

# The Judgment Reign of Jesus Christ over the Earth Book 1

"...Babylon is fallen,  
is fallen..."

2033



May 21, 2011 to

← 22 Years | 23 Inclusive →



eBibleFellowship

Chris McCann

The Judgment Reign of Jesus Christ  
Over the Earth  
May 21, 2011 – 2033  
Book 1

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Chris McCann

Electronic Bible Fellowship  
2024

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## **Dedication**

I would like to dedicate this book to the memory of my older brother and first best friend, Timothy McCann. Timmy was an avid reader all of his life. He especially enjoyed reading historical accounts of various wars and their great battles. So I thought it was fitting to remember such a wonderful big brother in a book whose subject matter discusses the greatest of wars and greatest of all possible battles.



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## Preface

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The main subject matter this book will discuss is the defeat and fall of the kingdom of Satan at the coming of the Lord Jesus Christ to judge the world on the date of May 21, 2011, and the subsequent transition of power and authority over the world that took place at that time. In other words, Judgment Day for the world is underway and Christ is ruling the earth seated upon His judgment throne.

Hearing the news that Judgment Day has *already* begun upon the world may sound very strange to our ears. Yes, we may recognize and sadly acknowledge that the world has gone mad over the last few years, yet we certainly have not seen anything along the lines of Satan's evil kingdom of darkness waging war (and losing) to Christ's good kingdom of light in the battle of Judgment Day. No doubt such a battle would not have escaped our attention.

Anyone thinking this would be correct: a battle like that would certainly not have gone unnoticed. If, that is, it were being fought in the physical realm of existence. The horrors of battle in the physical realm are quickly observed by the people of the world, especially in our modern technological age, where even the remotest conflict is reported on and endlessly analyzed by the world's news media.

However, the battle between Christ and Satan and their respective kingdoms is not taking place out in the physical world (although aspects of it do indeed show themselves there but we will discuss that later in more detail) but it is happening in the spiritual realm of existence and therefore we will not hear any news reports about it. This is, unfortunately, due to the fact that the spiritual realities of God's existence and of His kingdom of heaven are not only denied but often ridiculed by the people of the world. The world tends to ridicule spiritual things because spiritual things are invisible things. For example, the Bible tells us that God is a Spirit (John 4:24). And because God is a Spirit, He is invisible to our eyes. Our physical eyes cannot see God because they are naturally designed to see only physical things.

In order for us to properly understand the battle of Judgment Day and the warfare these two kingdoms have engaged in, we must first understand that there are spiritual realities, and that spiritual things do indeed exist. A lack of understanding on this key point will prevent readers from understanding much of anything that is written in this book, and more importantly, they will not

understand much of anything that God has written in His Holy Word, the Bible, concerning the final judgment of mankind and practically every other spiritual truth found therein.

### ***Two Realms of Existence***

In dogmatic fashion, the Bible informs us of the existence of two very distinct but very real realms of existence. According to the Holy Bible, there are things created which are visible (visible things exist in the physical realm) and things created which are invisible (invisible things exist in the spiritual realm). These two realms of existence are spoken of in the first chapter of Colossians:

**Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**

One of the two realms, the physical, we are all very familiar with. All who are physically alive in this world live and move about in this realm of existence. The other realm, the spiritual, is the lesser known and extremely more often misunderstood realm of existence by those who live in the physical realm. The reason why the spiritual is the lesser known and more misunderstood realm is because when mankind sinned back in the garden of Eden, he died in his soul existence, and the death of man's soul resulted in the loss of all right knowledge in the area of spiritual understanding.

**Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.**

Since the time of Adam and Eve's transgression until now, all people conceived in their mothers' womb have been conceived in sin (Psalm 51:5), and therefore dead in their soul (spirit) existence. The deadness of their own soul is why so many deny the existence of God and of things spiritual. As we all know, the dead cannot know or understand anything. This is certainly true of the physically dead who fill our cemeteries. And it is also true of the spiritually dead that populate our world. Only, in the case of the spiritually dead, they happen to possess physical life. The spiritually dead but physically alive individual is made up of a strange mixture of both life and death within the same personality. Of course, their physical lives are only temporary as they will soon go to the grave in that realm of existence as well, and finally experience the completeness of death in both body and soul. Their life is temporary

unless they happened to be one of God's elect people. The elect are those blessed individuals whom God has chosen before the foundation of the world to become saved and receive the gift of eternal life. Their salvation means that God paid for their sins and thereby remedied the problem that resulted in their immediate death in soul and future death sentence in body. God's salvation plan is based on the finished work of the Lord Jesus Christ as He died for these specifically named and chosen people at the foundation of the world (Ephesians 1:3,4). And as history has unfolded over the course of time, God sent forth His Word into the world so that these chosen ones would hear it, and through hearing of the Word of God, become saved (Romans 10:17).

Once God blessed the hearing of His Holy Word to the sinner's heart, this resulted in salvation which accomplished a restoration of the sinner's soul by bringing it from death to life:

**Psalm 23:3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**

Wondrously, through God's magnificent salvation program, the sinner was made alive in his spirit (soul) existence. The Bible refers to this experience as being born again (John 3:3-6). And because God's salvation program regenerates the dead soul of man and restores it to life, it is also rightly spoken of as the "first resurrection":

**Revelation 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, ...**

After the resurrection of his soul the elect individual now possesses life in both realms (physical and spiritual) of existence just as Adam had before his fall. Unsurprisingly, God speaks of the one who has received a new soul as a new creature:

**2 Corinthians 5:17 Therefore if any man *be* in Christ, *he is a new creature: old things are passed away; behold, all things are become new.***

The restoration of the born-again man's soul, has, as it were, returned him to a similar relationship that existed between Adam and God before sin ruined it. After salvation, the spiritual connection between the two is once again functioning in a proper way. God's Spirit is able to communicate with man's now living spirit. The vehicle God uses in order to communicate spiritually

with the newly born-again man's spirit is the Word of God, the Bible. The Bible is a spiritual book that conveys spiritual truth (1 Corinthians 2:11-14) to those who have been given ears to hear or perceive spiritual realities (Matthew 13:9).

### ***Spiritual is the Highest Form of Being – The Lesser Form is the Physical***

The real problem with the secular individual when it comes to spiritual things (and as previously stated, the Bible is a spiritual book) is that he is extremely limited by his understanding to physical, or natural things only. If anything goes beyond the physical, he denies that it exists, or has a typically erroneous and distorted understanding of it.

The child of God and the secularist both possess life in the physical realm. But only the child of God has additionally been given new life in his soul which grants him access and understanding to things that exist in the spiritual realm. The great irony is that, if we were to use the evolutionary language of the secularist, the child of God has, as it were, evolved to a higher form of being. He has life in and understanding of two plateaus of existence: he lives in and is aware of the physical world all around him, and he also possesses life in and is aware of the existence of an invisible spiritual realm that lies beyond this world.

It must be said that the spiritual realm is superior to the physical realm of existence. The Bible certainly would agree with this assessment. After all, the physical realm has come under the curse of sin and therefore is full of constant pain, anguish, turmoil, and death. Moreover, those who live in the physical realm do so only temporarily as either death will end their lives or the physical world they live in will itself come to an end (2 Peter 3:10-12).

On the other hand, there is no pain, sorrow, or death in the spiritual realm (Revelation 21:4-5). Those whom God saved and made alive in the spiritual realm will forever live there (John 10:28) as they and the new creation itself (Revelation 21:1) will exist for all eternity future. Basically, the end of this physical world means that it will disappear and give way to a new spiritual world (new heaven and a new earth) that will never end. Given these things, it seems obvious that the spiritual realm of existence is indeed far superior to the physical realm of existence in every way. And since the spiritual realm is superior to the physical, the spirit creatures who inhabit that realm of existence must be, as the evolutionists put it, a higher form of being.

It must be pointed out that God's elect people do not consider themselves better than anyone else, or take pride in the fact that God has made them a new creature whose new nature is vastly improved over the old man's former sinful and corrupt nature (2 Corinthians 5:17). We realize we are children of wrath even as others (Ephesians 2:3), and that we have done nothing to deserve God's salvation which has restored our souls to life and promises to likewise restore our bodies on the last day into new resurrected spiritual bodies. We are simply using the language of secular man's own (ridiculous) evolutionary theory, which on this one point does happen to accurately describe the dramatic and tremendous change in life form as the elect children of God experience the transformation from natural bodies to spiritual bodies.

The secularist's own theory states that the higher, more advanced life form wins out and continues on, while the lesser life form ultimately becomes extinct. In this case, it is the spiritual (more advanced life form) which wins out over the physical (lesser life form). This is what evolutionary theory refers to as the "survival of the fittest." There is certainly no question that the Bible discloses to us a future where the only realm of existence will be the spiritual realm as the physical realm (this world and the entire physical universe) will be destroyed by fire (2 Peter 3:10-12), and all those in physical bodily form (the flesh) will be unable to enter into the spiritual kingdom of God:

**1 Corinthians 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.**

...

**46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.**

**47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.**

**48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.**

**49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

**50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.**

Of course, we say this based on the Bible's clear teaching that this world will soon be destroyed and all unsaved individuals (those possessing physical life but who have not become born again in their soul or spirit) will likewise be destroyed and eternally cease to exist (Isaiah 51:6). While those who were saved and whose souls were restored to spiritual life will also experience the transformation of their

physical bodies into spiritual bodies on the last day of earth's existence, thus equipping them to live on in the spiritual kingdom of God for all eternity future.

Given these things, our present period of time can be viewed as a sort of embryonic stage waiting for the emergence of a higher form of creation and of being. As we have seen, those who become saved are called new creatures in the Bible; they are designed by God's salvation to be eternal creatures possessing new spiritual bodies which they soon (on the last day) will be equipped with. Once again, tragically, at the time of this world's end, all the rest of mankind – those unsaved people who possess only physical life and physical understanding – will die out and be no more (Psalm 146:4). This transformation of the bodies of those who became saved is described below:

**1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,**

**52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

**53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.**

**54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**

The number of people in the world who received God's marvelous grace experienced through salvation are relatively few. Most people – in fact, the overwhelming majority of people in the world – were not predestinated by God to become saved and therefore remain in their spiritually dead sin condition. And because of their spiritual deadness, these poor people live out the time of their lives in darkness and ignorance of spiritual truths. This bleak assessment of the unsaved person's spiritual condition can be seen in the book of Ephesians:

**Ephesians 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,**

**18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:**

This sorrowful description is describing the spiritually dead soul – (in the Bible, the heart is often used as a synonym for the soul) – of each and every fallen human being. Every man, woman, and child that God has not granted salvation to would be the people who fit this description. This helps to explain why the world is in the terrible condition that it is in.

Obviously, as we all live our lives in the world, we are living and operating in the physical realm of existence. The material world is everything we can see, hear, taste, feel, etc. with our physical senses. Again, to many, the outward physical things are all there is. And yet, the Bible tells us a great deal about the other realm of existence: the spiritual realm. It tells us that God Himself is a Spirit (John 4:24) and that His Word is also spirit (John 6:63), and that there are evil spirits (Acts 19:12) who are ruled over by their prince (Satan), himself a spirit being. More than this, the Bible tells us that men have spirits (souls). As mentioned earlier, men have dead spirits unless God chose to restore them to life. Additionally, the Bible speaks of a spiritual kingdom called the kingdom of heaven or the kingdom of God. This kingdom is presented to the reader of the Bible as an eternally and presently existing reality, while also indicating that it (the kingdom of God) will come to this world one day.

In this study, we will show from the Bible in great detail that the coming of God’s kingdom has already occurred. We will also show that the final battle that takes place between it and the kingdom of Satan is actively underway. The battle between these two kingdoms is what the Bible calls “the battle of the great day of God Almighty” (Revelation 16:14). And, of course, the Bible reveals that the battle is a spiritual battle. And because of that, it is a battle that can only properly be understood by those who have been granted spiritual eyes to see and ears to hear the hidden truths of God’s Word found exclusively on the spiritual level of the Bible.

### ***The Battle of Kings and Their Kingdoms***

Over thirteen thousand years ago, immediately upon man’s fast and tragic fall into sin, two kings emerged, each one diametrically opposed to the other. Over the course of time, the formation and protection of their respective kingdoms became the central issue for this world, and the Word of God falling upon the souls of men the main battleground.

Each king maneuvered his forces to take their positions for the battle. On one side was the King of the Jews, the Lord Jesus Christ. He is an eternal King

and His kingdom a glorious kingdom of light. Truth, righteousness, mercy, love, grace, goodness, justice, and glory are some of the characteristics that marked this good King and His kingdom.

On the other side was the devil, a fallen angel who, through his sinful rebellion, became the newly installed king of the earth. And his kingdom is chiefly characterized as a kingdom of darkness. Lies, deceitfulness, hatred, lust, envy, injustice, wickedness, unrighteousness, and pride are some of the traits that identify with this evil king and his evil kingdom. The Bible's listing of the works of the flesh and the fruits of the Spirit reveals the distinctive characteristics for each of these two kingdoms and are also another way of recognizing the kingdom which you yourself may be a part of:

**Galatians 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.**

Although crucial elements of this spiritual battle took place at the foundation of the world in eternity past, for practical purposes we must say that it began in the year the world was created: 11,013 BC. And it has raged on ever since throughout the history of the world. For thousands and thousands of years, the inhabitants of Satan's dark kingdom have assailed those who have represented God's good kingdom of light on the earth. The Bible's pages reveal the many skirmishes and acts of warfare between these two rival kingdoms in generation after generation.

A historical example of a battle between earthly nations which also pictures the spiritual battle between Christ's kingdom and Satan's evil kingdom can be seen after Pharaoh (a type of Satan) and his Egyptian army pursued the newly freed nation of Israel (the outward representatives of God's kingdom on the earth). God fought for His people against Pharaoh (Satan) and the Egyptians by collapsing the walls of water upon them. Following this tremendous display of His mighty power, the Lord declared:

**Exodus 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.**

**2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.**

**3 The LORD is a man of war: the LORD is his name.**

**4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.**

**5 The depths have covered them: they sank into the bottom as a stone.**

**6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.**

In this passage, the Lord is declaring His victory over the enemy on two different levels: first, it is a glorious historical victory over Pharaoh and the Egyptian army, both of which had become an adversary to God's people, Israel. We would say this historical level of meaning is tied to the physical realm of meaning. The historical, literal level of Scripture is always a lesser level of meaning.

And secondly, the primary and greater level of meaning of the drowning of Pharaoh and the Egyptian army, as well as Israel's deliverance, is that it spiritually pictured God bringing final judgment to Satan (typified by Pharaoh) and to the emissaries of Satan (typified by the Egyptian army). This historical parable is revealing to us God's ultimate plan to destroy His enemies, namely Satan and his kingdom of darkness, at the very end of the world. For it is at the world's end that God (Christ) and His kingdom of light will fight and ultimately defeat and destroy Satan and his kingdom of darkness.

Perhaps the most vivid imagery of this long fought spiritual battle between these two kingdoms over thousands of years is given to us in chapter 6 of the book of Revelation. There we read of the Lord Jesus Christ pictured as a great warring King going forth to do battle:

**Revelation 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.**

And there we also read of another king, the devil, also going forth into the battle:

**Revelation 6:4 And there went out another horse *that* was red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.**

Many historical battles between great kings and their kingdoms are recorded in the world's history books. Normally, wars are considered to be important or great if they involve many nations and last for many years. And yet, if you were to read all of the world's history books, you will find no record of these two kings and their many battles. This is the case despite the fact that the souls of all people in all the nations is their battlefield, and this fiercest of wars has lasted far longer than any other war; nevertheless, the world's history books know nothing of this fight. No doubt you now understand that the reason for this is because it is a spiritual battle taking place in the spiritual realm of existence. And as a result, it is an invisible battle to the eyes of natural men. It is only through reading the Bible that we can learn about this most crucial of wars.

### ***Judgment Day is the Final Battle Between These Two Kingdoms***

The Bible has long warned the inhabitants of the world of a coming final day wherein God would pour out His wrath upon rebellious mankind. The Bible refers to this coming Day of Judgment in various ways. Throughout the Scriptures this day is called the day of the Lord, the day of wrath, the day of judgment, the day of vengeance, etc. It is also spoken of as a time of battle. We read this, for instance, in the book of Revelation:

**Revelation 16:14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.**

The battle of the great day of God Almighty – is the battle of Judgment Day. The battle of Judgment Day is the last spiritual battle to take place on this earth between these two kings and their kingdoms. We see in Revelation 16:14 that the “spirits of devils” gather their forces to this last great battle. A little further on in the book of Revelation, we read of King Jesus and His army following Him into the war:

Revelation 19:11 **And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.**

12 **His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.**

13 **And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.**

14 **And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**

15 **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

The Lord Jesus Christ is, once again, seen riding upon a white horse, just as He was in Revelation chapter 6, only at this time He is not going forth to conquer and save the souls of men. But rather, He is going forth in righteousness to “judge and make war.” And the armies of heaven (the saints), also seen upon white horses, obediently follow Him.

And once again, Satan (the beast), and his evil forces of the kingdom of darkness, are mustered for the battle:

Revelation 19:19 **And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.**

In our present time, which is unmistakably the time of the world’s end, the Bible has revealed that this spiritual battle of Judgment Day has begun. The Bible has revealed that May 21, 2011 was the starting date for the final battle of this world. Yes, that same day which was proclaimed far and wide throughout the whole earth to be Judgment Day, was, in fact, the very beginning of a prolonged judgment period which has gone on for several years already, and according to Biblical evidence, will continue for a few more years until we reach the year 2033 AD. In this final battle, the victor is crowned, not only the king of the earth, but also King of kings.

Revelation 19:16 **And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

In this book, we will discuss many things that the Bible is revealing to us today regarding its deeper spiritual truths. We will address extremely weighty topics such as the fact that the world is currently experiencing the wrath of God as the Lord Jesus Christ's second coming has already begun (spiritually). And this final judgment of the world will ultimately conclude with its complete destruction. We will also look at some of the Biblical evidence which reveals a 23-year (inclusive) time table for God to carry out His final judgment program for this world, in the forthcoming Book 2, Lord willing.

Furthermore, this study will go in depth regarding the Bible's teaching that Satan has been put down from all official rule (which he had enjoyed since the garden of Eden) as king ruling over the earth. The Scriptures reveal that the Lord Jesus Christ took over earth's rule (on May 21, 2011) and is currently ruling the world and carrying out His long-anticipated earthly reign. Unfortunately, insofar as mankind is concerned, the Lord Jesus Christ's earthly rule as King is not a benevolent rule in any way. Instead, His purpose for ruling the world is to punish the earth's inhabitants for their sinful rebellion against Him.

As we will be discussing many Biblical things which are necessarily of a spiritual nature, the prerequisite for the readers to properly understand the discussion will be found in their ability to grasp and follow God's methodology for uncovering truth:

**1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.**

**12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.**

**13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.**

**14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he *know* them, because they are spiritually discerned.**

As we see in this passage, emphasis is placed on the Spirit directing the reader of the Word of God into truth by comparing spiritual (Scripture) with spiritual (Scripture), thus the Holy Spirit teaches and guides into – spiritual truth.

However, the natural-minded individual is unable to receive the things of the Spirit of God – and the reason why is “because they are spiritually discerned.”

Our desire for each reader is that the Lord may have blessed you with new life by His Spirit in your soul, thereby equipping you and granting you spiritual eyes to see and ears to hear the wondrous truths which the Holy Spirit has opened up to our understanding in this Day of Judgment.

# Chapter 1: The King of Heaven

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Before we get into the biggest of all topics concerning the final battle of Judgment Day, we first need to go over the Biblical information that tells us about these two opposing kings and their kingdoms.

The concept of a king ruling over a nation or people is a very ancient concept. In past ages, kings ruled over kingdoms of the world with great power and authority. Of course, in our modern world, there are many different types of leaders who govern the nations. Prime ministers, presidents, chancellors, premiers, and yes, even a few monarchs still remain.

However, as we look back on Biblical history as well as the secular history of the world, we find that monarchies were a most common form of government as there have been many kings that reigned over various nations. And at times, a few of these kings, scattered throughout the centuries, have been great kings who conquered many lands and ruled vast kingdoms that became empires. The Pharaohs of Egypt, the kings of Babylon, and the kings of Assyria as well as that of Persia, the vast empire of Alexander the great, as well as the Caesars of Rome, are examples of kings and kingdoms which ruled over practically all the known world at various times in their history.

But our discussion will not begin with them. Instead, we will start with the greatest of kings ruling over the greatest of all possible kingdoms. The great king is eternal God Himself. And the greatest of kingdoms over which He rules is the kingdom of heaven. Although God is a Spirit, and the kingdom of heaven is a spiritual kingdom, we should not allow our natural tendency towards uplifting and admiring physical things to diminish in any way the greatness of God's eternal majesty nor the magnificence of His glorious Being as He eternally is seated upon the throne ruling over the most breathtaking of kingdoms imaginable.

And since the One true God and King cannot be found or known anywhere else but in His Holy Word, the Bible, we will, therefore, begin our study by looking into the book written by God Himself, as it alone is able to deal with the eternal spiritual matters we are discussing. As a matter of fact, the Bible must be our sole focal point for this type of discussion as it alone is the only book qualified and capable of revealing true and trustworthy information regarding spiritual realities such as the existence and reign of this great King and this spiritual place known as the kingdom of heaven.

## *The Everlasting God*

The Word of God tells us that before this world was, prior to its existence, there was a great King and God seated upon a glorious throne ruling over an enormously vast kingdom called the kingdom of heaven. In an awesomely vivid scene, the holy Bible describes the One who is called the Ancient of Days seated upon His throne:

**Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.**

The pages of Scripture reveal many wondrous truths to its readers, and perhaps the greatest of these truths concerns this infinite Being called God ruling over the boundless kingdom of heaven from the far reaches of eternity past:

**Psalm 90:1 Lord, thou hast been our dwelling place in all generations.**

**2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.**

**Psalm 41:13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.**

The Bible discloses to us that this eternal God is the author of the Bible (2 Timothy 3:16). And the Bible also says that God cannot lie (Titus 1:2). He cannot lie because He is the very essence of truth (John 14:6). In fact, His Word, the Bible, is truth itself (John 17:17). This means we can be sure that everything we read in the Scriptures is absolutely true and trustworthy: we can lean upon it and hang our lives on the things it says. And since this world of ours is completely immersed in every form of deception and lie imaginable, it is a tremendous comfort for the elect children of God to know that when they read the Bible, they can be certain beyond any doubt whatsoever, that the things they read therein are indeed true and faithful (Revelation 21:5). In this way, especially, the Bible's truth becomes a refuge for the people of God as they seek escape from the world's immersion into a sea of falsehoods and lies.

