a larger extent, Exodus through Joshua — has to do with MORE than a beginning fulfillment of the EARTHLY segment of the mandate.

This complete section of Scripture foreshadows that which had its beginning under Moses being brought to COMPLETION under the One greater than Moses, Jesus the Christ.)

And, relative to that portended by the earthly sphere of the kingdom being ESTABLISHED during Moses' day (at Sinai [Ex. 40]), heights that the kingdom reached or didn't reach during David and Solomon's day, or any other time during the kingdom's some eight-hundred-year history, are completely inconsequential!

And the fact that the kingdom doesn't presently exist in the camp of Israel is inconsequential as well!

The EARTHLY sphere of the kingdom HAS BEEN ESTABLISHED!

THAT which NOW remains relative to THIS sphere of the kingdom is RESTORATION, NOT ESTABLISHMENT (cf. Jer. 23:7, 8; Acts 1:6)!

And the RESTORATION of the kingdom has been foretold in the SAME Scriptures which told about the ESTABLISHMENT of the kingdom!

The historical account, detailing events leading up to and the ESTABLISHMENT of the kingdom, TYP-IFIES the future account, regarding events leading into the RESTORATION of the kingdom!

The forty chapters comprising the Book of Exodus have to do with BOTH!

And, apart from ALL things seen in BOTH the ESTABLISHMENT of the kingdom and the RESTORATION of the kingdom being brought to pass, the Book of Exodus can ONLY remain UNFULFILLED, as can numerous other parts of BOTH Testaments, dealing with numerous things after this SAME fashion!

b) Israel and the Heavenly Sphere of the Kingdom

The ESTABLISHMENT of the theocracy at Sinai occurred one year following the Exodus from Egypt under Moses (Ex. 12-40).

And the remainder of O.T. revelation (Leviticus to Malachi), covering the next eleven hundred years (abt. 1,500 B.C. to abt. 400 B.C.), deals centrally with THIS EARTHLY facet of the kingdom, the kingdom ESTABLISHED at Sinai, later known as the kingdom covenanted to David (II Sam. 7).

Then, O.T. revelation, from Exodus to Malachi, deals with ISRAEL and the EARTHLY sphere of the kingdom in a twofold manner:

1a) *The REMOVAL of the kingdom FROM Israel* (after about eight centuries [abt. 605 B.C.], because of continued disobedience, including harlotry).

2a) *And the RESTORATION of the kingdom TO Israel* (following Israel's repentance).

BUT, again, THIS has to do with the EARTHLY sphere of the kingdom, NOT the HEAVENLY.

Scripture, from "the beginning," during the first 2,000 years of human history, *dealt with BOTH spheres of the kingdom TOGETHER.*

And *the SAME thing* is seen during the opening part of the second 2,000 years of human history, during Abraham, Isaac, and Jacob's day.

During the first 2,000 years of human history, *BOTH spheres of the kingdom* were seen in the government of the earth, presently under Satan and his angels, yet to be placed under man.

And *BOTH spheres* were seen in the mandate given to Adam and Eve following their creation (Gen. 1:28) and to Noah and his three sons following the Flood (Gen. 9:1, 2).

Opening the second 2,000 years of human history, particularly during Abraham, Isaac, and Jacob's day, continued commentary is provided relative to that introduced and dealt with during the first 2,000 years

(Refer to quotations at the beginning of this article, along with subsequent material dealing with these quotations; also see the account of what is often referred to as "Jacob's ladder" in Gen. 28:1-4, 11-14).

In fact, God's revelation surrounding the reason for man's creation and the kingdom that would one day take and rule — *a kingdom possessing BOTH HEAVENLY and EARTHLY realms* — was evidently so well understood by Abraham, Isaac, and Jacob *that they looked beyond EARTHLY promises*

and blessings to HEAVENLY promises and blessings BEFORE either realm of the kingdom was even established (cf. Matt. 8:10-12; Heb. 11:8-16).

And the same thing can be seen in the reaction of other Israelites to promises and blessings in the kingdom in later years, *AFTER the EARTHLY realm of the kingdom had been established.*

They, as Abraham, Isaac, and Jacob, *evidently sought promises and blessings in the kingdom beyond the EARTHLY realm, in the HEAVENLY realm (Heb. 11:32-40).*

BUT, let's take this whole matter 1,500 years beyond the establishment of *the EARTHLY realm of the kingdom* at Sinai to a time following four hundred silent years regarding any Word from God about the kingdom (*FROM* Mal. 4:4-6 *TO* Luke 1:11-38; cf. Matt. 1:18-25; 2:1-23; Luke 2:6-20).

In this respect, note the appearance and preaching of John the Baptist in the wilderness of Judaea.

John appeared with a simple, singular message:

"In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye [a plural pronoun, a CORPORATE message for the ENTIRE Jewish nation]: for the kingdom of the heavens is at hand" (Matt. 3:1, 2).

And this message needed *NO* introduction or explanation beyond what had already been provided for the Jewish people in their own Scriptures.

As well, John had been introduced centuries earlier in one short statement from Isaiah's prophecy:

For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. 3:3; cf. Isa. 40:3; Luke 1:15-17).

The Jewish people SHOULD have known EXACTLY what was being proclaimed by John, then subsequently by Jesus, the Twelve, and the Seventy (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff).

And, as well, NOT ONLY SHOULD they have KNOWN the identity of the One at the forefront of the message being proclaimed BUT they DID KNOW His identity, which is WHY they crucified Him (Matt. 21:33-39; John 3:1, 2; 20:5-15).

The preceding is WHAT the proclaimed message throughout the Gospels and the Book of Acts is about!