Therefore, when God moved Moses (Psalm 90) and David (Psalm 41) to proclaim the God of the Bible to be an everlasting God who has always existed

(from everlasting) and who will continue to always exist (to everlasting), we can rejoice over this wonderful truth and trust its glorious declaration. The God whom the Bible reveals is not some weakling god whose powers are limited and whose design and origination comes forth out of the mind of man's vain imaginations. Absolutely not. Rather, the God revealed in the Holy Bible is full of magnificence and splendor and One who possesses enormous power and brilliance. His brilliant mind possesses unlimited capacity for the storage of all knowledge and all understanding regarding all things. Simply storing the data of information that God possesses in His infinite mind would undoubtedly require all the storage space found in all the computers of the world, as well as adding to that the storage space of innumerable (trillions upon trillions) other computers besides. And yet, they still fall far, far short of God's own infinite storehouse of knowledge.

When the great and awesome God of the Bible was asked by Moses what His name was, He answered and said, "I AM that I AM" (Exodus 3:14). The name "I AM" reveals that glorious characteristic that has application only to God Himself and no others, which is that He alone is the eternal Being. He alone is the ever existent One. The God who is, and has been, and forevermore will be. And always, in all times and seasons and generations of men, He remains the same:

**Malachi 3:6 For I *am* the LORD, I change not; ...**

This statement of unmatched consistency, astoundingly, is also made concerning the Lord Jesus Christ in the New Testament: How can Jesus possess the same infinite characteristics as God? Because the Lord Jesus is One with the Father (John 10:30) and is the Almighty God who manifested Himself in the flesh (1 Timothy 3:16):

**Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.**

Given the incredible things the Bible reveals to us about the person of God, it is not surprising at all to find that He is lifted up high and exalted in glorious wonder:

**Psalm 113:2 Blessed be the name of the LORD from this time forth and for evermore.**

**3 From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.**

**4 The LORD is high above all nations, and his glory above the heavens.**

**5 Who is like unto the LORD our God, who dwelleth on high,**

**6 Who humbleth himself to behold *the things that are* in heaven, and in the earth!**

### ***God the Everlasting King***

We have seen that the Scriptures declare God to be the everlasting God. The Scriptures also reveal Him to be an everlasting King who rules over the kingdom of heaven. This, of course, would necessitate the kingdom of heaven to be an everlasting kingdom:

**Psalm 10:16 The LORD is King for ever and ever: the heathen are perished out of his land.**

**Psalm 29:10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.**

God sits as King forever. In the Bible, to sit spiritually points to ruling. He rules as King forever. Therefore, He is an eternal King.

**Psalm 93:2 Thy throne is established of old: thou *art* from everlasting.**

The Hebrew word translated as “throne” (Strong’s #3678) in Psalm 93:2 is the usual word for “throne” in the Old Testament. The throne is the ruling seat of a King. God’s throne is of old. The throne of God, like Himself, is from everlasting.

**Isaiah 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.**

**Jeremiah 10:10 But the LORD is the true God, he is the living God, and an everlasting king: ...**

Once again, the Bible exalts God as the eternal King. In His Person, He is the very essence of royalty itself. As a matter of fact, the world only knows about kings, and the concept of royal blood, due to God having previously established and instilled this idea among the nations:

**Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

Ultimately, all earthly kings have been set up by God to rule over their respective nations. And yes, God does acknowledge that at times those whom He has established to rule over the nations are not good men at all.

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

### ***Spiritual Kings: Adopted into God's Royal Family***

Throughout the history of the world, God has set up kings and put down kings. He is able to make one man a king, and to depose another. The Lord also does this in the spiritual realm of existence. In the time when God was still saving (the Day of Salvation), He would send forth His Word and use it to create a new heart in the life of a sinner. At the moment of salvation, the sinner received forgiveness of sins and was being adopted as a son into the family of God (Galatians 4:5-7). And since God is a great and eternal King, His family is a royal family, and thus making the newly adopted sinner to be as a prince or king himself. The Bible teaches us that each and every soul that becomes saved is viewed by God as being a spiritual prophet, priest, and king:

**Revelation 1:5 And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,***  
**6 And hath made us kings and priests unto God and his Father; to him *be glory and dominion for ever and ever. Amen.***

Through salvation we have been made “kings and priests.” Since we are made kings in the spiritual realm of things, and not in the physical, or natural world, some may belittle the idea of God having made us a king. They belittle the idea because they cannot see spiritual things – and the kingdom of heaven where God dwells as the eternal King lies within the spiritual realm of existence. These people, being of natural minds, would be awestruck if they had somehow been granted some far away tiny and relatively obscure earthly

kingdom to rule over. Wearing a visible crown and sitting upon a visible throne would excite and enthrall them no end. Their pride would swell with the very thought of it.

But being made a spiritual king – and made a king not just by anyone, but by the One who legitimately possesses the supreme power to grant such royal nobility to another – is of little importance or interest to the natural minded person. This is the typical reaction of the unsaved to all spiritual benefits and blessings. The unsaved man will always prefer the lesser, earthly, temporal and visible thing, over the greater, heavenly, eternal, invisible thing because he is a fallen creature whose fall has brought death to his soul and has extremely limited him concerning spiritual realities. And, sorrowfully, as a result, he has a natural tendency to opt for the bowl of pottage over the blessings of the birthright which identifies with being a part of the royal family of God (Genesis 25:31-34).

Unfortunately, it may be that this inclination of natural men towards diminishing the reality of spiritual blessings has also seeped into the thoughts of God's elect people to some degree. And they, too, while understanding the spiritual truth that they have been adopted into the family of God, yet nonetheless, may tend to not think all that much about the glorious thing God has done for them through the anointing of oil, so to speak, of the Holy Spirit coming upon them in salvation and thereby qualifying them to become spiritual kings in the family of God. But then again, it is more than likely God's purpose for His elect children that they do not have too much realization, or even appreciation, of their royal status, as they have a task to perform while on earth which requires them to conduct themselves as lowly servants, or doorkeepers, and not so much as royal emissaries of the family of the great King of heaven. The time will soon come, however, when the elect children of God are to embrace their royal heritage and perform not only priestly duties, but their royal duties as kings under the great King of heaven Himself.

It appears that it is God's intention, after He has ended this world (and much Biblical evidence points to the year 2033 as the year the world will end), to then set up all of His elect children, saved out of this world, and thereby made to be kings, as rulers over what the Bible calls "cities":

**Luke 19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.**

**17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.**

**18 And the second came, saying, Lord, thy pound hath gained five pounds.**

**19 And he said likewise to him, Be thou also over five cities.**

We will not discuss what is in view with these “cities” at this time. It is sufficient for now to point out that this passage in Luke chapter 19 is describing the events that unfold after a certain nobleman (Christ) went away and then returned to reckon with his servants. The giving of cities to the faithful servants (God’s elect), therefore, is a clear picture of what happens as soon as Christ returns as Judge and this world is destroyed, and we receive the fullness of our inheritance as we enter into eternity future.

### ***The Promised Messiah is God the Everlasting King***

The Bible reveals that the Messiah to come into the world would be the same as the One who ruled as king over the kingdom of heaven from everlasting past.

The Biblical doctrine that the Messiah who was to enter into the world would be both eternal God and King was not an idea that was built on only a couple of obscure Scriptures. No, not at all. This doctrine is clearly evident in numerous Old Testament passages.

**Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.**

**7 Of the increase of *his* government and peace *there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.***

The child to be born into the world is named as the “everlasting Father” as well as the “Prince of Peace.” Apparently the wise men from the east who followed His star to Jerusalem and came to Herod seeking the one “born king of the Jews” (Matthew 2:2) had read this glorious proclamation in Isaiah declaring that the coming Messiah would be the One to sit upon the throne of David. More than likely, the wise men would have also been familiar with the Scripture found in the book of Micah which reveals that the Messiah would be “ruler in Israel” and “whose goings forth have been of old, from everlasting”:

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**Micah 5:2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.**

If you recall, in Psalm 93:2 we read that God's throne was established "of old," and God was declared to be "from everlasting." Micah's prophecy, therefore, is revealing to us the "ruler of Israel" who is to come forth out of Bethlehem will be none other than God come down to men.

Of course, since the Bible is one cohesive whole, we are not surprised in any way to discover that the New Testament agrees with the Old Testament Scriptures concerning the Messiah's deity as well as His eternal royal heritage:

**1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.**

**Hebrews 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.**

God is the King eternal! His reign over His eternal kingdom of heaven coincides with His existence. That is, as long as God has been God – which stretches back endlessly into eternity past – He has also reigned as King. The God of the Bible is the greatest of kings and rightly lifted up as the King of glory:

**Psalm 24:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.**

**8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.**

**9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.**

**10 Who is this King of glory? The LORD of hosts, *he is* the King of glory. Selah.**

Yes, indeed, the God of the Bible is the eternal King of heaven who has reigned without beginning and who will reign without end.

## ***The Eternal Kingdom of Heaven***

The location of the throne of God's eternal kingdom is said to be in the heavens:

**Psalm 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.**

This Scripture helps us to understand the numerous references to "the kingdom of heaven" in the New Testament. We will list just a few of them below:

**Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**

**Matthew 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.**

**Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

**Matthew 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.**

**Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

God's throne is prepared in the heavens and His kingdom rules over all. He is the great King who rules over the whole realm of the kingdom of heaven. The kingdom of heaven is a vast and glorious kingdom that stretches back into the endless depths of eternity past, an eternal past that has no beginning. For as far and as deep one might go into past eternity, you will never come to the point where you can say, here, here, this is the point where it all began. No. There is no beginning of God. He has always existed. He has always been God. Which, again, is why He told Moses to declare to the people of Israel that His name was "I AM." "I AM" is the declaration of being. God is the great I AM because in Him is the very essence of life and being. In fact, the Bible tells us that God inhabits the entire spectrum of eternity itself:

**Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; ...**

It is far above and beyond the ability of our tiny mind to imagine such a glorious Being. So glorious that He is described as “The high and lofty One that inhabits eternity.” God inhabits or dwells in eternity like we inhabit or dwell in our house. Only we are such limited creatures that even as we dwell in our little house, our presence does not fill it completely. If we are on the first floor, we are not on the second floor. Not so with God and His habitation of eternity. He dwells in the fullness of it. He is, as the Bible says, the God who is from everlasting and to everlasting (Psalm 90:1-2). This is the range of His existence, and it includes all that has ever been with all that will ever be.

As we contemplate the enormity of God’s infinite existence, the thoughts of it prove to be something too mind boggling for our miniscule minds to grab a hold of. To put it simply, His eternal existence, as well as His eternal rule as supreme king over the kingdom of heaven, is way too high for us – (mere mortals presently alive on the earth and whose lives and existence are limited by time constraints) – to even begin to perceive or comprehend. In a statement found in Isaiah chapter 55, God sums up the enormous difference between Himself (the Creator) and all men who are but feeble little creatures:

**Isaiah 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.  
9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.**

How much higher are the heavens than the earth? If you could locate the most high-powered telescope in existence and use it to look deep, deep, and deeper still into the stars above, and then, somehow, travel beyond those stars to even more astronomical distances away from this world, and then finally, after traveling countless billions and billions of light years away, turn, and try to look back at the earth – would you be able to see it? No. It would not be visible at all. That is the difference between God’s thoughts and our thoughts. That is also the difference in glory between the greatness of the kingdom of heaven and all earthly kingdoms of this world. In comparison to this great King and God of the Bible, the world itself is but a drop in the bucket:

**Isaiah 40:15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.**

We can even go further beyond the things of this world if we were to understand the reference to the “heavens” in Isaiah 55:9 which are said to be “higher than the earth” to be a reference to the kingdom of heaven where God dwells. God’s glorious kingdom of heaven is a real kingdom that truly exists, but it exists beyond the realm of our world and our physical universe. As we have stressed, the kingdom of heaven resides in the spiritual realm of existence. And God, Himself a Spirit, sits upon the throne of that spiritual kingdom:

**John 4:24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.**

To all of us who live in this physical world, spiritual things are invisible things. The kingdom of heaven is a spiritual kingdom, and therefore, as far as we are concerned, it is also an invisible kingdom. Our physical eyes cannot see it, just as we cannot see the great God who sits upon His throne ruling over it. Nevertheless, the Bible is clear that God has prepared this kingdom for His elect people since the foundation of the world:

**Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**

Of course, by referring to the kingdom being prepared from the foundation of the world, the Lord is making a connection with Christ’s death as the Lamb of God that was slain at the world’s foundation (Revelation 13:8). And we know that this great and gracious work of faith was performed by the Lord Jesus Christ in eternity past. These things that took place before time reveal the eternal characteristic of God’s glorious majesty.

Finally, we have learned from the Bible that God’s reign as King of heaven has been an everlasting reign coinciding with His existence from all eternity past. And, according to the Bible, eternity past has no beginning point.

This same great God and eternal King of heaven made a determination to create the earth and universe. He also would make a special creature to inhabit the earth called man, who would be special because God would make him in His own image and likeness (Genesis 1:26). Moreover, God considered the man He would create to be His own son (Luke 3:38). And as a son of the great King of heaven, man would also be of royal heritage. There is no question that the man was fully qualified to rule as a king. Therefore, God set up man created in His own image and likeness to be the king over the newly created

earth (Ezekiel 28:12-13). At the moment of his creation, he was given dominion over the earth (Genesis 1:26).

## Chapter 2: Adam Loses His Crown

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Genesis, the first book of the Bible, begins in a spectacular fashion as we are immediately introduced to a preexistent Being named God. Right from the start, God's utterances are seen to possess massive power as His Word brings into existence the heavens and the earth and all living things upon the earth including a specially designed creature, of whom we are told was made in the Maker's own image and likeness. This God-like creature, man, is established by God to rule over the newly formed earth:

Genesis 1:1 **In the beginning God created the heaven and the earth.**

And,

Genesis 1:26 **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, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

The Bible declares that God gave man dominion over all the earth. This statement is quite revealing. It means that the man received God-given power and authority to rule the world. As its Creator, the earth belonged to God. Therefore, He could rightly give it to whomsoever He pleased. And we see that it pleased God to grant dominion over the world to the special creature who was made after His own image and likeness. By granting Adam dominion over all the earth, God effectively had made him king. Therefore, in addition to the glorious wonders of the formation of the creation itself, the account in Genesis chapter 1 can also be viewed as a sort of coronation ceremony for the newly installed monarch – Adam.

Of course, God Himself remained the supreme King and ruler over Adam and all else as the earth became, as it were, another province within the overall vast and glorious eternal kingdom of heaven.

### *Adam's Period of Rule Was Brief*

For a very short period of time, all was good in the newly created kingdom of earth. Adam, a righteous man because he was created good, possessed all the necessary traits for him to be a very excellent ruler.

**Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.**

**8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.**

During these few good days before the fall of man into sin, all the creation was vibrant with an abundance of life. Goodness and blessedness characterized the interaction between all living things. The wolf dwelt with the lamb while the leopard laid down with the kid. The cow and the bear fed together as the lion ate straw like an ox (Isaiah 11:6-9). All creatures coexisted in perfect harmony and peace. However, as the Bible quickly discloses, this perfect environment lasted only for a short period of time. The Lord gave only one law concerning only one tree in the garden of Eden, and warned Adam that if he were to eat of the fruit of that one particular tree, which was called, “the tree of the knowledge of good and evil,” he would surely die. But, as long as Adam obeyed God’s command concerning the tree, he would live. We do not know exactly how long of a time it was that Adam and Eve kept the law and did not eat the fruit of this one tree. It may have been a few days, or maybe a few weeks. Again, we do not know the specific period of time, but the Biblical language indicates it was not very long at all. During this brief period of obedience to God’s law, the young couple would have had a perfect marriage relationship with one another and experienced beautiful peace and happiness within their souls along with the wonderful inner joy that accompanies living as faithful servants of God.

**Romans 7:9 For I was alive without the law once: ...**

Again, perfect bliss and fullness of life was theirs as they lived in a genuine paradise. However, continuation of their peaceful life in paradise was conditional as it was based upon whether or not they would obey God’s law concerning the tree of the knowledge of good and evil. In the garden of Eden, there were many trees good for food that Adam and Eve could have eaten from. But in the midst of the garden stood a constant reminder of God’s holy law in the form of a tree whose fruit was forbidden. This was God’s test of obedience for them.

**Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**

As we are all well aware, the inevitable day came when Eve, followed by her husband Adam, broke the law of God and sinned by eating of the fruit of the tree they were commanded not to eat of.

**Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

**2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**

**3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

**4 And the serpent said unto the woman, Ye shall not surely die:**

**5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

**6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

**7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.**

The moment man sinned, everything in the new creation disastrously changed. Like a horrendously powerful and fast-moving storm, the darkness of death moved in and overcame the light of life. Man's disobedience of God's law brought sin into the once perfect world. And sin brought the ugliness and misery of death which immediately devoured the goodness, righteousness, joy, and happiness of mankind.

**James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.**

**15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**

Things got even worse, as man's act of disobedience brought about his fall and set a wicked one to rule over him who now possessed the power of death:

**Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;**

The devil, or the serpent, as the Bible also calls him, took deceitful advantage of God's commandment as a means to tempt man into transgressing the law which resulted in the instantaneous death of man's soul. Oh, what guilt and grief Adam and Eve must have felt after having had the experience of enjoying life in a perfect body and soul while living in a creation wherein all was good and right. To go from enjoying that wonderful paradise, that literal garden of Eden, to, in only a moment, having a dead soul and a cursed physical body as well as a horrendous curse brought to pass upon the whole creation. How awful. And how sorrowful it must have been for them to see the animals begin to viciously turn on each other and begin to kill and devour one another. Yet, it had to be. God could not allow rebellious man to rule over a perfect creation. Therefore, it became necessary for the Lord to pronounce His judgment on sinful man while also pronouncing a curse upon the creation that he had been given to rule over.

**Genesis 3:11 ... Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?**

**12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.**

**13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.**

**14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:**

**15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

**16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.**

**17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;**

**18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;**

**19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.**

One major item that was not overtly addressed by God in the pronouncement of His judgment upon sin was Adam's status as ruler over the earth. How did Adam's sin impact his dominion over this world? We are able to find the answer to this question elsewhere in the Bible. The Scriptures teach us that at the moment of Adam's act of disobedience, he became servant to sin and to Satan; Adam's act of disobedience brought him into a condition of spiritual bondage.

**2 Timothy 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**

**26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

And,

**Proverbs 5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.**

Moreover, we understand that Adam was mankind's figurehead, or the one who represented us all, since all future generations of men were in his loins (Hebrews 7:9,10) at the time, and as a result of his fall into sin, all subsequent descendants likewise became servants to sin and to Satan. And, as we are well aware, all that a servant possesses belongs to the one who rules over him. Certainly, one of the greatest things that Adam, and consequently all of his descendants, the human race, possessed was the dominion given to him by God to rule over the earth:

**Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion ... over all the earth, ...**

### ***By Right of Conquest, the Devil Begins to Rule the World***

The lone representative of the human race (Adam) disobeyed God's law and his act of disobedience brought death to himself and all future descendants as well as stripping them of their God-given authority to rule over the earth. The right to rule the earth initially given to man was now the right of the one who

overcame him through his deception and guile. Satan's origination of the lie (John 8:44), and man's perverse response of obeying it over and above the truthful commandment of God, proved to be a destructively powerful weapon as it brought ruination and death to Adam, and forced the immediate abdication of his throne which resulted in all earthly royal authority being transferred from man to Satan.

The Bible lays down a principle that states if you submit yourself to obey another, your act of submission makes you a servant to the one you obey:

**Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

By obeying the lie over the truthful commandment of God, Adam thereby became servant to the serpent.

Once again, we understand from the Scriptures that after Adam and Eve transgressed the law of God, all dominion over the earth was delivered to the wicked one who became the new ruler of the earth. All earthly authority that the man once possessed now belonged to the devil. In this way, through the right of conquest, Satan became the new ruler of the world.

Perhaps you have never heard of the devil ruling the world before? If so, the thought of it probably sounds bizarre to you. However, it is quite Biblical. Let us examine the Biblical proof for this as the Word of God quotes directly from the mouth of the devil himself at the time of the Lord Jesus Christ's wilderness temptation:

**Matthew 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;**

**9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**

**10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

The devil showed Jesus "all the kingdoms of the world," and then offered them to Jesus if He would worship him. The clear implication of the offer is that all the kingdoms of the world belonged to the devil.

Also, we read of the same event recorded in a parallel Gospel account found in the book of Luke:

**Luke 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.**

**6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.**

**7 If thou therefore wilt worship me, all shall be thine.**

**8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

In this passage, we see once again that Satan (the devil) showed Jesus all the kingdoms of the world, and offered to give them to Him if He would but fall down and worship him. Of course, the Lord Jesus dismissed his arrogance by quoting Scripture that commands only God is to be worshipped. But let us notice an important statement: after showing the Lord all the kingdoms of the world, the devil referred to them in verse 6 and said, “that is delivered unto me; and to whomsoever I will I give it.”

### ***The Prince of this World***

What does the devil mean by saying that all the kingdoms of the world (which would, of course, be the whole world) were delivered unto him? Once more, the answer is found in Genesis chapter 3, as we read of Adam’s fall back in the garden of Eden. At that time, man lost his right to rule by entering into a relationship of servitude to Satan. The dominion of the world, which once belonged to man, was turned over or delivered to the devil, due to man’s sin. We would have to say that at the time of man’s fall, a new king was crowned as king of the earth. And that king was Satan. Once we realize that by deceiving man the devil slew him and began to rule over him, we then can begin to understand why the Bible refers to him as the “prince” of this world:

**John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.**

**John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.**

And,

John 16:11 **Of judgment, because the prince of this world is judged.**

The Greek word translated as “prince” (Strong’s #758) is also often translated as “ruler.” It is translated that way in Romans chapter 13, as God moves the apostle Paul to instruct us to be in submission to the powers, or governing authorities, set over the nations. The Lord reveals that there is no power but of God, and that He has personally given power, and ordained those in authority, to rule over us.

**Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

**2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**

**3 For rulers [#758] are not a terror to good works, but to the evil...**

In verse 3 above, the word “rulers” (#758) could also be translated as “princes.” These rulers are the powers ordained by God to exercise authority among the nations in the world. And yet, it is Satan who is the prince (ruler) of this world itself. And just as God gave power and ordained the secular rulers to rule the nations, He likewise gave power and authority to the evil one to rule over all the nations of the world. This is what Satan was referring to when he said that power over all the kingdoms of the world was delivered to him (Luke 4:6).

To any who may be thinking that the devil is simply lying about the nations being delivered to him: to be sure, we all know that the devil’s chief characteristic is his deceitfulness. While there is no doubt that the devil is a liar, we must also keep in mind that the Lord Jesus did not correct him concerning these claims. Yes, He pointed out Scripture that rebuked his evil intentions regarding his desire for Christ to bow the knee to him. But there was no rebuttal of his claim of rulership over the world. And the reason Christ did not refute him regarding this claim is because there was no reason to refute it. It was a statement that could not be refuted because Christ understood it was a correct statement. As a matter of fact, Jesus had personally witnessed the transfer of power and authority over the earth that took place thousands of years prior back in the garden of Eden. Jesus is the Creator who made the world and also man to rule over it (Colossians 1:14-16). He created the angel who became the devil as well. Certainly, therefore, Jesus knew very well that the devil was correct when he said that all the nations were delivered unto him

to rule over. *How could Jesus not know when He was the One who turned control and authority of the nations over to the devil at the time He pronounced the judgment upon Adam and Eve.* In fact, the delivering up of the world into the hands of the devil was a major part of God's punishment upon mankind for his sin. Interestingly, we find this very same idea of those who once had intimate relationship with God (like Adam), but who later grievously sin and rebel against Him, and then are themselves turned over (or delivered) by God to Satan for judgment, to be a common theme in the Bible. We can see the same pattern unfold in God's relationship with Old Testament Israel, as well as with the New Testament corporate church.

### ***To be Delivered is an Indicator of God's Judgment***

The nation of Israel was established by God to be the outward representation of His kingdom in the world, and for many centuries they were, but they too sinned against the commandments of God, and as a result, eventually had their relationship with Him come to an end.

Throughout the time of Israel's existence as God's representative on the earth, they sinned often, and in turn, God often delivered them over to their enemies as a punishment. At various times, the Lord also drove them out of their land, just as Adam was driven out of the garden of Eden. One major example of this is when they were commanded by God to leave the land of Judah and go into Babylonian captivity. Significantly, according to the will of God (Jeremiah 25:8-12), the Babylonians conquered Judah and afterward the king of Babylon ruled over it. In the Bible, the king of Babylon is used as a type and figure of the devil (Isaiah 14:4-14). Therefore, once again, the land of Judah, which represented God's kingdom on the earth – just as Eden before them had represented God's kingdom on the earth – was destroyed due to their sinful disobedience of God's commandments, and delivered to the king of Babylon (Satan) for him to rule over them as a form of judgment upon them.

The pattern of disobeying God's commandments, and then experiencing the resulting judgment of God which included being turned over to their enemies for a time, became a recurring cycle in the history of Israel. This grievous cycle can especially be seen during the period of the judges:

**Judges 2:13 And they forsook the LORD, and served Baal and Ash-taroath.**

**14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold**

**them into the hands of their enemies round about, so that they could not any longer stand before their enemies.**

And,

**Judges 6:1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.**

Also,

**Judges 13:1 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.**

The Lord also delivered up unfaithful Israel during the time when the kings reigned:

**2 Kings 13:3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.**

Of course, as previously mentioned, the Babylonian army's triumph over Judah was a result of God delivering them over to king Nebuchadnezzar as a judgment upon them which included being removed from their land:

**Jeremiah 37:17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.**

And,

**Ezekiel 12:3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.**

**4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.**

...

**9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?**

**10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that *are* among them.**

**11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.**

In all of the many historical accounts describing God turning over Israel or Judah to their enemies because of their sins, we see a repetitiveness of the same theme that began back in the garden of Eden: the people of God have their relationship with the Lord shattered and ruined by their sinful acts of disobedience against His laws. And the consequence or judgment upon them for their disobedience is that the Lord delivers them over to the enemy king and nation (typifying Satan and his forces) as part of His judgment on them.

### ***Delivered to Satan***

The idea of God delivering up the man (Adam) who disobeys Him, or an entire nation (Israel) that disobeys Him, to Satan as a form of judgment, is good for us to keep in mind when it comes the New Testament churches and congregations and their relationship with God.

In the first epistle to the Corinthians, we read that the Lord moved the apostle Paul to write about a man associated with the church at Corinth who had engaged in a horrible sin; a sin, we are told, that was not even spoken of among the Gentiles, which was the sin of committing fornication with his father's wife.

**1 Corinthians 5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**

It was so serious a matter that the apostle Paul, from afar, pronounced the judgment against the man. He was to be delivered over to Satan for the destruction of the flesh:

**1 Corinthians 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**

**3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,**

**4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver [#3860] such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

Of course, the reason this man's sin and the resulting judgment of God upon it is highlighted in the Bible can only be because there is a deeper spiritual meaning to the historical account. We can gather from the man's identification with the church at Corinth, and the language of judgment which declared a verdict, that the man was to be delivered over to Satan for destruction, that the man is being used as a type or figure of the corporate church. Whenever the church would disobey God's laws and instead opt for its own doctrines over the doctrines of Christ, it engaged in spiritual idolatry, which the Bible links to fornication:

Revelation 2:12 **And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;**

...

**14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.**

We see in the Scriptures above that the church in Pergamos had within it those who held similar doctrines as the false prophet Balaam. The doctrine of Balaam is likened to eating things sacrificed to idols and to committing fornication.

The church at Thyatira also experienced similar spiritual troubles as the servants of God are said to have been taught to "commit fornication, and to eat things sacrificed to idols."

Revelation 2:18 **And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;**

**19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.**

**20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

**21 And I gave her space to repent of her fornication; and she repented not.**

The link between false teaching and spiritual idolatry or spiritual fornication is unmistakable. And we should not think that this sin of spiritual idolatry/fornication only applied to these two ancient churches located in Asia minor. Not at all. After each of the addresses to the seven churches mentioned in Revelation chapters 2 and 3, we find the following refrain:

**Revelation 2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.**

The things said concerning the church in Pergamos, or the church in Thyatira, have application to all the churches. Or, to say it another way, to the entire corporate church. It is important to note that after the Lord said He had given space for the church in Thyatira (and all churches) to repent from her fornication, but “she repented not” (Revelation 2:21), the very next verse tells us of God’s determination (judgment) and plan concerning the church:

**Revelation 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.**

After sufficient space (the 1,955 years of the Church Age) had been given, the judgment of God upon an unrepentant corporate church mixed up with spiritual fornication was to cast her into “great tribulation.” The two Greek words translated as “great tribulation” are *meGas thlipsis*. This combination of words is only found 4 times in the New Testament (Matthew 24:21, Acts 7:11, and Revelation 7:14 are the other three Scriptures). And in each place we find *meGas thlipsis*, it is always used in the setting of God’s end time judgment which began upon the house of God (1 Peter 4:17).

The man from the church in Corinth who was involved with the ugly sin of fornication involving his father’s wife is a picture of the unfaithful corporate church which engaged in equally ugly idolatrous practices (also known as spiritual fornication) through the erroneous and unfaithful teaching of the

Word of God throughout the entirety of its existence in the New Testament age.

### ***Reuben Defiles His Father's Bed***

The Old Testament also tells us about this sin of engaging in sexual relations with the wife of your father. Those who committed this sin in the Old Testament included Jacob's firstborn son, Reuben, who lost his birthright as a result of laying with Bilhah (Genesis 35:22), one of his father's concubines:

Genesis 49:3 **Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:**

4 **Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.**

Also:

1 Chronicles 5:1 **Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.**

To lose the right of the firstborn son was a terrible thing. Spiritually, the loss of the birthright indicated one had lost the blessing of God. Esau is a good illustration of this.

God's law commands against a son having sexual relations with his father's wife, and also shockingly ties the act of uncovering the nakedness of your father's wife with uncovering the nakedness of your own father:

Leviticus 18:8 **The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.**

With this statement we begin to realize what the spiritual picture of a man going in to his father's wife really means: it is a picture of those who fail to bring the true Gospel of the Bible to sinners. Hold on now, someone reading these things might interject: how can you make that kind of leap in understanding between a man going in to his father's wife –to someone bringing a false gospel? We can make this connection because the Bible directs us to do

so. In the Gospel of Matthew, chapter 25, Christ speaks of the spiritual nakedness of a man in his sin – as though it were His own nakedness:

**Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**

**35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:**

**36 Naked, and ye clothed me: ...**

In this parable, notice that Jesus tells us that He was the One who was naked and was clothed by the blessed ones (the elect) placed on His right hand. Those said to be blessed immediately ask when they saw Him naked:

**Matthew 25:38 When saw we *thee* a stranger, and took thee in? or naked, and clothed *thee*?**

...

**40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.**

In the Bible, providing clothing for the naked is a picture of bringing the Gospel which provides the righteousness of Christ (through salvation) to cover over the sins of the elect children of God. On the other hand, those who fail to bring the true Gospel also fail to cover the sins of God's elect, thus leaving the body of Christ in their spiritually naked condition. Which is why the Lord Jesus went on to pronounce a curse and judgment against those on His left hand:

**Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

**42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:**

**43 I was a stranger, and ye took me not in: naked, and ye clothed me not: ...**

Those on the left hand also asked Jesus when they saw Him naked:

**Matthew 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?**

**45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.**

Since the sin of engaging in adultery with “thy father’s wife” is equated to uncovering “thy father’s nakedness,” and, as we have seen in Matthew 25, that phrase identifies with not bringing a faithful and true Gospel message, then we can be sure that this ugly sin mentioned in 1 Corinthians chapter 5 spiritually points to those in the churches who bring an unfaithful (false) gospel message which cannot save – and therefore is unable to provide covering for the sins of those who heard their message. The bringing of a false gospel is a very serious matter with God.

### ***The Destruction of the Flesh that the Spirit May be Saved***

Remember, Paul, being used as a figure of Christ or God Himself, said regarding the man in Corinth that he was absent in body but present in spirit, and had judged already as though he were present (1 Corinthians 5:3). This language clearly reveals the spiritual nature of the Lord’s judgment on the unfaithful churches and congregations of the world. Paul was absent from the church at Corinth just as Christ absented Himself from the corporate church once He was taken up and returned to heaven (Acts 1:9,10). And it was from the far away land of the kingdom of heaven that Christ passed judgment on the corporate church regarding their many instances of spiritual fornication, and concluded that the one (the whole corporate body) which was guilty of doing the evil deed should be delivered to Satan for his destruction:

**1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

This seems to be a very unusual and odd pronouncement of judgment. Why deliver the man to Satan for the destruction of the flesh? And how can having one’s flesh destroyed by the evil one bring salvation to the spirit in the day of the Lord Jesus? It certainly is very strange language.

Throughout the New Testament Church Age, various theologians and leaders of the congregations typically viewed what is said in this verse as God’s

admonition to them granting them the authority to excommunicate certain rebellious members from the congregation.

The idea that excommunication is in view in this verse fits in nicely with some other incorrect assumptions that theologians have made regarding the church possessing the keys to the kingdom of heaven whereby they can grant access to certain people and deny entry to others (Matthew 16:19). This Scripture in 1 Corinthians 5 does seem to mesh well with this idea. It was often stated by church authorities that they would only excommunicate a church member in order for that individual's soul to be saved. In other words, they viewed excommunication as something to be done for the person's own good, as it was hoped that the serious matter of being removed from receiving communion would awaken the sinner to a renewed sense of repentance.

The language in this passage does seem to allow for a surface level meaning of casting out a rebellious sinner from the congregation with the hope of it impacting his spirit's condition. It appears plausible. Although the doctrine certainly could have been abused by various church authorities, we are not saying that the doctrine of excommunication itself was in error. We are only pointing out that there is an obvious deeper spiritual meaning to the pronouncement of this man's judgment by the apostle Paul.

No doubt the reference to the *destruction of the flesh* is referring to the great number of tares or unsaved individuals who will fill the pews of the world's churches at the time when judgment began at the house of God. The Bible likens the unsaved, even if they happen to be professed Christians, to those who walk "in the flesh." And the elect (the saved) to those who walk in the spirit:

Romans 8:1 ***There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.***

...

**4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

**5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**

Also,

Romans 8:12 **Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**

**13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

**14 For as many as are led by the Spirit of God, they are the sons of God.**

Right away we see that the several references to flesh and spirit in Romans chapter 8 are references to two distinct types of people: those who are unsaved (in the flesh), and those who are saved (in the spirit). Of course, this impacts our understanding regarding the wording of “destruction of the flesh” as well as “that the spirit may be saved” as it is used in 1 Corinthians 5:1. If we apply the way flesh over against spirit is used in Romans chapter 8, we will conclude that 1 Corinthians 5:1 is speaking of the spiritual condition of those found within the churches and congregations of the world at the time of its end. We say the time of the end because that is the time when the Bible teaches us that the corporate church is to be turned over to Satan for its destruction. And why is it that God determined to turn the church over to Satan to be destroyed? It is because of the corporate church’s carnal (fleshly) nature. And, at the time when the Lord Jesus pronounced the judgment on the world’s churches, He also issued forth a command to all within for them to “depart out” (Luke 21:21). It was through that command to depart out of the church, which acted as a sort of harvesting mechanism, that the separation of the wheat (those in the spirit, God’s elect) and the tares (those in the flesh, the unsaved) was accomplished.

Again, the deeper spiritual meaning is that the sinful man involved in awful fornication with his father’s wife is being set up as a type and figure of the corporate church. And the Bible does teach that the judgment of the spiritually idolatrous corporate church was to be turned over to Satan for its destruction. We find that teaching in numerous places in the Bible. In the Old Testament this is taught through the historical parable of God delivering up the unfaithful nation of Judah to the king of Babylon as a form of judgment upon those called by His name. The king of Babylon is used in the Bible as a type and figure of Satan (Isaiah 14:4-14) and the kingdom of Babylon that he ruled over as a figure of the nations of the world:

**Jeremiah 25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,**

**9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly**

**destroy them, and make them an astonishment, and an hissing, and perpetual desolations.**

Additionally, in Ezekiel chapter 38, the Lord plainly states His intention of bringing Gog and Magog against the rebellious people of Israel as a form of judgment against them:

**Ezekiel 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**

In the book of Revelation, we learn that Gog and Magog are a picture of Satan and the nations (Gentiles) who come against the camp of the saints (corporate church) at the time of Satan's loosing:

**Revelation 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

And,

**Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,  
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.  
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: ...**

The verses in Revelation 20 reveal that it was God who loosed Satan out of the bottomless pit with the full knowledge that he would immediately assail the churches and congregations of the world (the camp of the saints). We find a parallel account of the loosing of Satan in chapter 13 of Revelation. Only in that account, he is referred to as the beast coming up out of the sea as the bottomless pit becomes the equivalent of the depths of the sea. And once the

beast rises up from the sea, he immediately goes after the camp of saints exactly as we saw in chapter 20:

**Revelation 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.**

...

**7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.**

Again, Christ is the Angel who came down from heaven with the key and bound Satan in the pit (Revelation 20:1). He is also the One who must have loosed Him, since Jesus alone possesses the keys to hell and death (Revelation 1:18). Once again, we understand that the loosing of Satan was carried out by Christ with the full knowledge that he would immediately come against the churches and congregations of the world. Therefore, God's judgment on the corporate church was accomplished according to His permissive will, since at the precise time the Lord loosed Satan, He also withdrew His Holy Spirit from the midst of the church, thus allowing the beast to enter in without opposition, and thereby making it extremely easy for him to take his seat in the temple (corporate church) and to rule over the corporate church as the man of sin:

**2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;**

**4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Given the Biblical language, we can only conclude that the purpose of God in turning the idolatrous corporate church over to Satan was for its spiritual destruction. The Bible illustrates the complete devastation caused by this spiritual destruction in Matthew, chapter 24:

**Matthew 24:1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.**

**2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**

The temple is the same thing as the house of God. Remember, God declared that His judgment would begin at the house of God (1 Peter 4:17). And so there can be no mistake, the definition for the “house of God” is clearly revealed to be the New Testament church in this Scripture:

**1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church ...**

Keep this statement in mind – “the house of God, which is the church” – when reading the declaration in 1 Peter 4:17 that “judgment begins at the house of God.” “At the house of God” means judgment begins with the church: God’s end time judgment plan initiated with the churches and congregations of the world. Then, on the appointed day, it transitioned and expanded to all the nations of the earth.

The Lord’s prophecy regarding the temple in Matthew 24:1-2 that there would not be left one stone upon another is spiritually referring to the final destruction of the New Testament corporate church. The Bible is saying that the corporate church will simply collapse once God starts His end time judgment process. Of course, in our present day, we have learned that this has already taken place. The judgment of God began on the churches decades ago (May 21, 1988), and the 23-year judgment upon them completed on the date of May 21, 2011. That was the day God went from judging the church exclusively to judging all unsaved inhabitants of the world.

Finally, the apostle Paul’s judgment concerning the man who shamefully committed fornication with his father’s wife was that he be turned over to Satan for the destruction of the flesh. The pronounced judgment against this man fits perfectly with the Bible’s teaching that God turned over the corporate church, itself involved with spiritual fornication, to Satan for its destruction. And yet, the spirit (the elect of God) within the congregations was saved as they were commanded to come out of the church and go out into the world and worship God there.

## ***Faith Made Shipwreck: Hymenaeus and Alexander Delivered unto Satan***

The New Testament has one further reference where we read of two unfaithful men being delivered to Satan. It is found in the first epistle of Timothy:

**1 Timothy 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:  
20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.**

We wonder why God even tells us about Hymenaeus and Alexander, who were two relatively inconspicuous men that lived way back in the first century, AD, and who were said to have been involved in the putting away of faith and thereby making it shipwreck. For this, they, too, were delivered by Paul unto Satan, specifically, so that they may learn not to blaspheme. Paul's judgment of delivering them to Satan certainly reveals a great deal of power and authority on his part. It is very curious language: Paul's passing of judgment on the men sounds almost as though he were God Himself. It sounds this way because once again Paul is being used as a type and figure of God.

Why does God give us this curious bit of historical information about these men? We may find it somewhat interesting to read, but of what real significance is it as far as the Gospel is concerned? When we look for the spiritual meaning of these verses, we find that it actually has much significance.

As we know, all Scripture is the Word of Christ. And Christ always speaks in parables. And a parable is that which serves to hide truth. Once we begin to look for the deeper spiritual and hidden truth of this passage, by God's grace, it soon begins to open up to our understanding.

God has given us certain clues: first, these two men are said to have made faith shipwreck. Christ (the Word) is the embodiment of saving faith. To make faith shipwreck means that the Word of God will no longer be a vehicle for delivering faith (Romans 10:17) or salvation to souls. Also, a ship in the Bible is used to spiritually represent the church. Further, God uses a shipwreck (see Acts 27) as a historical parable to illustrate the church's destruction. The detailed shipwreck we read about in Acts chapter 27 is a dramatic picture of God's judgment (1 Peter 4:17) on the world's churches at the time of the end of the Church Age.

Additionally, there are two men in view. The number two in the Bible points to the caretakers of the Word of God. The New Testament church, of course, was given the task of caring for God's Word during the Church Age. So, the fact that there are two men who have made faith shipwreck also identifies with God's judgment on unfaithful caretakers namely those associated with the corporate church.

Lastly, Hymenaeus and Alexander were delivered by the apostle Paul to Satan, just as the whole corporate body was delivered by God to Satan once God loosed him from the bottomless pit.<sup>1</sup>

Historically, Paul's statement that he personally has delivered Hymenaeus and Alexander over to Satan for the intent that they learn not to blaspheme, may very well have to do with his passing judgment that resulted in their being cast out of the church (perhaps the church at Ephesus, see 1 Timothy 1:3), or maybe it was refusal to give them communion. Perhaps similar to the man turned over to Satan for the destruction of the flesh which we discussed earlier concerning the man guilty of fornication with his father's wife at the church in Corinth. Whatever the historical situation may have been, it is clear that Paul was the man who passed the judgment which is said to have delivered these two men over to Satan, and by doing so, it is obvious that God is using him once more as a type and figure of the Lord Jesus Christ. For only Jesus is able to turn men over to Satan for their destruction or judgment.

When we search the Bible for more information on these men, we find there is nothing good said about either one of them. Hymenaeus is only mentioned in one other place:

**2 Timothy 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.**

**17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;**

Hymenaeus' speech is likened to profane and vain babblings and his word as a canker, which is an accurate description of those who speak and promote false gospels.

Alexander is undoubtedly the same individual as mentioned in the second epistle of Timothy:

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<sup>1</sup> See Revelation 11:1,7, Revelation 13:7, and Revelation 20:7-9.

**2 Timothy 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:  
15 Of whom be thou ware also; for he hath greatly withstood [#436] our words.**

Alexander's legacy is to be remembered as a man who "greatly withstood" the Word of God. Some might wonder how he could then be a picture of someone representing the corporate church? Keep in mind that the corporate church has experienced the judgment of God upon it for precisely that very reason: for resisting the truth of God's Word, the Bible. The same word "withstood" is used in the earlier chapter of 2 Timothy:

**2 Timothy 3:7 Ever learning, and never able to come to the knowledge of the truth.  
8 Now as Jannes and Jambres withstood [#436] Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**

Alexander was a man who resisted the truth of God's Word, and yes, that qualifies him as an excellent figure to represent the multitudes within the corporate church who never became saved, and as a result, did always resist the Bible's true teachings.

**Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.**

So, we see that Paul's delivering up of Hymenaeus and Alexander to Satan is a historical parable which spiritually points to the Lord's delivering up of the unfaithful churches and congregations (all churches everywhere) to Satan for their destruction at the time when judgment begins at the house of God.

### ***Christ Delivered Over to the Powers of the World to be Crucified***

Let us look more closely at Satan's claim that all the kingdoms of the world have been "delivered" unto him. As previously mentioned, it is significant that we do not find the Lord correcting the devil regarding his claim of authority over the nations of the world. Instead, Jesus simply rebukes him for desiring to receive worship that only God is worthy to receive:

**Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

As we have previously discussed, we found that the Greek word translated as “delivered” (Strong’s #3860) in Luke 4:6 is also used in regard to God delivering up others as a form of judgment.

Likewise, this same Greek word used is repeatedly in relationship to the delivering up of the Lord Jesus Christ at the time of His crucifixion. And we know that Jesus was delivered to be crucified according to the determinate counsel and foreknowledge of God (Acts 2:23). And that act of delivering Him up for crucifixion was certainly a judgment upon Him.