Abraham's seed, the nation of Israel, had been made the repository for BOTH spheres of the kingdom, and BOTH spheres MUST be established BEFORE the last two parts of the mandate in Gen. 1:28; 9:1, 2 can be enacted and fulfilled relative to that seen at the end of I Samuel and the beginning of II Samuel.

The TIMING of that seen in the gospel accounts was of the essence.

TIME in Daniel's Seventy-Week prophecy was about to run its course. And, according to the prophecy, the kingdom would be ushered in at the END of THIS TIME (i.e., the last two parts of the mandate in Gen. 1:28; 9:1, 2 would be fulfilled).

And the inseparably related SUBJECT was of such GRAVITY (the HEAVENLY sphere of the kingdom being offered to Israel) that Israel's Messiah Himself was present, making the offer to the nation.

The GRAVITY of the matter FULLY accounts for Christ's words concerning and lament over a rejecting nation in Matt. 23, or the Apostle Paul's statement in later years regarding the SAME matter (Rom. 9:1-3 [Paul, during the Acts period, offering to relinquish his position in the kingdom IF such an act could bring about Israel's repentance]).

As previously seen, the offer of a sphere of the kingdom BEYOND the EARTHLY, the HEAVENLY, had been open to Abraham and his descendants through Isaac and Jacob throughout the past 2,000 years.

BUT, NOT before John the Baptist, preparing the way for Israel's Messiah, appeared on the scene (Matt. 3:1ff), had there been a CORPORATE, NATIONAL offer like that seen throughout the gospels and Acts.

John opened the door by the SIMPLE words, "Repent ye: for the kingdom of the heavens is at hand" — PROFOUND words beyond degree, UNPARALLELED since the birth of the nation 1,500 years earlier.

And a FLOOD, as it were, followed!

There was an UNPRECEDENTED manifestation of supernatural signs throughout the gospels during the offer of the kingdom to Israel.

THEN, EXACTLY the SAME thing can be seen continuing in Acts during the re-offer of the kingdom to Israel.

(The REASON for these signs is provided in the opening book of the N.T., in John 20:30, 31:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these [eight signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

For information on O.T., foundational material relative to signs of the nature seen in the four Gospel accounts and Acts [individuals empowered to perform supernatural signs] refer to the author's article, "Supernatural Signs."

Understanding the REASON for these signs, based on the text, context, and O.T. foundational material, is CRUCIAL for ANY correct understanding of the N.T.)

BUT, the supernatural signs, inseparably associated with the proffered kingdom, were often looked upon in a similar respect to that seen in Matt. 12, with a rejection of the signs and associated message following.

THIS is the state in which the nation found itself at the *TIME* when the *COMPLETE* kingdom could have been *ESTABLISHED*, with a view to the last two parts of the mandate in Gen. 1:28 — “subdue” and “rule” — being worked out and realized by the nation.

THIS is the state in which the nation found itself following God working 4,000 years (2,000 years from Adam to Abraham, another 2,000 years from Abraham to Christ) to bring about *THAT* seen in the offing throughout the Gospel accounts, extending into and through Acts.

WHY did Israel find itself in THIS state?

Scripture CLEARLY lays out the answer to the question!

God had made the entire matter surrounding His *PLANS* and *PURPOSES* for man *FULLY* known, from “the beginning.” God had dealt with the matter at the *TIME* of the restoration of the earth, at the *TIME* of man’s creation, and at successive *TIMES* throughout the next 4,000 years.

NOTHING had been done in secret!

EVERYTHING had been laid open beforehand!

Thus, Satan, *knowing THAT which has been revealed*, had been at work throughout these 4,000 years as well, with a counter-work relative to God’s revealed work.

And the end result of Satan’s work relative to the message being proclaimed to Israel can be seen throughout the four Gospels and Acts (e.g., Matt. 12, 21, 23; John 19; Acts 7).

BUT God, within His sovereign control of *ALL* things, can bring His *PLANS* and *PURPOSES* regarding man to pass despite *Satanic intervention of this nature*.

In fact, God often uses things resulting from *Satanic intervention to bring His PLANS and PURPOSES to pass*.

And a case in point would be *WHAT* He brought to pass as a result of Satan's work *to bring Israel to the DISBELIEVING and REJECTING place seen in the Gospels and Acts.*

The state into which Satan had brought Israel during 2,000 years of work (going back to Abraham) ultimately resulted in God taking the kingdom from Israel.

And THIS, as well, necessitated God calling into existence an entirely new entity to be the RECIPIENT of that offered to, rejected by, and taken from Israel (cf. Matt. 21:18-20, 43; I Peter 2:9-11).

(And this new entity, *the one new man*, "in Christ," would provide the bride for God's Son, previously spoken of numerous places in the O.T. [mainly in the types].

Israel couldn't have been Christ's bride, for Israel is the adulterous, divorced wife of Jehovah, to one day be restored.

And the Son can't reign apart from possessing a bride [seen in the way God originally established matters regarding man and regality in Gen. 1, 2].

In this respect, note *HOW* God brought the whole of the matter to pass.

God used Israel's rejection of the proffered kingdom [resulting from Satanic activity] to effect His Own plans and purposes regarding bringing the last two parts of Gen. 1:28; 9:1, 2 to pass.)

Thus, in the light of verses such as Gen. 50:20 and Isa. 55:8, 9, or the principle set forth in Rom 8:28, it becomes a simple matter to see how *God's PLANS and PURPOSES can ALWAYS arise out of the ashes of Satan's counter PLANS and PURPOSES.*

(Part II of this article continues with the same subject matter, beginning at the place left off in this article and moving on into Acts, the Epistles, and Revelation.)