**Matthew 27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led *him* away, and delivered [#3860] him to Pontius Pilate the governor.**

**Luke 24:7 Saying, The Son of man must be delivered [#3860] into the hands of sinful men, and be crucified, and the third day rise again.**

**John 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered [#3860] thee unto me: what hast thou done?**

**John 19:16 Then delivered [#3860] he him therefore unto them to be crucified. And they took Jesus, and led *him* away.**

Jesus was delivered up by God the Father to be the sacrificial Lamb of God. His death on the cross in 33 AD demonstrated His earlier death accomplished at the foundation of the world which paid for the sins of His chosen people. While it is true that both of these experiences were judgments of God on Christ concerning sin, it is also true that Satan was heavily involved in the whole business of the Lord’s crucifixion. We read, for instance, when Judas, who was infilled with the devil, led the Jewish authorities to apprehend the Lord, that Christ spoke of it being “your hour” and the time for the “power of darkness”:

**Luke 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?**

**53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.**

Since the nation of Israel was actively turning Christ over to the Roman governor Pilate in order for Him to be crucified, we would have to say that the nation of Israel had come under the power of Satan at that time. Additionally, the Roman authorities themselves were an extension of the Roman emperor Caesar. And as Rome was the dominant power in the world of that day, we can understand it to represent the whole world. And as its king, Caesar would have been a type and figure of the devil who, as we have been discussing, had been given rule over all the nations of the world.

### ***Summary***

We became interested in the word “delivered” because Satan told the Lord Jesus that if He would worship him, he would give (Christ) all the kingdoms of the world, and he had the ability to do so since they (the nations) had been delivered to him (Luke 4:5,6).

In our review of the word “delivered,” we discovered that God repeatedly delivered national Israel over to their enemies due to their unfaithfulness (disobedience) to His commandments. We also saw by looking closely at a couple of passages in 1 Corinthians and in 1 Timothy wherein the apostle Paul pronounced judgments on certain men, we were able to understand the manner in which God brought judgment on the New Testament corporate church by delivering them over to Satan for their (spiritual) destruction. Additionally, we noted that the same Greek word translated as “delivered” was involved when the Lord Jesus Christ was delivered up to experience judgment as He was turned over to the Roman authorities to be crucified.

Therefore, we can conclude that following Adam’s fall into sin back in the garden of Eden, God’s delivering of the nations of the world over to Satan was certainly another form of His judgment upon Adam representing mankind. The garden of Eden was set apart (sanctified) from the rest of the newly created earth. And there the Lord placed man to till the garden. The garden of Eden was set up to be the outward representation of God’s kingdom on the earth. But man failed in his duty of serving God faithfully by breaking the one

commandment he had been given by God concerning the tree of the knowledge of good and evil. This grievous act of disobedience led to the judgment of mankind: first of being cast out of the garden, and next to a life of servitude (rather than dominion) to sin and to the devil to whom they had been delivered.

**Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.**

**24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

The establishment and then loss of the garden of Eden because of man's sin prefigured the establishment and inevitable loss of future outward representations of God's kingdom on the earth. We saw the establishment and eventual loss in the Old Testament of national Israel, as well as the establishment and eventual loss of the corporate church in the New Testament. Both outward representations of God's kingdom on earth sadly followed the identical pattern of the original fall of man in Eden.

Though tragic beyond measure, we must conclude that Adam's sin, which led to the loss of his right to rule the earth, worked in accord with God's overall plan for this world. Satan's speedy conquest of man and subsequent rule over the nations was allowed to take place through God's perfect will for the newly formed creation. Planet earth had been destined by God to become an arena wherein the Creator would openly display His glorious and manifold attributes to all principalities and powers in heavenly places through the outworking of His magnificent salvation program which He would showcase and accomplish through the building of His eternal church (Ephesians 3:9,10). So yes, we can confidently affirm that it was indeed true that God had indeed delivered the nations over to the devil for him to rule over.

In addition to Adam's loss of his right to rule the earth, his fall into sin also led to the next step in God's magnificent salvation program: that of highlighting man's desperate need of a Savior. The truth is that the Savior Christ had already accomplished His work of paying for the sins of His chosen people at the point of the foundation of the world (Hebrews 4:3, Revelation 13:8), yet God's plan necessitated that this wonderful act of atonement be demonstrated in full view of mankind. Therefore, right from the beginning (Genesis 3:15), God's Word spoke of a time when the Messiah would enter into the world and redeem His people. In fact, the Scriptures loudly declare that the Messiah

to come would show Himself to be King over His people: He would be King of the Jews.

## Chapter 3: The Seven Kingdoms of Satan's Rule

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Previously in our study, we learned that the devil defeated the man Adam in the garden of Eden, and as a result, had won the right to rule over him on the earth. As we search the Bible to find out more information regarding Satan's rule over the earth, we find a very intriguing passage in chapter 17 of the book of Revelation:

Revelation 17:6 **And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.**

7 **And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.**

8 **The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.**

9 **And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.**

10 **And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.**

### *Seven Heads Points to Seven Periods of Rule*

First of all, it should be noted that everything that is being said here about seven heads, and seven mountains, and seven kings, is completely focused on the enemies of God (Babylon the harlot which ties in with the unsaved of the nations) and their ruler (Satan himself).

Again, in this passage we are told of seven heads, which are said to be seven mountains, and we are also told of seven kings. The seven heads would point to seven periods of rule. Sometimes the Bible uses the word "head" to represent one who rules. See:

1 Corinthians 11:3 **But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.**

Christ is said to be the “head of every man.” This identifies with the Lord Jesus’ rule over all those that He has saved:

Ephesians 1:22 **And hath put all things under his feet, and gave him to be the head over all things to the church,**  
23 **Which is his body, the fulness of him that filleth all in all.**

And,

Ephesians 5:23 **For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.**  
24 **Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.**

Notice in Ephesians 5:23-24 that Christ’s role as “head of the church” goes along with the statement that the “church is subject unto Christ.” Which means that He rules over the church.

In the case of the woman (Babylon) sitting upon the beast in Revelation 17, the seven heads point to seven periods of Satan’s rule over the earth. We should also mention that the Scriptures may not be referring to seven literal periods of rule; it may be entirely figurative. Of course, either way, whether we understand it literally or figuratively, the perfect (complete) rule of Satan over the earth is in view as the number seven spiritually identifies with perfection, and completion is closely related to the idea of perfection.

And yet, some of the language used in this passage does seem to direct us to the idea of seven actual and distinct periods in which Satan ruled the earth. For instance, we see a change in rulership has occurred, or at least, a change in the type of rulership has occurred, by the language found in verse 10:

Revelation 17:10 **And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.**

There are seven kings. Then we are told five have fallen. One is, and the other (seventh) is not yet come. We see, at the very minimum, there is one king who

is currently ruling, and he is somehow different from past kings (the five who fell), and there is still one (the seventh) to come.

Now there is no doubt that the devil is the king in view in each of these declarations. All five of the past kings represent Satan. And the one who currently is represents Satan. And the one who was still to come also represents Satan.

We have to keep in mind that Satan is a fallen angel, or a fallen spirit being. Therefore, his life span is not like man's lifespan, or the lifespan of an earthly king. When men ascend to the throne of some earthly kingdom, they reign a few years and then die. And after their death, a different man rises up and takes the crown as the cycle repeats itself. Again, this is not the case with the devil. As a spirit being, he does not die like men die. In fact, the Bible tells us that Satan has existed for the entirety of the New Testament era which has gone on for about two thousand years now:

**1 John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:  
3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**

Actually, the name Satan comes from the Hebrew word that is translated as "adversary." An adversary is one who stands against another. And that perfectly describes Satan's relationship to Christ: Satan stands in opposition against Him. Therefore, he is The devil is the antichrist.

In this verse (1 John 4:3), the Lord says that the antichrist is to come – and we know from other Biblical information that this coming of the antichrist takes place at the time of the world's end (see 2 Thessalonians 2:3-5). But He also says that the antichrist is "now already ... in the world." How is it possible for the antichrist to have existed back in the 1st century at the time 1 John was being written, and for the very same antichrist to come at a future time – which we know to be about 2,000 years later – at the end of the world? It obviously cannot be speaking of a man. No man can live for 2,000 years. The only answer to this riddle is to understand that the antichrist is not a person in any way, but he is Satan himself.

## *The Seven Kingdoms of Satan's Rule is Tied to Babylon*

A careful reading of the passage in Revelation 17 shows that the reference to the “seven heads” in verse 9 is taken from an earlier reference at the beginning of the chapter where we read of the woman seated upon the beast:

**Revelation 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.**

**4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:**

**5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

The woman, whose name is “Mystery, Babylon,” etc., is said to have been seated upon the scarlet-colored beast having “seven heads and ten horns.” As we are aware, a little later on in this chapter, we are told that the seven heads are as seven mountains and that there are seven kings. The ten horns are also further discussed in:

**Revelation 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.**

Therefore, everything we are reading about the seven kingdoms along with their respective kings and periods of rule, which we properly understand to represent various periods of Satan's rule over the earth throughout history, is tied to BABYLON. The same Babylon that God declares to be fallen in the next chapter (Revelation 18:2).

This means that the Lord has developed the spiritual picture of the nation of Babylon as a figure of the world itself as it has been ruled over by Satan since the fall of man back in the garden of Eden.

Once we understand this, we can also understand God's reference to Babylon as the sole place where the blood of the prophets is found:

**Revelation 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.**

Were all of God's saints throughout all human history slain by and within the boundaries of the literal nation of Babylon? Obviously not. The historical nation of Babylon did not even exist when Cain slew Abel. While it is a historical fact that Babylon was a very wicked nation ruled over by wicked kings that did much damage to the Old Testament people of God (the Jews), nonetheless, they did not kill all the prophets and all the saints (the elect) of God on the earth. Actually, while addressing the Pharisees, Jesus said a similar thing of them regarding the righteous blood of the people of God, only He did not fault Babylon for it:

**Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.**

**36 Verily I say unto you, All these things shall come upon this generation.**

By saying "all the righteous blood," the Lord Jesus' statement would agree with the idea of all the prophets and all the saints slain upon the earth as we read in Revelation 18:24. Yet, He is apparently faulting the Pharisees and Jerusalem for the shedding of all the righteous slain upon the earth. Since this agrees with what Revelation 18:24 is saying regarding the blood of the prophets, and saints, and all slain upon the earth, does that mean that Jerusalem (the church) and Babylon are one and the same? Yes and no. What Christ is saying is that Satan's kingdom of Babylon reached out and entered into the outward representation of God's kingdom on the earth (Old Testament Israel and the New Testament corporate church), and overcame them by using ungodly, or natural-minded men to come against those divinely established institutions which led to the loss of life (literally and spiritually) of God's people within them.

However, the kingdom of Babylon itself is much larger than simply the external corporate body (Old Testament Israel and the New Testament church) taken over by Satan. This is seen by the Lord's pronouncement that "all these things will come upon this generation" (Matthew 23:36). Here, He is referring to the generation of evil (Luke 11:29).

## ***13,000 Years and the Generation of Evil***

The generation of evil extends from Adam's fall all the way until the end of time. We who are alive right now are living at the very end of the generation of evil that has existed upon the earth for thousands of years. The Bible has revealed to us that the end stage of earth's history began in the year 1988, which was the 13,000th year since creation (which occurred in 11,013 BC). The Bible indicates that the world will come to its close soon after the 13,000th year mark. In the Bible, the number thirteen spiritually represents super fullness and the time of the end. This spiritual meaning of the number thirteen and the time for the world's end comes into view, for example, when Joseph brought his father Jacob into Egypt, and he appeared before Pharaoh:

**Genesis 47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.**

**8 And Pharaoh said unto Jacob, How old *art* thou?**

**9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.**

Notice that Jacob tells Pharaoh that he is 130 years old, which is an age that spiritually represents 13,000 years, or the whole of history, and goes on to say, "few and evil have the day of the years of my life been." Few and evil. Historically, for Jacob, it is a reference to the literal duration of his life. On the spiritual level, however, the 130 years are pointing to all the days of 13 millenniums that wicked mankind has lived upon the earth. This is the time duration for the generation of evil.

And this is also why the Lord Jesus declared, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias" (Matthew 23:35).

It is apparent that the Lord is making an all-encompassing statement to sum up the idea of all who have been killed by the enemies of God throughout all time. Therefore, we quickly understand why Abel is mentioned. He was a righteous man (an elect) and the first murder victim slain early on near the beginning of time; he unmistakably represents the first and the beginning of all those righteous ones whose blood was shed.

But the reference to Zacharias is puzzling. We would expect the one spoken of in this kind of way to somehow identify with the end of the world. Of all the prophets Christ could have referred to, we wonder why He would pick Zacharias? He, too, was a true man of God (an elect) who was slain around eight hundred years (795 BC) before the birth of Christ. How can a period of time about 800 years before Christ's birth possibly identify with the time of the end?

And how does Abel's death (at the beginning) fit in with the death of a man slain in the year 795 BC? It does not make any sense to us – until we take a much closer look at this man Zacharias and all the available information God gives us concerning him. And once we do, we learn that Zacharias was the son (descendant) of Jehoiada the priest. Jehoiada the priest was a faithful man in his day. As a matter of fact, it was Jehoiada the priest who hid and protected a young boy (Joash) of royal blood from being killed by a wicked woman named Athaliah, and that boy became king of Judah. The Bible tells us that the boy king grew up and did right all the days of Jehoiada the priest:

**2 Chronicles 24:1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.**

**2 And Joash did *that which was right* in the sight of the LORD all the days of Jehoiada the priest.**

As we consider the spiritual meaning of Jehoiada the priest and his relationship to the young king Joash, we come to understand that Jehoiada the priest functioned very much as a type of the Holy Spirit while Joash's reign over Judah typified the Church Age itself. All the days Jehoiada was alive to mentor the young man he did right as king. The name Jehoiada means, "Jehovah known," or "Jehovah make known," and he influenced the young king and lived up to his name by making the law of Jehovah known to him. Thus, according to the law of God, Joash did right all the days Jehoiada lived. Again, this relates to the idea that, in a general sense, the corporate church did right all the days wherein the Holy Spirit operated within the churches and congregations of the world. Or at least that was the way God viewed them through the prism of Christ's (Spirit's) presence in their midst.

But once the Holy Spirit departed out of the midst of the corporate church, they immediately became unfaithful and the whole institution no longer had any protection from God for their many doctrinal high places built into their

confessions and creeds. Without the Holy Spirit's presence, God now saw their many doctrinal sins and came to visit them in judgment because of them.

This historical parable illustrates why, after the death of Jehoiada the priest, king Joash soon began to listen to wicked counsellors which led him to make unwise decisions and get involved with idolatrous practices. His kingdom soon fell away into apostasy:

**2 Chronicles 24:15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.**

...

**17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.**

**18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.**

**19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.**

As we read the account of Jehoiada's death, we are struck by his age at the time. He was 130 years old. Exactly the same age as Jacob when he entered into Egypt. From everything we read, it was not long after Jehoiada's passing that persecution and death came to his descendant<sup>2</sup> the prophet Zacharias:

**2 Chronicles 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.**

**21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.**

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<sup>2</sup> In Matthew 23:35, Jesus spoke of Zacharias the son of Barachias, so he was not a direct son of Jehoiada the priest, but was instead a grandson or later descendant. The Bible often uses the word "son," not as an immediate son, but in relationship to a later descendant. For example, Jesus is called the "son of David."

After Jehoiada's death at the age of 130, the Lord points out that king Joash failed to remember all the kindness Jehoiada the priest had done for him.

**2 Chronicles 24:22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.**

As previously mentioned, this slaying of Jehoiada's son spiritually points to the things that happened at the time the Church Age ended, and the tares (unsaved) who entered into the churches and congregations of the world are no longer constrained by the Holy Spirit insofar as doctrinal matters are concerned, which results in them going far astray from the truth, which, in turn, serves to spiritually kill God's elect people (typified by Zacharias) by driving them out of the world's churches. The Bible likens being driven out of a church (or synagogue) to being killed in chapter 16 of the Gospel of John:

**John 16:1 These things have I spoken unto you, that ye should not be offended.**

**2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.**

We can now understand Jesus' declaration that the blood of righteous Abel unto the blood of Zacharias son of Barachias does indeed encompass all of history: from the beginning of the world (Abel) to the end of the world (Zacharias, who was slain after Jehoida's death at age 130, which points to 13,000 years and the time of the end).

### ***A Great Red Dragon Having Seven Heads and Ten Horns***

Earlier in Revelation 17, we read that the beast had seven heads and ten horns. This is a continuation of a figure used in chapter 12:

**Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.**

**4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.**

We have become accustomed to think of the color red as identifying with Satan. Even the world's picture of Satan is of a man in a red suit carrying a pitch fork. Although practically everything about that imagery is incorrect, yet, they have at least selected the appropriate color as far as the Bible is concerned. Why is this? What is it about the color red that it is so commonly associated with the devil? We find that the word translated as "red" in the description of the great red dragon is the Greek word *pyrrhos* (Strong's #4450). This comes from the word *pyr* (#4442) which is a Greek word that is translated as "fiery" and "fire."

*Pyr* is almost always used in relationship to the fire of God's wrath.<sup>3</sup> The dragon is said to be a "red" or "fire" dragon because he is under the wrath of God and is complicit in bringing others (mankind) under the wrath of God. And fire pictures the wrath of God. Red (fire), therefore, is a very appropriate color to be applied to Satan.

It is obvious to the Bible student that the "great red dragon" spoken of in Revelation 12:3 is referring to the devil. God gives the devil many names in the Scriptures: Devil, Dragon, Serpent, Satan, and Beast, are just a few. We find four of these names used in one verse to describe the evil one as we read he was bound and cast into the bottomless pit in Revelation chapter 20:

Revelation 20:1 **And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**

Four names are used in this verse in order to represent the universal, or furthest extent, of the devil's binding. That is, the whole of Satan is bound and cast into hell. There is no part of him that is not bound. The name of the dragon is a figure pulled from the Old Testament.

### ***The Dragon, Leviathan, and Pharaoh***

In the Old Testament book of Isaiah, we find the Lord refer to Satan as "leviathan," a piercing and crooked serpent, and also as "the dragon":

Isaiah 27:1 **In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even**

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<sup>3</sup> See Matthew 18:8-9, John 15:6, Jude 7, etc., for examples.

**leviathan that crooked serpent; and he shall slay the dragon that is in the sea.**

The sore and great strong sword of Jehovah is the Word of God, the Lord Jesus Christ (the Word made flesh). The language of punishing leviathan and slaying the dragon indicates God's wrath came down upon the evil one.

We find another reference that ties Pharaoh to a dragon in the book of Ezekiel:

**Ezekiel 29:3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.**

**4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.**

**5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.**

In this passage, Pharaoh is likened to a dragon in his rivers. This provides us with Biblical proof that the king of Egypt (Pharaoh) is indeed often a type and figure of Satan.

The dragon is taken by a hook and drawn out of the water and left upon the open fields. It clearly is a picture of Satan experiencing the judgment of God. We find similar language concerning Gog and Magog in:

**Ezekiel 39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:**

**2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:**

**3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.**

**4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the**

**ravenous birds of every sort, and to the beasts of the field to be devoured.**

**5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.**

Gog is yet another name for Satan. We know this absolutely because of the connection made upon Satan's loosing in:

**Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,**

**8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**

**9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.**

First, we are told that Satan shall be loosed out of his prison (bottomless pit). Immediately following that statement, we find reference to Gog and Magog doing battle with the "camp of the saints." This matches the things we read the beast doing a little earlier in the book of Revelation:

**Revelation 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.**

So, in the Old Testament Scriptures we are told the dragon will be slain in the sea. And Pharaoh (the great dragon in the midst of his rivers) will be taken out by a hook and cast in an open field. And in a similar way, we read that Gog and Magog will be defeated and fall upon the mountains of Israel and fall in an open field.

Added to this, we find a remarkable couple of verses in the Psalms:

**Psalm 74:13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.**

**14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.**

(God) brake the "heads of the dragons" in the waters. (God) brake the heads of leviathan in pieces, and gave him to be meat to the people

inhabiting the wilderness. This language agrees with Pharaoh (the great dragon) being taken out of his rivers and thrown into an open field to be given as meat to the beasts and fowls of the air:

**Ezekiel 29:5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.**

And it agrees with what happens to Gog and Magog:

**Ezekiel 39:5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.**

And,

**Ezekiel 39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.**

**18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.**

**19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.**

Of course, the sacrifice spoken of here completely identifies with the sacrificial supper detailed in Revelation chapter 19, otherwise known as “Judgment Day”:

**Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb....**

...

**17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;**

**18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.**

Very similar pictures are drawn between Psalm 74:13,14, Ezekiel 29:1-5, and Ezekiel 39:1-5, 17-19, and Revelation 19.

In Psalm 74, the “heads” of leviathan remind us of the things we read in Revelation 17 regarding the seven heads, the seven mountains, and the seven kings. There is no doubt that these Old Testament Scriptures are telling us of the time when all the heads of Satan are brought into final destruction which can only be after all seven periods of time have concluded.

Going back to our verse in Revelation 12, we notice that the great red dragon is said to have “seven heads and ten horns,” exactly as the beast had seven heads and ten horns upon which the woman (Babylon) was seated.

**Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.**

But Revelation 12 goes on to say that there was “seven crowns upon his heads.” The crown is understandable as it signifies one who rules. The king wears the crown upon his head as he rules over his kingdom.

### ***Ten Crowns Upon His Horns***

However, once we go to the next chapter (13) in the book of Revelation, we find a similar reference to the seven heads and ten horns – but with one major difference:

**Revelation 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.**

In this verse we see once again that Satan is in view. Only here he is called a “beast” that rose up out of the sea. The sea is a type of hell just as the bottomless pit (Revelation 20:1-4) is a type of hell. Since both figures (sea and bottomless pit) are types of hell, and Satan rises up out of each of them, we understand that the imagery of the beast rising up out of the sea is teaching us the same thing as Satan rising up upon his loosing from the bottomless pit at the point of the end of the Church Age in the year 1988, which was the 13,000th year of earth’s history.

The description of the beast in Revelation 13:1 matches the description of the great red dragon given in Revelation 12:3, and also matches the description of the beast upon which the harlot sat in Revelation 17. Seven heads and ten horns are mentioned in all three places.

However, there is something different about the beast's description in this verse that was not found in the other Scriptures. Curiously, in Revelation 13:1, we read that the horns possessed the crowns, and not the heads:

**Revelation 13:1 ... having seven heads and ten horns, and upon his horns ten crowns ...**

Again, this is a different description than what is found in Revelation 12 where it was said that the crowns were upon the heads, and not the horns.

**Revelation 12:3 ... having seven heads and ten horns, and seven crowns upon his heads.**

Kind of unusual, is it not. We know that every statement in the Bible has definite purpose and meaning behind it. Nothing is written accidentally or by happenstance. Why did God emphasize crowns upon the dragon's heads in one place (Revelation 12), and crowns upon the beast's horns in another (Revelation 13)?

We find our answer as we return to our passage in Revelation 17:

**Revelation 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.**

This Scripture tells us that the ten horns are ten kings. And, although they have received no kingdom as yet, they will "receive power as kings one hour with the beast." This means that the crowning of the ten horns relates to the time of the Great Tribulation, as the Great Tribulation is typified by the figure of "one hour" in the Bible. Therefore, we can conclude that the seven kingdoms, or seven periods of Satan's rule over the earth, will come to a grand conclusion after his rule over the nations (and church) expires at the end of the Great Tribulation period.

## ***Biblical Time Frame for the Seven Periods of Satan's Rule***

It should be pointed out that we have certainty about 3 out of the 7 periods of Satan's rule over the earth. There is no doubt the first period of rule began in the garden of Eden with the fall of man (Adam). Also, we can be confident that the sixth period of Satan's rule occurred at the point of his binding at the cross in 33 AD. And the seventh and final period of his rule began simultaneously with the end of the Church Age in the year 1988.

We will attempt to establish the remaining 4 periods of his rule (second, third, fourth, and fifth) but again, it must be acknowledged that these periods of rule are speculative. I do not think we have certain Biblical confirmation for them, although they do appear likely.

We are going to read once again the verse that tells us of the seven kingdoms and seven kings, and afterwards we will attempt to place them in a Biblical time frame.

**Revelation 17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.**

**10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.**

The first thing for us to understand is that the book of Revelation was written by the apostle John (as the Holy Spirit moved him) towards the end of the first century AD. And therefore, it was written several decades after the Lord Jesus had gone to the cross in 33 AD. This is significant for us to know because when we are told, "there are seven kings: five are fallen, and one is," we need to recognize that the one king who is, or who is currently ruling, would be a picture of Satan's rule over the earth from the time of the cross and continuing to the time of John's writing in about 95 AD.

That is, the sixth king and sixth period of rule started at the cross. And as we have learned long ago, it was at the cross that Satan was bound. Satan's binding is a big subject, and we will not discuss it in detail at this time. It is sufficient for us to know that the nature of Satan's rule over the earth dramatically changed at the time of the cross in 33 AD, and that is why God would distinguish it by this reference of "one is." We also have learned from the Bible that Satan remained bound for the 1,955 years of the Church Age (until the year 1988 AD). Therefore, the rule of the sixth kingdom, and sixth king (the one currently ruling at the time of John's writing), would be that of the

bound Satan who would continue to reign over the earth in that spiritually bound condition for a period of 1,955 years. Or, we could say the complete duration of the Church Age.

Following this, the next big change for the devil came in the year 1988, which was the 13,000th year of earth's history and the year that brought the world into the end stage of its existence. It was in 1988 that God loosed Satan (Revelation 20:7-9) and turned over the churches and congregations of the world to him to rule over. The Lord also allowed Satan to rule over the nations in a far greater way than ever before (Revelation 13:7-8). This change in his status (from being a bound king of the earth to being a loosed king of the earth) signals the arrival of the seventh kingdom and the seventh king of the earth whose reign will continue for a "short space."

The "short space" this seventh and last king must continue in is the duration of the Great Tribulation period. Again, this period was typified by the figure of "one hour." The Bible has revealed the actual length of time for the Great Tribulation period to be a time of 23 exact years: from May 21, 1988 (the time when Satan was loosed) until May 21, 2011, when the Great Tribulation concluded. This is the short space in which the seventh and last kingdom of Satan ruled over the earth. During this period of time, the Lord gave the devil the name of "the beast." The beast is a name that particularly applies to Satan as he rules the world and church over the course of the 23-year Great Tribulation period.

The ten horns were said to "receive power as kings one hour with the beast." It is during this time of "one hour" of the Great Tribulation period that the horns are crowned and rule along with the beast. Of course, the horns and the beast are all of one. All the various names and language describing these periods of rule are all speaking of the devil. The evil one. He is the beast. He is the one with ten horns. Why would God describe Satan and his dominion over the earth in this way? Well, we know the Lord has His reasons. We do not know all of them. But one of the reasons is due to what happens to Satan after the 23 years expires on the date of May 21, 2011. At that time Satan was deposed from all official rule over the earth and over the church. God's removal of Satan from all official rule was a terrible blow to his enormously proud ego. Which is why the Biblical language speaks of his Judgment Day fall (on the first day, May 21, 2011) as though he had been killed. However, he was not killed in the sense that he no longer exists. Satan still continues to exist at this time and will continue to exist for several more years until we come to the literal last day for this world.

We can see what happened to Satan on the first Day of Judgment (May 21, 2011) as well as the Lord's intention to allow him to continue on for a season and time (the prolonged Judgment Day period) through a carefully constructed passage found in the book of Daniel:

**Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.**

**10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**

**11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.**

**12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.**

From the context, we can clearly see that it is Judgment Day ("the judgment was set"). And as expected at the time of the final judgment, the beast (Satan) is slain, and his body given to the burning flame. That should be the end of him. However, the next verse informs us that the rest of the beasts had their dominion taken away, yet their lives are prolonged for a season and time. This is very curious. There is a similarity of the language we find here in Daniel 7 with the historical circumstances laid out in the book of Esther regarding wicked Haman (as adversary and enemy of the Jews, he was a figure of Satan or the beast) and his ten sons (types of the ten horns). Haman was hanged (the slaying of the beast on the Day of Judgment) and his house (kingdom) given to another (Mordecai the Jew). As a result of their father Haman's downfall, his ten sons lost all authority and dominion over their own house while they continued to live on for a few more months until the days of Purim. We can see how these things tie in with what God has done at the time of the end regarding the deposing of Satan (on May 21, 2011) and yet his continued existence until the year 2033 (the year which much Biblical evidence indicates will be the end of the world).

## ***Five Kings that Fell***

Once more we understand that the sixth king and sixth kingdom occurred over the course of time wherein Satan was bound from 33 AD (the cross) until the year 1988 (the end of the Church Age). We also realize that the seventh king and seventh kingdom took place during the time of the devil's loosing from May 21, 1988 until May 21, 2011, which was the Great Tribulation period of exactly 23 years. Now let us go back to the reference to the five kings which are said to have "fallen."

Revelation 17:10 **And there are seven kings: five are fallen, ...**

Once more, before we discuss the five periods of Satan's rule in the Old Testament, we should acknowledge that some of the things we will be putting forth are based on speculation.

I am not aware of anything in the Bible for the Old Testament period of time that clearly informs us when one period of Satan's reign has come to an end and another period is now begun. What we will try to do is follow the formula we learned in the New Testament regarding major changes occurring in the world or to Satan's rule. For example, his binding at the cross was a major change from all previous history. And again, his loosing in 1988 was also a major occurrence that signaled a change insofar as the seven kingdoms of his rule were concerned. As we discuss the five kings and five periods of Satan's rule, we will look for major changes that would have impacted his rule over the earth in unmistakable ways. If this is not possible, we will then look for other Biblical information to assist us in laying out the time line for Satan's rule over the earth during the time of the Old Testament.

As previously mentioned, we know that the rule of the five kings and their respective kingdoms must all have taken place prior to the cross of 33 AD. The fifth king and fifth kingdom would be that which came to an end at the point of Christ's binding of Satan at the cross. Later in our discussion, we will try to find a starting point for this fifth king/kingdom.

## ***The Period of Time for Satan's First Kingdom***

Obviously, the starting point for Satan's first period of rule must go all the way back to the garden of Eden. Once the serpent deceived the woman and her husband, this meant that the young king of the earth,

Adam, was defeated (in spiritual battle) and immediately lost his God-given right to rule (exercise dominion) over the newly created world. The serpent had won the crown by right of conquest. Effectively, in that moment, Adam (mankind) went from ruling as royalty to servitude with one bite from the forbidden fruit:

**Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

And,

**2 Timothy 2:26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

By obeying the serpent's lie over God's truth, man lost dominion of the world to the serpent in 11,013 BC. Therefore, 11,013 BC is when Satan first began to rule the world. The year 11,013 marks the start of the first king's rule and first kingdom. And as was previously mentioned, this first rule of Satan over the earth is not speculation at all. It is Biblically confirmed as absolute fact.

How long did this first rule of Satan over the earth last? Well, as we read the book of Genesis, we find that from the fall in the garden of Eden the world continued on in a fairly consistent way for thousands of years while its population grew to perhaps a few million people in the time of Noah. It was then that God noted that man's wickedness in the earth had horribly multiplied:

**Genesis 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.**

**6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.**

**7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.**

**8 But Noah found grace in the eyes of the LORD.**

Earlier, in verse 3 of Genesis 6, God spoke of man's days being 120 years. This turns out to be the length of time God gave Noah to build the ark. Once the 120 years expired, God sent the flood to destroy all mankind and animals

with the breathe of life outside of the ark. The Lord gives us very precise time information for the start of the flood:

**Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.**

**12 And the rain was upon the earth forty days and forty nights.**

By God's grace, we have learned how to relate the ages of Biblical patriarchs to our calendar. We know from the Biblical calendar of history that the 600th year of Noah was the year 4990 BC. In 4990 BC, the flood came and, of course, a major change took place once the flood came and destroyed the earth. As the devil's reign before the flood was over, there was a growing number of people (again perhaps as many as a handful of million), but after the flood, the earth's population dropped down to 8 people. Only those few souls who were found within the ark remained alive. Certainly, a tremendous change occurred at that time regarding the number of people alive on the earth as well as the number of people who were dead in their sins (unsaved), and thereby subject to the devil's authority.

We also know that the year 4990 BC was exactly 6,023 years from creation (11,013 BC). Therefore, this 6,023-year period would mark the time duration for the first rule of Satan over the earth. His second period of reign, and second kingdom, would resume after the flood. Therefore, we can use the start date of 4990 BC as the start date for Satan's second reign as king over the earth.

### ***The Period of Time for Satan's Second Kingdom***

During Satan's second period of ruling the earth, the population of the world once again began to grow. The Bible reveals that life on earth was fairly consistent with no big changes for many centuries after the flood – until a dramatic incident took place at the tower of Babel. Up until this point in time, the people of the world all spoke one language. Since there was a common language for all mankind, this permitted the people of the world to also have a common purpose – and this common purpose showed itself as they came together to build a city and a tower whose goal was for the top of the tower to reach unto heaven:

Genesis 11:1 **And the whole earth was of one language, and of one speech.**

2 **And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.**

3 **And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.**

4 **And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.**

5 **And the LORD came down to see the city and the tower, which the children of men builded.**

6 **And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.**

7 **Go to, let us go down, and there confound their language, that they may not understand one another's speech.**

8 **So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.**

Of course, there is a spiritual aspect to mankind's building of the city and tower with the goal of its top reaching unto heaven, as well as God's judgment upon them of confounding their language. The grand tower of Babel ("Babel" is the same Hebrew word as "Babylon") was man's attempt to reach heaven by their own works rather than God lifting them up by His grace through salvation. It was, therefore, a false religious work that provoked God to wrath. The Lord quickly followed the act of confusing man's languages by dividing mankind even further, literally dividing them one from another, by bringing to pass the division of the continents in the days of Peleg.

Genesis 10:25 **And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.**

And,

Genesis 10:32 **These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.**

## *The Mayan Calendar Inscription Date of 3114 BC*

From these verses we know that the earth was divided in the days of Peleg. Peleg was a calendar reference patriarch. We know from the Biblical calendar of history that he was born in the year 3153 BC, and that he died in the year 2914 BC. Therefore, the earth was divided sometime between those two dates. Scientists, many of them secular, have theorized that there was a time in earth's history when there was one enormous landmass (continent) instead of the several smaller continents we know today. According to the Bible, they are correct in this understanding. However, they believe that this happened millions and millions of years ago as the continents split apart and slowly drifted over the ocean floor until they reached, approximately, the positions they presently maintain. The Bible student realizes that their time line for the division of the continents is way off. We know that the dividing of the world did not take place millions and millions of years ago. That would not be possible because the Bible discloses to us that the earth is only thousands of years old. Therefore, this division of the continents and their subsequential movement across the ocean's floor could not possibly have taken place millions of years ago, but had to have happened sometime after the flood (Genesis 10:32). And as we have already seen, the Bible actually recorded the event by telling us it happened in the days of Peleg. The continental drift had to occur sometime within the 239-year span of Peleg's life (between 3153 BC and 2914 BC). This is incredible information. Yet, we wonder is it possible for us to know even more precisely which year it was?

Secular archaeologists who have studied the ancient civilization of the Maya people of Central America have noted that Mayan calendars found on temples and other structures included a foundation date. The archaeologists have correlated the Mayan calendar inscription date with our calendar, and so give the date of August 11, 3114 BC, as the date which the Mayans often recorded as a foundation date. The secular archaeologists wonder, "what was the high significance of that day, long before Maya history began?"<sup>4</sup> God's elect people, who have come to understand the perfect accuracy of the Bible's calendar, immediately know the reason why the Mayan's inscribed that particular date on their buildings. The year 3114 BC was within the life span of Peleg. And the earth was divided in the days of Peleg. Since Peleg was born in 3153 BC, he would have been age 39 in 3114 BC.

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<sup>4</sup> Harold Camping, *Time Has An End* (New York: Vantage Press, 2005), p. 169, citing Dr. George E. Stuart, "The Maya Riddle of the Glyphs," *National Geographic*, December 1975, p. 779. (Note: *Time Has An End* lists "1976" as the year of the issue but it is "1975.")

This will involve some speculation but let us travel back in time several thousand years. First to the time when God confused the languages of men at the tower of Babel. And then, not long after that, to the sudden movement of the continents as they moved across the ocean floor until finally settling in locations somewhat near where they presently reside in our time. Now, let us try to place ourselves in the position of these people who were the forefathers of the ancient Mayans.

To begin with, the confusion of the world's one spoken language had to be exceedingly unnerving for all people. Suddenly, communication became almost impossible with many, many others. The world's unity was shattered. The inability to understand the language of others quickly led to separation away from those whose speech you did not understand, and toward those who were also speaking the new language you suddenly found yourself speaking and understanding. In this way, the Chinese speaking people would have come together. (Note: Of course, we do not know of all the various languages that were around at that time. Just as an example I will mention a few languages that may or may not have been spoken at the time of the tower of Babel). And the Arabic speaking people would have formed into another group. And the Ethiopian speaking people into a third. And so on. Eventually, the people who spoke the Chinese language would have gone off together in one direction, while the Arabic speaking people journeyed in a different direction. Still, though, at this time the earth was one large and whole land mass. One of the newly formed language groups was Maya, or a language that would eventually become the Maya language. These Maya speaking people wandered off to another section of land and began to live their lives as a budding nation.

For a little while all was well. But then something even more life changing and seemingly catastrophic happened. One day, perhaps August 11, in the year 3114 BC, which is the foundation date often found as an inscription by the Mayans, the earth began to move and shake. It probably felt like a great earthquake. And yet, it did not stop as earthquakes tend to stop after a few minutes. This moving and shaking continued on for some time. We cannot know exactly how long it took for the continents to complete their journey across the ocean floor until finally established in their new locations. All we know is that this did happen, and it happened in the days of Peleg. The Maya speaking people, like many other people in different lands, would have been terrified by this incredible occurrence. More than likely, the Mayans were thinking that this terrible shaking and moving was the very end of the world.

Eventually, though, the movement stopped. The earth again settled into its newly formed position. And there was stability for the Mayans once more. The point in time when the continents had completed their movement must also be considered as the possible Mayan calendar foundation date of August 11, 3114 BC. It may be that the Mayans viewed this date as the beginning of new life and a new world. They had survived the long ordeal. Therefore, August 11, 3114 BC would have been like the beginning of time for them.

We can see that a major change indeed did take place in the world at this time of the earth's division. Satan's rule over the earth was drastically altered as his subjects now spoke multiple languages and lived on multiple continents along with significant numbers of people cast off of main continents and isolated from the rest of the world, as they now resided on little islands scattered across the seas. There is no doubt that we can understand that the former tactics of Satan to bring people together to offer up false worship (to himself) by using only one language, as well as performing all of his wicked operations within one large land mass, had most certainly come to an end. From the year 3114 BC forward, new tactics would have to be employed.

Based on the available Biblical information we have, we can say that the second period of Satan's reign over the earth began at the time of the flood (4990 BC) and continued until the division of the continents which, according to the Biblical calendar and its time reference to Peleg, in agreement with the secular archeological information from the Mayan's inscription date, we would say in all likelihood occurred in 3114 BC.

Therefore, this 1,876-year period would mark the time duration for the second period of time for Satan's reign over the earth. His third period of reign, and third kingdom, would resume once the division of the continents completed. So, we will use the date of 3114 BC as the start date for Satan's third reign as king over the earth.

### ***The Period of Time for Satan's Third Kingdom***

The third period of Satan's rule over the earth would begin with the date of 3114 BC – but when would it conclude? I have spent a good deal of time trying to determine when this period of rule would come to an end. It seems certain that it must conclude with Israel somehow. But there are many possibilities. I have thought of Abraham. But where to start with him? At his birth? Or when God commands him to leave Ur of the Chaldees? Or when he is circumcised (age 99) or when Isaac is born (age 100)? Maybe Abraham is not

the one. Perhaps it should be Jacob. After all, he had his name changed to Israel (age 100). Or it could be the time when he entered into Egypt (age 130)? Still other patriarchs and various dates associated with their lives seemed to be legitimate possibilities.

By God's grace, I soon noticed a verse in the New Testament that provides us with the necessary information for us to select the next two periods of Satan's rule over this world. The verse is found in the opening chapter of the Gospel of Matthew:

**Matthew 1:17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; ...**

Matthew 1, verse 1 tells us that Jesus is the son of David, the son of Abraham, and then proceeds to give us a genealogy starting with Abraham and concluding with the birth of Christ. We will not discuss the particulars of the genealogy at this time. Later in our study, when we lay out Biblical evidence pointing to the year 2033 for the end of the world, we will revisit this Scripture and the 42 generations (3 x 14) that are mentioned.

As noted before, I did not want to personally choose key people and dates as milestone markers for the periods of Satan's rule in the Old Testament. We can be safely confident that the first two periods of rule (from creation to the flood, and from the flood to the division of the continents) are solid Biblical milestones that signified drastic change in the world and also Satan's rule over it.

The helpful thing about Matthew 1:17 is that it is God selecting the individuals (Abraham, David) whose lives became major milestones in the history of Israel.

Therefore, we can say that the period of time for Satan's third kingdom begins with the date of 3114 BC which was within the life span of Peleg, when the Bible declares the earth was divided. And from that date of 3114 BC, we travel down the days until we reach the time of Abraham.

But again, when do we start with Abraham? It appears the passage in Matthew 1 also gives us this information. Let us read another verse in that chapter:

**Matthew 1:2 Abraham begat Isaac; ...**

The genealogy begins with Abraham's begetting of Isaac. And Isaac's birth was a very special birth wherein the Bible takes care to let us know exactly how old Abraham was when he was born.

**Genesis 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.**

So we know that Abraham was 100 years old when he begat Isaac. And we also know that when Abraham was 100 years old, it was the year 2067 BC. Can we say that a major change took place with Satan's rule in the world at that time? To a degree. We know that God fulfilling His promise to Abraham concerning having a son was a remarkable event that foreshadowed the coming of the Lord Jesus Christ. The year before God had also given the sign of circumcision to Abraham and it could be said that that sign of circumcision signaled the beginning of God establishing Abraham's people (Israel) as His representatives on the earth. Again, this is why this is speculative because there does seem to be a few possibilities.

Well, we will say that the period of Satan's third rule over the earth was from 3114 BC to 2067 BC: a period of 1,047 years.

### ***The Period of Time for Satan's Fourth and Fifth Kingdoms***

Now we can simply continue to follow along with the next person mentioned in Matthew 1. We go from Abraham to David:

**Matthew 1:17 So all the generations from Abraham to David are fourteen generations; ...**

Based on the excellent and faithful work done by Mr. Camping in his book, *The Perfect Harmony of the Numbers of the Hebrew Kings*, we know that David was born in the year 1037 BC. David began to rule in the Jubilee year of 1007 BC. And after a 40-year reign, he died in 967 BC, the same year the foundation of the temple was laid. This gives us a few options. The best of which I think is the year David died (967 BC) and the year the foundation of the temple was laid.

Thus, the total length of time for Satan's fourth kingdom on earth, from Abraham (2067 BC) to David (967 BC), is 1,100 years.

The fifth kingdom would begin with David's death and the same year in which the foundation of the temple was laid (967 BC) and go to the Lord Jesus Christ.

Jesus was born in 7 BC. And that must be considered a possibility. But we already know that this fifth period of Satan's rule must take us directly to the cross. After all, earlier we discussed it was at the cross that Satan was bound and carried out his sixth rule over the earth in that bound condition. So, it must be that the fifth period of rule ended at the cross at the time the sixth period began. This would make the fifth period of Satan's rule over the earth to be 1,000 calendar years (967 + 33 [AD] = 1,000).

### ***Summary***

Some rules are certain (numbers 1, 6, and 7) and some are speculative (2, 3, 4, and 5), but here are the time frames for Satan's periods of rule over the earth:

- 1) Fall of man (11,013 BC) to the flood (4990 BC) – 6,023 years
- 2) The flood until the earth's division (3114 BC) – 1,876 years
- 3) The earth's division until Abraham (2067 BC) – 1,047 years
- 4) Abraham until David (967 BC) – 1,100 years
- 5) David until Christ binds Satan at the cross (33 AD) – 1,000 calendar years
- 6) Satan bound at the cross until his loosing (1988 AD) – 1,955 years
- 7) Satan loosed until he is deposed/put down (May 21, 2011 AD) – 23 years

Total number of years in which Satan rules over the world =

$$13,024 - 1 \text{ (no year zero)} = 13,023.$$

## Chapter 4: Jesus, the King of the Jews

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When we read the Gospel accounts, we cannot help but notice the tremendous emphasis the Word of God places on Jesus being declared the King of the Jews. This emphasis is seen, for instance, early on in the Gospel of Matthew, as we read of the wise men who came from the land of the east to Jerusalem seeking the one whom they said was born king of the Jews:

**Matthew 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,  
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.**

The wise men did not come from such a great distance away in order to acknowledge the birth of a prince into a well-known and established royal family. Not at all. Jesus was not simply an ordinary man whose noble birth gave Him right to the throne. It was nothing of the kind. Instead, His right to the royal title of king and ruler over the Jews was due to His ancient and sovereign reign as the King of heaven, whose ancestry the Bible traces back to the far reaches of eternity past. Apparently, the wise men from the east understood and recognized, to some degree, these glorious truths, for the reason they gave in seeking the One born king of the Jews was to “worship Him.”

### *Satan the Vassal King*

There seems to be no doubt that king Herod – being surprised and more than a little troubled by the faith and confidence of the wise men who came to Jerusalem seeking this newly born king – was exceedingly envious and afraid. We know how desperate Herod was because in an attempt to slay the child, he would later command his soldiers to kill all the children in Bethlehem and its coasts, two years old and under, according to the time ascertained from the wise men from the point of them seeing the star. But why was Herod so frightened by the news of a king of the Jews being born?

Historically, he was obviously a vain and proud man who would do anything to hold onto his position as king. We have to keep in mind that all historical information in the Bible was placed there by God in order to teach us spiritual truth. Simply understanding Herod was a vain man does not really help us in understanding what the Bible is teaching us in this account very much at all. But, once we realize that this man Herod was also a type and figure of Satan

– then our eyes open and we begin to understand the spiritual reasons behind his actions. Herod was greatly troubled by the news of a baby born king of the Jews, because this wicked man’s prideful fear of being usurped as king reveals the trembling fear Satan had of the great King, Jesus Christ, coming to earth to remove him from his role as king over the earth.

As we have discussed in prior chapters, Satan became ruler over this world by right of conquest over the man Adam. Yet, it should be understood that despite ruling over the earth, Satan is still only a vassal king – exactly as Herod was a vassal king. A vassal king is a ruler that rules under the authority and power of another. Historically, Herod ruled the area where the Jews resided (Judea), but there was a far greater king over him – Caesar of Rome ruled much of the known world of that day. And since Caesar could not be everywhere at once, he set up princes or kings to rule over his various lands or provinces. Herod was under the authority of Caesar. Just as Satan ruled the earth – under the authority and power of God.

That is, God is the ultimate and great ruler over all His creations. It was God who set up Adam to be the ruler who had dominion over the new creation of earth. Adam also would have been a vassal king. But tragically, as we all know, Adam lost the right to rule, and the Lord accepted Satan’s right of conquest over Adam and thereby delivered the kingdom of the earth to the devil for him to rule over it in place of Adam as a vassal king. Yet, God remained the great King over and above him:

**Psalm 47:2 For the LORD most high is terrible; he is a great King over all the earth.**

...

**7 For God is the King of all the earth: sing ye praises with understanding.**

**8 God reigneth over the heathen: God sitteth upon the throne of his holiness.**

God ruled over the devil, as the devil ruled over the earth. Just as Caesar ruled over Herod, as Herod ruled over the Jews. But why would God allow Satan to be such a wicked ruler over men? Surely, a good God would not put up with such a wicked underling.

Oh, but we have to remember that God delivered the world into Satan’s hands as part of His punishment upon rebellious mankind. The same mankind that had chosen to obey the serpent’s lie rather than the truth of God concerning

the tree of the knowledge of good and evil. Mankind picked his poison, so to speak, back in the garden of Eden. Their sin determined their ruler. Significantly, later, when the Jews were confronted by Pilate regarding Jesus Christ's rule as King of the Jews, they cried out their preference for king:

**John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**

**15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**

Mankind has selected his ruler. God simply permitted men to make their colossal wicked and foolish blunder of bowing down to the devil's lie rather than humbly submit to the truth of God's commandment. Consequently, no one can blame God for setting up the basest of men, though he be not a man, as king to rule over them.

### ***Wicked Haman Rules Under King Ahasuerus***

There is another historical situation and historical parable that illustrates the position of Satan ruling as an underling, or vassal ruler, beneath the rule of the great God.

Let us turn to the book of Esther, in chapter 1, where we read of a great king of the Medes and the Persians named Ahasuerus, who ruled over an enormous kingdom of 127 provinces.

**Esther 1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)**

**2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,**

We will not get too much into the details, but the number 127 points to the kingdom of God. Sarah was 127 years old when she died. The fact that we know Sarah died at age 127 is a Biblical curiosity because no other woman's death age is given anywhere else in the Bible. Sarah, at age 127, was buried in a cave that Abraham purchased in Machpelah. That cave was the only property Abraham ever purchased. It signaled the purchase of the land (earth) wherein God's elect people (Sarah typified all the elect) would abide forever

as they received the promised land of a new earth after going through their death experience in this life.

By Ahasuerus ruling over 127 provinces, this points to him as a type of God the King ruling over all of His elect children in the kingdom of God.

The book of Esther also introduces us to a particularly wicked character named Haman, who we learn is the enemy and adversary of the Jews (Esther 7:6). He is, therefore, a type and figure of the evil one.

Yet, oddly, for a time, Haman prospered within king Ahasuerus' kingdom. In fact, he rose to a high position of power and authority.

Before we discuss Haman's rise to power, we should first note that the book of Esther is an amazing book on the spiritual level. For instance, in chapter 1, Vashti the queen is put away for open disobedience to her husband, the king. In putting her away, the spiritual picture is of God putting away (divorcing) national Israel. So Vashti is a figure of national Israel, as God put them away in divorce (Isaiah 50:1, Jeremiah 3:8).

Following the putting away of queen Vashti, the king's counsellors instruct him to search for a new queen which resulted in fair young virgins being sought for the king. Finally, they discovered beautiful Esther who would become the king's new bride. These things, of course, pictured the Gospel going out into the world after God has rent the veil of the temple in twain and ended His relationship with national Israel. Esther points to the bride of Christ (the elect) which forms as a result of hearing the Gospel and becoming saved.

So far in the book of Esther, in less than two chapters, the Lord has taught us of His plan to put away Israel and to marry another. This takes us from the Old Testament to the New Testament and the sending forth of the Gospel to the Gentiles during the Church Age.

However, a Jewish man named Mordecai, related to Esther, and who had brought her up after her parents had died, heard of a plot to kill the king. He reported it to Esther, who in turn certified it to the king in Mordecai's name. Two men, Bigthan and Teresh, who kept the door, were found to be the plotters and were hanged on a tree. In this account (Esther 2:21-23), we find further spiritual progression in God's overall plan for the churches. The two men spiritually represent the caretakers of the gospel within the world's congregations. They are unfaithful chamberlains to the king and so become

accursed by being hanged on a tree. This information instructs us regarding God's plan to bring judgment at the house of God (1 Peter 4:17) and to end the Church Age.

Significantly, immediately after the two unfaithful chamberlains are hanged (or immediately at the point of the end of the Church Age), we find Haman's ascension to a high position of power and authority within the kingdom of Ahasuerus. Let us read this directly from the Bible:

**Esther 3:1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.**

You see, Haman makes a sudden ascension. He is promoted. He is lifted up by the king and has his seat set above all the princes. In the Bible, to be seated points to ruling. Haman has risen to a high position of power, just as the devil did at the point of the end of the Church Age, upon his loosing. And we should note that the devil did not loose himself from the bottomless pit; no, he was loosed by God (the Lord Jesus Christ):

**Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,  
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.  
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: ...**

Let's also read:

**2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;  
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Haman, a type of Satan, has risen in power and authority within Ahasuerus' kingdom, but the point is that Haman never rises above Ahasuerus himself. In fact, not too long after lifting Haman up to this lofty position of ruling within his kingdom, king Ahasuerus will be the one who gives the order for

Haman to be bound and hanged on a gallows he had built to hang Mordecai the Jew.

**Esther 7:9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.**

**10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.**

We see that the little book of Esther lays out God's Gospel plan from the removal of Israel as God's representatives on earth, to the gathering of the bride of Christ, to the formation and judgment upon the New Testament church, as well as to the judgment of Satan in the day of God's wrath. In addition, it also informs us of Mordecai taking over the house of Haman. These things point to the Lord Jesus Christ taking over the house or kingdom of this world from Satan in the time of the world's final judgment. This is quite an impressive amount of information for a book wherein God's name is never even specifically mentioned.

### ***King and Christ***

A vassal king under Roman authority, Herod was the king of the region of the Jews at that time. Upon hearing the news of the birth of the King of the Jews, he turned to the chief priests and scribes and demanded where Christ should be born. The court's theologians quickly searched and gave answer to the king:

**Matthew 2:3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.**

**4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.**

**5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,**

**6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.**

As we consider this encounter of the wise men with Herod and the religious leaders of Israel, an important truth becomes evident. The wise men came seeking a child born king of the Jews. And right away Herod and the leaders of Israel understood the One they were seeking to be the promised Messiah –

the Christ. It seems obvious, then, that it must have been commonly understood that the Messiah which the Jewish people were looking for was to be a Savior King. The various references to Jesus as the son of David touch upon this idea. There is no doubt that Old Testament Scriptures, such as we find in the book of Ezekiel, fostered this understanding:

**Ezekiel 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

**25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.**

They would dwell in the land, and “David shall be their prince for ever.” Most Jews, apparently, rightly realized that David himself would not be the Messiah (the Christ), but rather a son of David would be the One. We can gather this was the case from this exchange the Lord had with the Pharisees:

**Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.**

**43 He saith unto them, How then doth David in spirit call him Lord, saying,**

**44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**

**45 If David then call him Lord, how is he his son?**

**46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.**

Much later in the life of Christ, upon His triumphal entry into Jerusalem, the people would cry out, “Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matthew 21:9).

The Jewish leaders understood all too well what the people were saying and expressed their displeasure to the Lord Jesus (Matthew 21:15-16). This further prompted them to take action towards crucifying the Lord as they feared the people might set Jesus up as king and engage in open rebellion against the Roman rule over them. In John’s Gospel (John 12:12-13), the people specifically cried out that Jesus was King of Israel: “Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”

Therefore, given the Scriptures' emphasis that the Messiah would also be a Prince or King, it is not surprising that the wise men said they had come to worship the One born King of the Jews. After confirming these things with the chief priests and scribes, Herod told them to go to Bethlehem, and because he wanted them to report back to him, he also said that he, too, wished to worship the child:

**Matthew 2:7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.  
8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.**

Unlike Herod, the wise men sincerely desired to worship this glorious King. They were led to the child by the star they had originally seen while in their eastern land, and, miraculously, the star came and stood over the very house where the young child Jesus was, causing them to greatly rejoice (Matthew 2:9,10).

**Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.  
12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.**

The Bible is absolutely clear that only God is to be worshipped. And yet, the wise men worshipped the child. This stunning action of worshipping the child is extremely revealing regarding the expectation and understanding of the wise men as well as the true nature of the child.

Of course, the law of God prohibits the worship of anything or anyone that is not the God of the Bible. The children of God are not to bow down and worship any man or idolatrous image. Later in the Gospels, the Lord Jesus would point out this absolute truth to the devil who himself was desirous to be worshipped:

**Matthew 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**

**10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

By desiring to be worshipped as God (see 2 Thessalonians 2:4), the devil was revealing his wicked desire to be the ultimate king. He was no longer satisfied with being only a vassal king. No doubt, he saw Christ's entry into the world as an opportunity to further rebel by destroying the King of heaven, the One born King of the Jews.

### ***The Creator Entered Into the World He Created***

The miraculous birth of the Lord Jesus Christ to the virgin Mary in 7 BC signaled the coming of the One whose name was to be called Everlasting Father and Prince of peace (Isaiah 9:6). Jesus' birth was an incredibly glorious and spectacular event because it meant that the Creator had entered in bodily form into the world that He Himself had created thousands of years before. In fact, it is not overstating things to say that King Jesus' entry into the world as a babe was such a remarkable and magnificent event that it remains unsurpassed in all human history. Although, we should acknowledge, having the same Creator God later go to the cross in order to demonstrate the atonement accomplished at the foundation of the world certainly matches it for magnificence and glory. Yet again, the manifestation of Almighty God in the flesh was exceedingly wonderful. The Scriptures often proclaim this awesome truth:

**John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.**

Along with,

**John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**

Also,

**1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, ...**

Almighty God, the Creator of men, as well as the Creator of all things, walked among His own creatures while He Himself resided in like fleshly form. What language can express the tremendous significance of this great event?

There is a wonderful song heard each year at Christmas time that raises the question: "How should a king come?" The first stanza explains the manner in which we would normally expect a king to make his grand entrance:

How Should a King Come?

"Even a child knows the answer of course,  
In a coach of gold with a pure white horse.  
In the beautiful city in the prime of the day,  
And the trumpets should cry  
And the crowds make way.

"And the flags fly high in the morning sun,  
And the people all cheer for the sovereign one.  
And everyone knows that's the way that it's done.  
That's the way that a King should come."

The Lord Jesus did not come into the world in this customary manner for kings at all. There was no public gala with noisy crowds of subjects cheering their king's glorious arrival. Instead, the King of heaven came with all meekness and lowliness. He came into the world as an ordinary child who was born, not in a palace attended by the realm's best physicians, but in a manger:

**Luke 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)**  
**5 To be taxed with Mary his espoused wife, being great with child.**  
**6 And so it was, that, while they were there, the days were accomplished that she should be delivered.**  
**7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.**

Oh, what incredible humility the eternal King displayed in His earthly birth. He continued to display this unprecedented humility throughout the entirety of His time on the earth, the same earth He had spoken into existence.

Philippians 2:5 **Let this mind be in you, which was also in Christ Jesus:**

**6 Who, being in the form of God, thought it not robbery to be equal with God:**

**7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:**

**8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

Once we begin to ponder the unimaginable splendor and greatness of the One whose reign had spanned the vast kingdom of heaven throughout the eons of eternity past, and who truly is befitting of the title of His royal majesty, only then can we begin to get a tiny glimpse into the enormity of Christ's humiliation as He who was very God humbled Himself first by taking the fleshly form of a servant and then by obediently submitting Himself to the will of the Father even unto the most abhorrent of deaths: that of the cursed and shameful death of being hanged on a tree (Galatians 3:13). What king has ever shown himself to be more honorable and deserving of His subjects' love to serve and obey Him with all of their heart than this most humble King, who left His glorious throne in heaven where He reigned as its supreme king, in order to come to a cursed earth to die at the hands of rebellious and sinful men? And not only to die at the hands of wicked men, but even to die for such men as He took upon Himself the sins of His elect people and died in their stead.

Isaiah 53:4 **Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

**5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.**

Again, it must be said that the Lord Jesus Christ's historical entrance into the world as king of the Jews was without much fanfare at all, at least as far as the people of Israel were concerned. Later in His life, Jesus did experience some temporary public acceptance and praise as He entered into Jerusalem riding upon an ass, and a colt the foal of an ass.

### ***Blessed be the King that Comes in the Name of the Lord***

The God incarnate whose initial entry into the world was trumpeted by heavenly angels, was being hailed with a chorus of glory and praise raining down upon Him by the people of Israel who lined the streets of the city Jerusalem.

Little did these people realize that they were actually proclaiming hosanna to the Lamb of God who had been officially selected for the ultimate spiritual fulfillment of the coming Passover sacrifice (Exodus 12:3).

The Lord Jesus entered into Jerusalem riding upon an ass, and a colt the foal of an ass, an inconspicuous entrance that was very much in keeping with the theme of His humble birth.

**Matthew 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,  
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**

At the time of Christ's humble and yet triumphant entry into Jerusalem, we find the people of Israel crying out the wonderful truth that Jesus was indeed the Messiah, the king who had finally come to fulfill what the Scriptures had long promised:

**Luke 19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?  
34 And they said, The Lord hath need of him.  
35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.  
36 And as he went, they spread their clothes in the way.  
37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;  
38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.**

The Gospel of John also records Christ's triumphal entry into Jerusalem:

**John 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,  
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.**

Remember, the Jews understood that the Messiah who was to come was also to be King of Israel. Some among the Pharisees, realizing the significance of

what the crowd was saying, called upon Jesus to rebuke His disciples. The Lord's response to them highlights the fact that God was irresistibly moving the people to proclaim precisely those very words:

**Luke 19:38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.**

**39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.**

**40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.**

### ***The Gospels Clearly Identify Jesus as the King of the Jews***

Jesus Christ is directly called the King of the Jews, or the King of Israel, five times in the Gospel of Matthew, six times in the Gospel of Mark, three times in the Gospel of Luke, and eight times in the Gospel of John. In all, Jesus Christ is directly called the King of the Jews twenty-two times in the Gospel accounts.

I say directly because there are a few more indirect statements that would also identify Jesus as the King of the Jews. For example, we read in:

**Matthew 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**

We know that the daughter of Sion is referring to the people of Israel as well. Therefore, Sion's king is saying the same thing as the king of the Jews.

Here are some of the twenty-two references that specifically identify Jesus as either King of the Jews or King of Israel:

**Matthew 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.**

**Matthew 27:29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!**

**Matthew 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.**

Some of the onlookers understood the reference to “The King of the Jews” to mean King of Israel. Therefore, we see that the title, King of the Jews, is the same as, King of Israel.

**Matthew 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.**

Many of the references are the same as above in the Gospels of Mark and Luke, except for this one verse:

**Mark 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.**

The Gospel of John records the most references to Jesus as King of the Jews, or the King of Israel. We find the earliest declaration is made by Nathaniel in John’s first chapter. Philip said to Nathaniel that they had found Him, He whom Moses in the law, and the prophets did write, and told him that His name was Jesus of Nazareth (John 1:45). Nathaniel allowed his skepticism to show in his response to Philip:

**John 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.**

Nathaniel did accompany him to see Jesus. And he was quickly convinced:

**John 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.**

Once more Nathaniel’s statement makes it clear that the Jewish people’s understanding of the promised Messiah was that He would come to be Israel’s king. In some ways their understanding concerning this was indeed correct: Jesus was certainly the Messiah, and He did come to fulfill His role as King of Israel. However, the Israel He was king over was certainly not the same Israel as the one many Jews had in mind. Jesus realized that there were numbers of people who viewed Him as the long sought for Messiah and king over the nation of Israel and who hoped that He would be similar to Moses

(Deuteronomy 18:18) in the sense that He would lead them to political independence and deliver them out from under Roman rule.

After performing the miracle of multiplying the loaves of bread, the people's desire to make Him king was heightened; therefore, the Lord sought to distance Himself from those men who were contemplating such things:

**John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.**

**12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.**

**13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.**

**14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.**

**15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**

We can be sure that avoiding these men was a wise decision. Why was it a wise thing for Christ to remove Himself from them so they would not be able to make Him a king? There are a couple of reasons: first of all, it was not yet the time for Him to be officially announced as the King of Israel. And secondly, although He was truly the Messiah and King of the Jews, He did not come to be king over the political nation of Israel. Many Jews of that day, like many Christians in our modern time, have erroneously conflated the Bible's true teaching that Christ came to save the lost sheep of the house of spiritual Israel and to rule over them as their king, and to bless them with abundant spiritual blessings, with the outward physical nation of Israel itself. However, the blessings of God for spiritual Israel may not be applied to natural, or political Israel. They are entirely two different entities. One Israel is natural and outwardly visible, while the other Israel is spiritual and entirely invisible. But the unsaved, or natural minded people of ancient Israel, possessed a similar mindset and made similar mistakes as many who entered into the corporate church did during the New Testament Church Age, especially at its end.

The nation of Israel often mixed up the two distinct types of Israel as they read or heard the word proclaimed by the prophets. They erroneously assumed that when the Biblical language spoke of future eternal blessings being

conferred upon the land of Israel and its people, that these blessings were promised to themselves, the physical descendants of Abraham. For example, the prophet Isaiah was moved by God to write about Jerusalem in relationship to the new heaven and new earth. The language seems to indicate that the city Jerusalem will exist for all eternity:

**Isaiah 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.**

**18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.**

**19 And I will rejoice in Jerusalem, and joy in my people: ...**

Furthermore, the land of Judah was located within the land of Canaan. And God made a promise to Abraham that his seed would receive the land of Canaan for an everlasting inheritance (Genesis 17:8). This same promise was reiterated in the book of Isaiah:

**Isaiah 60:21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.**

The land promised to the seed of Abraham also comes into view in the book of Ezekiel:

**Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.**

A careful reading of the above Scriptures quickly shows us that what is said there cannot possibly be referring to life in this world or any part of the land of this world. The Bible is clear and unequivocal that this entire world, including the physical land of Israel in the middle east, will one day soon be burned up and utterly destroyed and removed out of existence (2 Peter 3:10-13).

And yet, what are we to do with these Scriptures that we read in Isaiah and Ezekiel and many other places which insist that the land will indeed be inherited forever by those who are said to be “all righteous”? We can be sure that since this land lasts forever, it must be a land that is not part of this present

world. The promised land of Canaan wherein the seed of Abraham will live forever cannot be any part of this world because the Bible dogmatically asserts that this whole world will one day (soon) be completely destroyed (Isaiah 51:6).

We know God is truth (John 14:6) and His Word is always true (John 17:17). How then can the land of Canaan be given as an everlasting inheritance if it will be destroyed along with the rest of the earth? What can God have in mind by promising the land as an eternal inheritance?

We are helped in our understanding of what the land represents, once we realize that the Hebrew word (Strong's #776) which is translated as "land" in both Isaiah 60:21 and Ezekiel 37:25 is also often translated as "earth." As a matter of fact, this same word is translated 20 times in Genesis chapter 1 as "earth." It is the exact word used in the Bible's dramatic opening statement, "In the beginning God created the heaven and the earth (#776)" (Genesis 1:1).

Therefore, the land or earth in view in both Isaiah 60:21 and Ezekiel 37:25 must be the land of the new earth. Many of Israel's religious leaders failed to understand this important distinction. And this is an important truth for the reader of the Bible to understand as well. The truth we must understand is that God sometimes likens the physical temporal city of Jerusalem, and the physical temporal land of Judah, to the spiritual eternal city of Jerusalem and to the spiritual eternal promised land of the new earth.

Often times, Israel's religious leaders were unable to discern God's references to the spiritual entity of Israel over against references to national Israel. Their failure to distinguish between the two led them to err greatly in doctrine and develop seriously wrong conclusions that led them to think far more highly of themselves regarding their relationship with God than they should have.

In a similar way, numerous natural minded theologians of the New Testament era often confuse the Bible's teaching on the two distinct churches. The temporal, visible corporate church is not the same as the eternal, invisible church which consists of all those God has truly saved. This conflation made by the churches is especially seen in regard to Christ's declaration that He will build His church and the gates of hell will not prevail against it (Matthew 16:18). The external corporate church cannot be in view. Many churches have fallen away from truth over the course of the Church Age. Obviously, then, the church that the gates of hell will not prevail against is the eternal church. The eternal church is made up of all those who became saved. The eternal church

is the church Christ loved (Ephesians 5:25) with an everlasting love (Jeremiah 31:3). It is the same entity, therefore, as spiritual Israel.

### ***Art Thou the King of the Jews?***

As we have seen, the Bible reveals to us that numerous people in Israel were looking for the Messiah to be a deliverer king who would come and deliver them physically from their subjugation to Rome. They had hoped that the Messiah would be the type of king who would rule over them politically. When Jesus came before Pilate, He was asked if He was the king of the Jews. Christ explained to Pilate that His kingdom was not of this world. Thus, also making it clear that the Israel He was King over was not of this world.

**John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?**

**34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?**

**35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

**36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

**37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**

**38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.**

**39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?**

**40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.**

In this passage we cannot help but see the heavy emphasis placed on Christ's title as King of the Jews. Actually, there are several more Scriptures in the crucifixion account in the Gospel of John wherein Jesus is called King. We find an especially strong concentration of references in John chapter 19:

**John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**

...

**14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**

**15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**

...

**19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.**

**20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.**

**21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.**

**22 Pilate answered, What I have written I have written.**

From the time of His selection as the Passover lamb when the crowd was crying out on palm Sunday during Christ's triumphal entry into Jerusalem, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13), until His death on the cross, the Bible presents the reader with an intense focus on Jesus as the King of the Jews. Although incorrect in its application to themselves, what we learned earlier regarding the expectation of the people of Israel that the coming Messiah would also be King of Israel was Biblical. This dual focus linking the Messiah and King together is due to numerous Old Testament Scriptures that present us with that very idea.

We clearly see from the Gospel accounts that Jesus was often called the King of the Jews, or the King of Israel, and significantly, not referred to as the king of the earth. But we wonder how is it that Jesus possessed this specific title? What was it that made Him Israel's king? And why was it that when He entered into the world, He was already declared to be the King of the Jews?

Some might say it was because He was of the line of the kings. He was a son of David, was he not? Does not the genealogy laid out in Matthew chapter 1 reveal to us that Jesus was in the line of the kings of Israel and a natural successor to the throne of Israel? No, actually it does not. We know that it was not possible because God cut off and cursed the line of the kings. After king

Jehoiakim wickedly took a pen knife and cut the scroll (Word of God) of the book of Jeremiah into pieces and then cast them into a burning fire, God decreed the following:

**Jeremiah 36:30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.**

**31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.**

Jehoiakim would have none to sit upon the throne of David. He, and his seed, would be punished for their iniquity.

In case anyone thought the reference only applied to king Jehoiakim himself, we also find another Scripture making a similar decree to king Coniah (also known as Jehoiachin):

**Jeremiah 22:28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?**

**29 O earth, earth, earth, hear the word of the LORD.**

**30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.**

God's judgment was that the king of Judah should be written to be "childless" and have "no man of his seed" to prosper or to sit "upon the throne of David and ruling any more in Judah." As far as their heirs were concerned, the reign of the kings over Israel and Judah had come to an end.

Besides the fact that the line of the kings had been cut off by God and none of their seed was to sit upon the throne of the kingdom of Israel ever again, we also know that the genealogy in Matthew chapter 1 belongs to Joseph. And Joseph was Jesus' stepfather, not his actual father. Therefore, even if the line of the kings were still functioning and able to produce an heir, that blood line coming down through the kings would not apply to Christ. And the genealogy in Luke's Gospel (chapter 3) was Mary's line of descent and it can be traced

back to Nathan as the son of David (Luke 3:31) and not to Solomon – which means Luke’s genealogy, after David is mentioned, no longer follows the line of the kings. This leads us to conclude that Jesus could not possibly have been declared to be King of the Jews or King of Israel based on His earthly heritage.

And yet, we know the Word of God is true in all that it says. Which means it is a certainty that Jesus Christ was indeed the King of the Jews. But the question facing us is: In what way, then, was Jesus the Jews’ King? We will find our answer once we turn to the Old Testament Scriptures.

### ***Jehovah the King and Creator of Israel***

**Malachi 1:14 ... for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.**

The most common Hebrew name for God in the Bible is that of Yahweh. The Hebrew word Yahweh, which is commonly pronounced as Jehovah, is often written as LORD (all capital letters) in our King James Bible. LORD (Jehovah) is a name God often uses to speak of Himself when His salvation program comes into view. Significantly, the name LORD is used by God as He declares Himself to be King over Israel.

**Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is no God*.**

In this verse, after declaring Himself “King of Israel,” God also says He is Israel’s redeemer. The word “redeemer” ties in with God’s role as Savior of His chosen people. We will see that this is not accidental in any way. In fact, this same connection can be seen in this verse:

**Isaiah 60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.**

Notice that the verse reads, “I the LORD am thy Saviour and thy Redeemer.” Just as Isaiah 44:6 put it, “LORD the King of Israel, and his Redeemer.”

There is another, even more revealing Scripture, also found in the book of Isaiah:

Isaiah 43:15 **I am the LORD, your Holy One, the creator of Israel, your King.**

In this verse we learn that Jehovah declares Himself to be the “creator of Israel” and then adds, “your King.” Another way of saying this same thing would be that Jehovah God is – King of the Jews! And by God’s grace, and through the Scriptures, we are fully aware that Jesus is Jehovah God of the Bible. There is simply no other explanation once we place these Bible verses side by side:

Isaiah 43:11 **I, even I, am the LORD; and beside me there is no saviour.**

Compared to:

Luke 2:11 **For unto you is born this day in the city of David a Saviour, which is Christ the Lord.**

There cannot be any mistaking the absolute declaration made in Isaiah 43:11 that only Jehovah is Savior. It leaves no room for debate of any kind. It is certainly a dogmatic assertion that Jehovah exclusively is Savior. None other Savior is possible. And yet, incredibly, we read that in the city of David was born a Savior whose name is Christ the Lord.

How can this be? How is it possible that the Christ child is the Savior? The only possible solution for this apparent contradiction is that the baby Jesus was no ordinary child but instead was a manifestation of Jehovah God in the flesh. Thus, in that way, both Isaiah 43:11 and Luke 2:11 are harmoniously reconciled and found to be true statements.

1 Timothy 3:16 **And without controversy great is the mystery of godliness: God was manifest in the flesh, ...**

So, given the Bible’s teaching that Jesus Christ is Jehovah God, it would appear that we have found the answer to our question regarding in what way Jesus Christ became King of the Jews. According to Isaiah 43:15, Jesus became King of the Jews because He (Jehovah) created Israel. However, this still leaves us with some other questions. For instance, in what way did Jehovah (Jesus) create Israel? We know that God changed Jacob’s name to Israel. Is that what the Lord means by creating Israel?

**Genesis 32:27 And he said unto him, What is thy name? And he said, Jacob.**

**28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.**

As a result of changing Jacob's name to Israel, his twelve children became the twelve tribes commonly referred to as the children of Israel. The historical nation of Israel was formed in this way.

But we strongly suspect this is not what is meant by Jesus being called King of the Jews. As we previously discussed, earlier in His ministry, after miraculously feeding five thousand, the Lord perceived that the Jews would attempt to make Him a king, but He departed from them before it happened:

**John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.**

**15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**

It is apparent from this verse that Christ did not desire nor plan to become king over the physical nation of Israel. His later statement to Pilate at the time of the cross confirms that Jesus' title of King of the Jews was not focused on the earthly Jews at all:

**John 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

**36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

According to Jesus, His kingdom was not of this world. If it were of this world, then, He says, His servants would fight. But not only were the Jews of the earthly city Jerusalem not fighting for Him, but as Pilate pointed out, they were actually the ones who delivered Him to be crucified. Clearly then, Jesus was not King over those people. They themselves directly denied this:

John 19:14 **And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**  
15 **But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**

If Jesus was not the king of the physical descendants of Abraham, the nation of Israel, then how are we to understand what we read in Isaiah 43:15 regarding God being the Creator and King of Israel? Who exactly are these Jews He created and ruled over as their King?

### ***Jehovah/Jesus King of Spiritual Israel***

We are told in Isaiah 43:15 that Jehovah is Creator and King of Israel. A related Scripture is found at the beginning of Isaiah chapter 43:

Isaiah 43:1 **But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.**

Again, we read that Jehovah created Jacob and formed Israel. Later, in the same chapter, God further comments on the people He has formed:

Isaiah 43:19 **Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.**  
20 **The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.**  
21 **This people have I formed for myself; they shall shew forth my praise.**

Those that God has formed are said to be His chosen people. Jacob, or Israel, therefore, represent God's elect people in these verses. The Hebrew word *bachir* (Strong's #972) is translated as both "chosen" and "elect" in Isaiah chapter 65:

Isaiah 65:9 **And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect [#972] shall inherit it, and my servants shall dwell there.**

...

**14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.**

**15 And ye shall leave your name for a curse unto my chosen [#972]:**

...

**22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect [#972] shall long enjoy the work of their hands.**

It appears certain this word is the equivalent to the New Testament Greek word *eklektos* and *ekloge* (Strong's #1588 and #1589, respectively) both of which are translated as either "chosen" or "elect(ion)." For example, the Lord used this word when making reference to Jacob and declaring His love for him in the context of His election program:

**Romans 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election [#1589] might stand, not of works, but of him that calleth;)**

**12 It was said unto her, The elder shall serve the younger.**

**13 As it is written, Jacob have I loved, but Esau have I hated.**

In accordance with His election program, God declares that before Jacob and his twin brother Esau were even born, or had done any good or evil, that He loved Jacob and hated Esau. This passage reveals to us that those whom God saved were saved solely on the basis of God's choice of them (they were chosen/elect), and had nothing whatsoever to do with their choice of Him. Clearly, this idea of God choosing the sinner rather than the sinner choosing God goes completely contrary to the free will gospel that is taught in practically all churches in our modern day. And yet, according to the Bible, there is no doubt at all that this is the proper sequence of things concerning God's salvation program. This wonderful truth, simply stated in Romans chapter 9, and which rightfully gives God all the glory when it comes to His salvation program, is the fact that He will have mercy upon whom He will have mercy:

**Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.**

**16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**

Moreover, the Lord Jesus directly addressed this point when He said:

**John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, ...**

The Word of God can get much clearer than the statements we have been reading. Although in John chapter 1, the Lord clarifies His salvation program in an unmistakable way wherein He shows that being born again (salvation) is not accomplished by the will of man but only occurs by the action or will of God:

**John 1:12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:**

**13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Have not the free will gospel pastors and supporters read these Scriptures? What more clarity can be provided than what God is stating in these verses? How is one born again? The answer the Bible gives is one that first explains the sinner is not born again due to his bloodline (who his father was), nor was he born again due to the will of his flesh, nor was he born again due to his own free will – but the sinner (of course, this can only refer to the sinners who were elect) became born again due to the will of God (“but of God”). This is God’s election program. Praise God for it! And those He determined to save become known as His elect or chosen people. These blessed individuals were chosen by God before the foundation of the world:

**Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:**

**4 According as he hath chosen [#1586] us in him before the foundation of the world, that we should be holy and without blame before him in love:**

**5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,**

Notice in verse 4 that it says, “He hath chosen us in Him before the foundation of the world.” The Greek word translated as “chosen” is Strong’s #1586 which is a related word to the word “election” used in Romans 9. Jacob was chosen by God to be loved – before the foundation of the world. This is what must be in view by the language of God creating Israel. After all, the Bible does tie together those who were chosen to be saved with the glorious truth that they have become new creatures as a result:

**Psalm 51:10 Create in me a clean heart, O God; and renew a right spirit within me.**

**Isaiah 65:18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.**

The language of the saved becoming a new creature is picked up in the New Testament as well:

**Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:**

**9 Not of works, lest any man should boast.**

**10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

Also,

**Ephesians 4:23 And be renewed in the spirit of your mind;**

**24 And that ye put on the new man, which after God is created in righteousness and true holiness.**

And,

**2 Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.**

The one whom the Lord has blessed with His salvation is made new. So new, in fact, that He has become an entirely new creature in God's sight. And to become a new creature means that you have been created anew. And to be created anew indicates that there is One who has created you. This is the reason God declared in Isaiah 43:15 that He is the Creator of Israel, your King.

Both things – becoming a new creature through salvation and becoming a part of Israel – are brought together in a couple of verses in the epistle to the Galatians:

**Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.**

**16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.**

Walking according to this rule (that of becoming a new creature) is joined with the phrase, "Israel of God." This Israel of God, we could say, is spiritual Israel. It is made up of all those who have become new creatures (saved) in Christ Jesus. At the end of Romans chapter 2, the Lord differentiates between national Israel, or the physical descendants of Abraham, and those Jews and Gentiles who together through salvation form spiritual Israel:

**Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:**

**29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

These Bible verses are declaring truths that plainly rebuke the multitude of churches and their constant infatuation with national Israel. It is taught in these churches that the Jews are still God's holy people, and the land of Israel is still the holy land, and that God has a special plan in store for both Israel and their land which He has yet to develop. The leaders of the churches who teach these things somehow manage to avoid Romans 2:28-29. For the Lord flatly states in Romans 2:28 that one is not a Jew who is one outwardly and has been circumcised in the flesh. That is an astounding statement. It ought to shake up untold millions of professed Christians who have developed end time doctrines which are entirely centered around the things which happen to the physical (outward) Jews and the physical nation of Israel located over in the middle east. Obviously, if one is not a Jew outwardly or physically, then it can also be said that neither is the nation of those who identify as Jews based on their heritage and outward circumcision the true nation of Israel. At least we can say that they are not the true nation of Israel in view insofar as the Biblical prophecies are concerned. The true meaning of the Biblical prophecies concerning God's promise to the Jews of receiving the land of Israel for an eternal dwelling place are prophecies referring to God's elect people (spiritual Israel) inheriting the land of Canaan (the new earth) for an everlasting inheritance.

### ***Jehovah Will Circumcise Your Heart***

But even more incredible than God telling us that the physical descendants of Abraham are not true Jews in His sight, is the next statement which explains

that the true Jews are those who are Jews inwardly – and their circumcision is that of the heart, in the spirit! In the Old Testament, God commanded Israel to circumcise their heart:

**Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.**

How would those who insist the Bible must be taken literally obey this verse above? If any man tried to literally circumcise his heart, he would surely die. It is very obvious this command of God was never intended to be taken literally – which, by the way, is another proof against the churches and their theologians' hermeneutic that teach one must take the plain literal surface statement of Scripture and seek no other (deeper, or spiritual) meaning. That erroneous and man-made hermeneutic would certainly lead to harm if it were ever followed as stated.

Again, it was never God's intention for people to attempt to perform circumcision upon their physical hearts. This command of God is like so many mysteries found in the Bible. One must look for the spiritual or hidden meaning of the verse. And that deeper spiritual meaning directs us right to God's salvation program. Circumcision of the heart points to the cutting off of sins which gush forth out of the heart of the sinner as is described in the Gospel of Matthew:

**Matthew 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.**

**19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:**

**20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.**

It is the desperately wicked heart of man that needs to be cut off (circumcised). God commands the sinner to do so in Deuteronomy 10:16, "Circumcise ... the foreskin of your heart." Once more, it should be further emphasized that the thing God is commanding to be done here is an impossible thing for any person to accomplish. No human being can obey God's command to physically circumcise his heart. Nor can they obey it on the spiritual level. This obvious observation needs to be emphasized because those who instruct people in the free will gospel say that God would not give people a command (such as, believe on the Lord Jesus Christ to become saved) and not also give them an ability to keep that command. Deuteronomy 10:16 proves that idea

to be absolutely false. God gives sinful mankind commands all the time in the Bible, such as the command to believe on the Lord Jesus from the heart, wherein man, due to the deadness of his heart, has no ability to do nor obey it.

Well, someone might ask, why would God command people to circumcise their hearts when He knows they cannot possibly carry it out? That is a good question. And the answer is that God commands something that is impossible for man to do in order for men to realize the impossibility of keeping the commandment and then to turn to God (with whom all things are possible) in order to fulfill the thing commanded. In fact, one of the main stated purposes for the law of God is to show man his sinfulness and his complete inability to keep the law (Romans 3:19-20), and to then point the otherwise hopeless sinner to Christ as the One who is said to be the end of the law for righteousness (Romans 10:4). This is true concerning the command to circumcise the heart as well. Man cannot do it, but God can:

**Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.**

It is also true regarding the command to believe and become saved:

**Matthew 19:25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?  
26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.**

God commands man to do an impossible thing by circumcising his own heart – and then reveals that He will accomplish the impossible by performing the necessary spiritual circumcision Himself.

Likewise, God commands the sinner to believe in his heart and become saved (Romans 10:9) which is an equally impossible thing for man to do. But God then reveals that He will perform the necessary work of faith (Galatians 2:16) on behalf of the chosen individual and accomplish the salvation which the sinner's work of faith could never accomplish. As this verse in the Gospel of John reveals, our belief is "the work of God":

**John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

### ***Reception of a New Heart is What Turns One into a Spiritual Jew***

Let us return to the discussion concerning a true Jew. God told us in Romans 2:29 that a true Jew was one inwardly, whose circumcision was that of the heart. And now we understand that circumcision of the heart is referring to the cutting off of sin from the sinner's desperately wicked heart and thus making it a new clean and born-again heart (or soul):

**Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

**27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.**

**28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**

This marvelous experience of receiving a new heart is what turns a person, whether a Jew or a Gentile, into a true spiritual Jew. And as a true Jew, the promise God made to Abraham of giving the land of Canaan as an everlasting habitation becomes a promise made to them as well. God makes this very point in the epistle to the Galatians:

**Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

The promises were made to Abraham and his seed. It is pointed out that the word "seed" is singular and referring to Christ alone. However, as we read further in this chapter, we discover this wonderful information:

**Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.**

**27 For as many of you as have been baptized into Christ have put on Christ.**

**28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**

**29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.**

We are all children of God by faith in Christ, that is, by the faith that is indeed within the Person of Christ; and there is neither Jew nor Greek (Gentile) because we are all one in Christ Jesus. And since we are in Christ Jesus, we are then counted to be Abraham's seed and heirs of the promise. Remember, we spent some time looking at Scriptures in Isaiah 60:21 and Ezekiel 37:25 that spoke of the people who would be all righteous and inherit the land forever. We noted how those Scriptures must be referring to the new heaven and the new earth which God will create for His people for them to dwell in throughout all eternity future.

What a glorious thing it is that God has shown such mercy towards such unworthy and undeserving wretched sinners as we. Despite the fact that we may have been born uncircumcised Gentiles, far from the physical land of Israel and the city Jerusalem, nevertheless, God has turned us into true Jews through His work of circumcision upon our spirit, and has thereby given us citizenship in the heavenly city Jerusalem as well as the promise that only true Jews were to receive of an eternal inheritance in the land of Canaan (which spiritually is a figure of the new heaven and new earth).

### *All Israel Shall Be Saved*

There is one additional place we should examine as it is often misread and misunderstood by theologians and those in the corporate church. Let us go to Romans chapter 11 and there we will read some curious language concerning all Israel becoming saved:

**Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

**26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**

Perhaps this passage, more than any other, has led large numbers of pastors to come to the erroneous conclusion that God has a plan to save all the people of Israel. The main problem that the pastors have which has caused them to go astray in their understanding of these verses is a common problem that has also led them astray in numerous other Biblical passages. They fail to realize the Biblical principle that Christ spoke in parables and without a parable He did not speak.

The corporate church's hermeneutic of always looking for the plain, literal meaning of Scripture and seeking no other is a problem that has led them to consistently fail in finding the truth of the Word of God. Typically, truth is that priceless spiritual commodity which God has hidden beneath the plain surface meaning of Scripture. In order to find the hidden truth of the Word of God, the Bible student must search out and diligently seek it as a prospector searches for buried gold by using pick ax and shovel to dig deep into the ground or rock to find the riches concealed there. The Bible's storehouse of riches are only obtained by those who engage in the difficult task of comparing Scripture with Scripture and making sure all their conclusions harmonize and fit perfectly together with the whole of Scripture like pieces of a puzzle.

The man-made hermeneutic of settling for the plain and literal meaning of a Bible verse is the hermeneutic that best fits the natural minded theologian's own spiritual condition – which, unfortunately, is that of a dead soul. Whereas the elect child of God truly possesses the indwelling Spirit of God and a new born again spirit, and therefore has been altogether prepared by God to find and receive the spiritual truths which come forth from the spiritual book called the Bible.

When the church's natural minded theologian reads the word "Israel" in a verse, he automatically makes a natural (plain and literal) assumption that it must be referring to the physical Jews who live over in the middle eastern land of Israel. As we have learned, God's Word, the Bible, has dogmatically declared that one is not a Jew outwardly of the flesh. But one is a Jew who is one inwardly through (spiritual) circumcision of the heart and spirit. Romans 2:28-29 must be taken into account before reading any of God's future promises to Israel and Jews anywhere in the Bible. Sadly, however, this is not done by multitudes of pastors and theologians at all. The surface of the Scripture is skimmed, and a quick conclusion appears to be arrived at that determines God has a plan to save all national Israel. And, predictably, given the utter carelessness of the hermeneutic involved, the conclusion is a wrong conclusion that leads the pastor and the theologian and those who listen to them far, far away from the actual truth of the Scriptures.

### ***What God is Telling us About Israel – is a Mystery***

How is the statement, "And so all Israel shall be saved," to be understood? First, it should be noted that Romans 11:25 tells us not to be "ignorant of this mystery." The word "mystery" is a clue word. Upon hearing the word

“mystery,” right away we should be on guard and prepare ourselves to hear a parable. Remember what Jesus said in the Gospel of Matthew when the disciples asked Him why He spoke in parables:

**Matthew 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?**

**11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

Christ said to the disciples that it is given to you to know the mysteries of the kingdom of heaven. But the question was about parables. What do you speak to them in parables? Should not have Jesus responded by saying, “It is given to you to know the parables of the kingdom of heaven?”

Christ substituted the word mysteries for parables. Therefore, when we come across the word “mystery” in the Bible, we can be sure it is letting us know that a parable is being used.

What is the parable in view in Romans 11:25-26? It is the hidden truth that the coming in of the fullness of the Gentiles is what finally results with “all Israel” becoming saved. Remember Jew and Gentile are one in Christ and heirs according to the promise. And, in God’s sight the Gentile becomes a true Jew (spiritually) through the circumcision of his heart. So, once God has saved, or performed the spiritual circumcision of the heart of all those He predestinated to become saved from before the foundation of the world, then, or in this manner will all Israel be saved. Now we are no longer ignorant of this mystery but possess proper understanding concerning it.

God’s magnificent salvation program has turned those chosen to be the recipients of His grace into spiritual Jews. Or, into spiritual Israel. Truly through His salvation program, God has created Israel, and in creating them, He has become their King.

**Isaiah 43:15 I *am* the LORD, your Holy One, the creator of Israel, your King.**

We see, then, how the many references to Jesus as King of the Jews really has tremendous significance concerning God’s salvation program and His building up of the spiritual kingdom of God. Over the course of the many centuries of the New Testament era, the Word of God would go forth to seek the lost

sheep of the house of Israel and to save God's chosen people thereby building up the kingdom of spiritual Israel. Once all to be saved were saved, the King of the Jews would return, and His kingdom (of spiritual Israel) would come with Him.

In Christ's first coming, His servants were not called upon to fight. But that changes with His second coming. At the time of His second coming, He comes with His kingdom of spiritual Israel to wage war in the battle of Judgment Day (Revelation 19:12-15)!

## Chapter 5: The Beast Rules As King Over the Church

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After Jesus Christ's death on the cross, and after His resurrection from the dead, on the day of Pentecost in 33 AD, God poured out His Spirit and saved about three thousand souls.

**Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.**

**2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

And,

**Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

**39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.**

**40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.**

**41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.**

### ***The Beginning of the Church Age Came with a Warning***

This grand spiritual fulfilment of the feast of Pentecost thereby signaled the beginning of the New Testament Church Age.

The church was a God-ordained institution, wherein the Spirit of Christ dwelt and operated throughout its many centuries of existence. For 1,955 years (33 AD until 1988 AD), the church was utilized by God as the place to go to hear the Word of God and potentially be blessed with salvation as the Holy Spirit applied that word to certain (elect) individuals' hearts and saved them.

The book of Revelation typifies the church as being “seven candlesticks”:

**Revelation 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven**

**stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.**

The seven candlesticks “are the seven churches.” We should note that the number seven spiritually points to perfection. And perfection identifies with completion. Therefore, the reference to seven churches points to all the churches – the entire church institution. We refer to the church institution, consisting of all churches regardless of their denomination, as the “corporate church.”

Significantly, Jesus is said to be in the midst of the seven candlesticks:

**Revelation 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;  
13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.**

In the next chapter, Revelation 2, we find that the Spirit of Jesus is said to walk in the midst of the seven candlesticks (seven churches):

**Revelation 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;**

This language reveals to us that the Spirit of Jesus was dwelling in the midst of the churches and congregations of the world over the course of the Church Age. The candlesticks, of course, would further identify with the light of the Gospel. Christ walking in the midst of the candlesticks illustrated the fact that His presence within the churches was the essence of the Gospel light the churches were to shine forth to the nations. The corporate church was indeed a God-ordained institution.

Yet, in the same address to the church of Ephesus, God also said this:

**Revelation 2:4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.  
5 Remember therefore from whence thou art fallen, and repent, and do the first works; ...**

And, at the end of each of the seven addresses to the churches found in Revelation chapters 2 and 3, this statement is made,

**Revelation 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; ...**

These verses declare a clear and direct warning to the newly developing congregations, and to the churches of the world in all succeeding generations, to make sure they did not leave their first love, and we must remember that the Bible equates “love” with keeping God’s commandments (John 14:15). And the keeping of God’s commandments are works, which is why Revelation 2:5 goes on to say, “do the first works.” Leaving “thy first love” and failing to do “the first works” are one and the same. The New Testament corporate church, as was the case with the nation of Israel before them, were involved in a works relationship with God. They were obligated to be faithful in their service to the Lord. And faithful service meant they were obligated to obey the commandments of God on all points of doctrine.

Many would disagree with this. They do not understand the type of relationship the church had with God. Various church officials would say, “I know we haven’t been totally faithful. Of course, we have some doctrinal issues. We are not perfect. However, is it not wonderful that we stand by grace in God’s sight and not by works.” This idea of standing by grace is completely incorrect. A single church’s relationship with God, as well as the relationship of the corporate church as a whole, is not as an individual man or woman’s relationship with God. While it is true that God forgives the sin of elect individuals by grace (Ephesians 2:8-9), the same thing is not true of institutions or corporate bodies.

Again, the church is not under grace as elect individuals are, which is why after telling those in the churches to repent and do the “first works,” the Lord proceeds to warn them in the church at Ephesus, and in turn, to warn all congregations, the following:

**Revelation 2:5 ... repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.**

To remove the candlestick points to the light of the Gospel being removed. And since it was in the midst of the seven candlesticks that the Spirit of Jesus walked, removal of the candlestick clearly indicates that an unrepentant

(apostate) church is subject to the grievous penalty of God taking the light of the Gospel and Spirit of Christ away from them. Of course, if this were to happen, that church would cease to be the church of God. Without Gospel light, and without the Spirit of Christ to bless the Gospel to the congregation, the result would be spiritual death. It would be catastrophic for the people of that congregation. There could not possibly be salvation in that church any longer.

This clear warning given to the churches regarding their need to maintain faithfulness to the Bible by obeying and rightly declaring the commandments found therein was highlighted further a little later on in the same chapter of Revelation:

Revelation 2:20 **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

**21 And I gave her space to repent of her fornication; and she repented not.**

**22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.**

These statements were addressed to the church at Thyatira (but remember the refrain mentioned earlier, and found once more in verse 29, “He that hath an ear, let him hear what the Spirit saith unto the churches”). The passage again warns the church of the consequences of falling away from God’s commandments (by committing spiritual fornication and idolatry) and of the need to “repent.” But there is no repentance, nor returning to doing the first works in view here, even after being given “space” to repent. Therefore, God’s judgment is, “I will cast her into a bed, and them that commit adultery with her into GREAT TRIBULATION.”

In the Greek, these two words, “great tribulation,” are *megas thlipsis*, and they are found together only four times in the New Testament (Matthew 24:21, Acts 7:11, Revelation 2:22, and Revelation 7:14). In each verse they teach us about God’s judgment on the churches and congregations of the world at the time of the end of the Church Age.

The churches do not believe that God would judge them and finish using them. In this belief they are very much like national Israel of the Old

Testament. Israel viewed themselves as the holy people of God. They maintain this belief even up to our present day. However, in numerous Scriptures the Bible shows the fact that God left the nation of Israel at the time the veil of the temple was rent in twain. Why did God leave them? Because of their unfaithfulness towards His commandments. God put up with many failures of the leaders and people of Israel to keep His laws. Finally, as the Proverb warns, God's reproof is not endless; eventually the time came when there is no other remedy but judgment:

**Proverbs 29:1 He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.**

God showed Himself to be extremely patient with Israel; He put up with their idolatrous practices for many centuries. If, for example, we started with Jacob having his name changed to Israel in 1907 BC, and go to the cross in 33 AD, we find that the Lord maintained His relationship with the people of Israel for 1,940 calendar years. During that period of time, God had no other outward relationship with any other nation or organization on the earth.

Likewise, beginning in 33 AD on the day of Pentecost, the Lord established and maintained a long standing relationship with the people of the New Testament churches. During the time of the Church Age, God had no other representatives on the earth but them.

Yet, in the year 1988, on May 21, the day before Pentecost, at about the time of the renewal (as it were) of the Church Age for another year, God ended His relationship with all the world's churches. A relationship that lasted for 1,955 years came to an end. The "space" granted them to repent had finally elapsed. And God's judgment upon them began (1 Peter 4:17).

The churches do not believe these things.

**Lamentations 4:12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.**

Again, they erroneously think they stand by grace. But it seems they did not really hear God's warnings to them in Revelation 2, which is why the Lord emphasized to them that there was a need for "ears to hear" (Revelation 2:11) the things He was saying.

## ***The Churches Should Not be Highminded But Fear***

The leaders of the congregations apparently also missed God’s direct warning to them found in the book of Romans. Pointedly, in this passage, the Lord holds up the nation of Israel as an example to the churches that they should not be high minded (proud) in their relationship with Him, but rather fear:

**Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;**

**18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**

**19 Thou wilt say then, The branches were broken off, that I might be grafted in.**

**20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:**

**21 For if God spared not the natural branches, *take heed* lest he also spare not thee.**

The illustration of breaking off the natural branches (Israel), and then saying to those grafted in (the New Testament churches) that they should not be highminded but rather fear, is a pretty straightforward warning to all churches to return to their “first love” and “do the first works” and “repent” – or else “I will cast you into a bed of great tribulation.”

Additionally, the Lord reminding the Gentiles (those within the congregations) that they “stand by faith” and should not be highminded but fearful, is similar to another warning which used Israel as the example in:

**1 Corinthians 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.**

**7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.**

**8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.**

**9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.**

**10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.**

**11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**

## 12 Wherefore let him that thinketh he standeth take heed lest he fall.

Israel was the church's example. Take note, the Lord is saying to all churches, look at My former people Israel and see what I did to them due to their unfaithfulness to My Word.

Significantly, Israel committed fornication and idolatry, which were the very sins the church of Thyatira was engaged in that resulted in being cast into "great tribulation." By highlighting Israel's iniquities in this passage, God is saying, look at their many sins and observe that I did not hold back my wrath from them because they were My people; no, I did not spare them but brought judgment upon them. They are your example.

The obvious point of the admonition in 1 Corinthians 10 is for the church to realize the very same thing could happen to them. If it were not possible for the church to be judged and destroyed for their wickedness, the point of the example is lost. And tragically, the New Testament church does dismiss the example of Israel by saying they are under grace. The serious implication of the church's insistence that they are under grace is that they can commit any number of sins and the Lord will do nothing to them. The doctrinal sins of the congregation will be forgiven because of grace. However, if that were true, then why is it that numerous churches, and even whole denominations, have gone apostate over the course of the Church Age? Why would God give up on a particular church that turns into another gospel? Would not their doctrinal errors of adding to the Word of God, or subtracting from the Word of God, simply be sin? And would not grace cover such errors? It would if it were true that churches are under grace. But it is not true. God's grace was for Noah. And God's grace was for Paul. And God's grace is for all of His elect people. But it is not for a church institution that has within it wheat (people truly saved by grace) and tares (people not saved by grace or anything else).

Remember: Jesus walked in the midst of the seven candlesticks, which means He was in the midst of the churches. And yet He warned the corporate church that if they were unfaithful, He would take away their candlestick, which certainly pointed to the removal of His Spirit from the midst of the congregations. We find the same Greek word (Strong's #3319) that was translated as "midst" in Revelation 2:1, in this passage:

**2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;***

**4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

**5 Remember ye not, that, when I was yet with you, I told you these things?**

**6 And now ye know what withholdeth that he might be revealed in his time.**

**7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way [#3319].**

The passage above describes the result of Christ's loosing of Satan at the end of his figurative "thousand years" of binding. The thousand years represents the completeness of what is in view, and in this case, it is the completeness of his binding in the bottomless pit. This figurative thousand years occurred simultaneously with the period of the Church Age. That is, Satan was bound at the cross in 33 AD, the same year the Church Age started, and remained bound until the year 1988 which was also the year the Church Age ended. This results in the figurative "thousand year" period being actually 1,955 years. We will explain the reasons for this in more detail at another time.

2 Thessalonians chapter 2, verse 3 begins by telling us that the day of Christ's second coming will not come until there is a "falling away" first. The Greek word translated as "falling away" is *apostasia* (Strong's #646). And, as you can see the similarity, it is from this word that we get our English word "apostasy." Apostasy literally means to fall away from truth.

Now, where exactly in the world during the New Testament era could one find truth to begin with? And the answer is – only in the Bible (John 17:17). And since the Bible was in the church, truth was supposed to be found within the churches.

God established the church to have Bibles and to teach the truth of the Word of God. As we have previously seen in Revelation chapters 2 and 3, in the first century of the Church Age there was already a tendency for churches to go away from their first love, to engage in spiritual fornication and idolatry. These things are contrary to the things God commanded the churches to proclaim. Yet, the Lord Jesus remained in the midst of the congregations for many centuries. He stayed until His purposes concerning the early rain and the bringing forth of the first fruits (the elect saved during the Church Age) were accomplished. These things had to be completed. Christ would not come a second time, as Judge, until they were accomplished. The second coming of

the Lord Jesus Christ would not occur until the two witnesses (the witness of the Word of God) had finished their testimony to the nations through the corporate church:

**Revelation 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.**

But once they had finished their testimony, then the Church Age would end, and an apostasy (falling away from truth) would come upon the world's congregations, resulting with God's judgment upon them all:

**1 Peter 4:17 For the time is come that judgment must begin at the house of God: ...**

Again, it was at this point in God's end time judgment plan, starting with the apostasy, that the Church Age ended, and Satan was loosed out of the bottomless pit to make war against and kill the two witnesses, thus ending their testimony (of Bible truth) in all external churches of the world. This was the time when the Spirit of Christ came out of the midst of the seven candlesticks (all churches) and the candlestick itself was removed (light of the Gospel put out). The Church Age was officially over.

Satan, also known as the "beast" that rose up from the pit and killed the two witnesses (as it were), is the same as the "man of sin" who took his seat in the temple, showing himself that he was God (2 Thessalonians 2:4). Similar language is found in:

**Isaiah 14:12 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!**

**13 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:**

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

Notice the location where the evil one is said to be seated in Isaiah's account, "I will sit upon the mount of the CONGREGATION."

The reference to the temple in 2 Thessalonians 2:4 is not the literal temple in Jerusalem. Yes, historically, God dwelt in the midst of the historical temple of the Jews. But in the New Testament era, the dwelling place of God was in the midst of the churches. Therefore, since God dwelt in their midst, the churches were like the temple. The church itself is where the devil rose up to take his seat. And to sit in the Bible, means to rule. Finally, the language of the Bible indicates that Satan had won. At long last, he was victorious over the churches and congregations of the world.

In 2 Thessalonians 2:7, we read:

**2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way [#3319].**

As noted above, the Greek word (Strong's #3319) that was translated as "midst" in Revelation 2:1 is translated in this verse as "way." Christ, who dwelt in the midst of the seven candlesticks, warned the corporate church that if they did not repent, He would come and remove their candlestick. Which is saying the same thing as "He be taken out of the way (midst)."

### ***The Existence of the Church in this World was Like Rebel Outposts Within the Kingdom of Satan***

As we consider the church's existence over the many years of the Church Age, we understand that the corporate body was collectively an outward representation of the kingdom of God on the earth. The seven churches initially established in Asia minor in the first century quickly multiplied, and spread to nation after nation. It was not long before practically every nation in the world had at least one congregation of Christian believers within it. You might be thinking, Of course, we know these things. Yes, I am sure you do. But let us look at the church's long history from the perspective of the one who the Bible identifies as the "prince of this world" (John 16:11) and the "prince of the power of the air":

**Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

Keep in mind that by defeating Adam (man), the devil had won the right to rule over the nations (all unsaved people). They were delivered to him (Luke

4:5,6). He was their king (“we have no king but Caesar,” John 19:15).

Therefore, we can surely understand that these people and their churches would be viewed as rebels rising up against the authority and power of Satan. And the King (Jesus) over these people would be viewed as the greatest of all possible threats to the security of the dark kingdom and its ruler. We are reminded of Herod’s troubled and deadly response at the news of the King of the Jews being born. No wonder, then, that the devil constantly opposed the churches, and sought to infiltrate them and destroy them as well as rule over them.

Biblical history, as well as church history, shows us that Satan did indeed come against the churches scattered among the nations, often by attempting to employ the same tactic he used back in the garden of Eden. Which was to have people believe the lie (him) over the truth (Jesus). After all, as Jesus pointed out in the Gospel of John, this was the natural tendency of man due to the spiritual condition of each unsaved person. The sinner had a predisposition to believe the lie over truth due to being conceived in sin and born speaking lies (except in rare cases like John the Baptist who was saved in the womb).

**John 8:43 Why do ye not understand my speech? *even* because ye cannot hear my word.**

**44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

**45 And because I tell *you* the truth, ye believe me not.**

The evil one sent forth his emissaries into the churches. Christ likened this in a parable to sowing tares among the wheat:

**Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:**

**25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

Jesus explained the parable and told us who the “enemy” was:

**Matthew 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;  
39 The enemy that sowed them is the devil; ...**

You see how perfectly this parable matches with Christ telling the Jews: you are of your father the devil. Only the parable of the wheat and the tares is speaking of the New Testament churches and its people. Nonetheless, it is stated, “the tares are the children of the wicked one.” Even though the outward representative has changed (from the nation of Israel to the assembly of churches), we see that the problem of Satan’s infiltration remains the same.

After recognizing this will be the situation, we are not surprised at this statement:

**Revelation 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;  
9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.**

There are those who say they are Jews, but are actually of the “synagogue (church) of Satan.” This was the problem when God dealt with physical descendants of Abraham, and it was also the problem when He was dealing with both Jew and Gentile that entered into the churches.

Satan was constantly after the church. Always seeking to destroy it. To turn it from truth (Christ) to the direction of lies (himself). For if he could get the church to believe his lying gospel over the true Gospel, something he learned back in the garden of Eden would take place: he would be established in that church by right of conquest and the congregation would become a congregation of Satan.

Yet, no matter how ferociously he fought against the church by using his emissaries (2 Corinthians 11:13-14), and no matter how successful his deceptive tactics were in turning congregation after congregation away from the truth, he could never completely rid himself (and his kingdom of this world) of the true Gospel of the Bible which disturbingly shined forth from the church in general into the spiritual darkness of the nations under his rule. The light of the candlestick was most distressing to him. He would stamp it out in one place, and it would spring up in another.

Even as his emissaries accomplished the goal of turning an enormous denomination apostate, as they did with the Roman Catholic church centuries ago, there was always another group of “true believers” popping up somewhere else. The Protestant Reformation well exemplifies this.

We can gather that, to the devil, the existence of the church with its own ruler (Jesus) in its midst was like having rebel outposts within the boundaries of his own kingdom.

There is no question that Satan’s attacks against the church were done with the hope of finally overcoming (defeating) the corporate body and its ruler, followed by the immediate setting up of himself as the one ruling over the church. For only then could the devil feel secure in his rule over this world. And only then could he be the sole ruler of all on the earth. In this way, he would obtain the title of King of kings.

But again, for almost two thousand years, for almost two millennia, the devil was frustrated in his purposes of stamping out the light of the Gospel emanating forth from the churches. His goal of bringing the churches, these rebellious outposts under his authority and control and rule, was thwarted repeatedly by the Lord Jesus Christ.

### ***The Glory is Departed from the Church***

The efforts of the devil and his emissaries were thwarted, that is, until one day in the year 1988. On May 21, 1988, which was the day before Pentecost, something drastically changed. It is unlikely that Satan was prepared or informed of what was to take place on that day. More likely, the Lord simply took action according to His plan of times and seasons without notifying Satan of his release from the bottomless pit.

**Revelation 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

Once the thousand years were finished (again, this occurred simultaneously with the end of the Church Age) then:

Revelation 20:7 **And when the thousand years are expired, Satan shall be loosed out of his prison,**  
8 **And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**  
9 **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: ...**

Satan is loosed. He (spoken of as Gog) immediately gathers the wicked of the nations (Magog, his emissaries) together and they come against the camp of the saints (the church). That is, Satan does what he has done for hundreds and hundreds of years prior. No different than many past assaults. Except this time, strangely, his forces are triumphant everywhere across the battlefield, and the battlefield is the congregations of the world. The dark forces of the enemy army are unstoppable. The usual defenses for the congregations are not there. It is as though all churches in the world have been left defenseless. In other words, Christ is not present to shoo away the fowls of the air. Christ is not present to orchestrate circumstances and bring the enemy's attack back upon themselves. Where is Christ? Where is the power of God? It is as though He was killed in the battle:

Revelation 11:7 **And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.**  
8 **And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.**  
9 **And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.**

On that sorrowful day the two witnesses were killed. The mighty Word of God is taken out of the way (midst). The church is now in the same perilous condition as Israel was once the ark of the covenant was captured by the Philistines. The armies of Israel fell terribly on the battlefield that day. The sons of Eli were slain. For the glory was taken away from Israel – nothing went right for Israel in that day:

1 Samuel 4:21 **And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.**

**22 And she said, The glory is departed from Israel: for the ark of God is taken.**

The people of God, of ourselves, are not strong. This is true especially if great numbers of wicked men have entered into the ranks of Christians. Without Christ, the Head of the church, the rest of the body is weak and defenseless. Really worse than being defenseless; without the Head (Christ), the body is dead. As we see the bodies of the two witnesses lying dead in the street of that great city where our Lord was crucified. The street of the great city is referring to the city Jerusalem, as the Bible sets up Jerusalem as a figure of the churches and congregations of the world. It should be pointed out that the Greek word translated as “bodies” three times in Revelation 11:8-9, is the Greek word *ptoma* (Strong’s #4430). It is found only five times in the whole New Testament. The other two places this word is found are very significant.

**Matthew 24:28 For wheresoever the carcase [#4430] is, there will the eagles be gathered together.**

The Greek word translated as “carcase” is *ptoma*, which is also found in Mark 6:29:

**Mark 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,**

**28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.**

**29 And when his disciples heard *of it*, they came and took up his corpse [#4430], and laid it in a tomb.**

John the Baptist’s headless “corpse” is a translation of the word *ptoma*.

Right away, we understand why God picked this particular word to refer to the dead “bodies” of the two witnesses in Revelation 11; it is because the word *ptoma* points not only to a dead carcase, but also to a carcase without a head. And that was exactly the spiritual situation with all of the world’s churches on the date of May 21, 1988. Finally, the Lord Jesus Christ did to the churches what He warned He would do almost 2,000 years earlier if they returned not to their first love and works. He said He would cast them into a bed of great tribulation, and so He did.

He started His end time judgment process – by beginning at the house of God. And the harshest of judgments got underway at the city called by God’s name (Jeremiah 25:29) as the Head departed from them leaving the churches of the world utterly defenseless against the superior forces of the enemy army. The glory Himself had abandoned them. And as a result, the church was no match for Satan. At long last, he was able to overcome the camp of the saints. The two witnesses, that had so long tormented citizens of his kingdom of darkness through the shining the light of the truth of the Scriptures into it, were smitten and their headless dead bodies remained lying in the streets for all to see. The kingdom of Satan (the nations) rejoiced greatly over this incredible victory:

**Revelation 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.**

The ascending up of the beast out of the bottomless pit to smite the two witnesses is akin to Satan’s loosing as described in Revelation 20:7-9, and to the beast rising up out of the sea in chapter 13:

**Revelation 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.**

**2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.**

**3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.**

**4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?**

The joy of their king’s rise is evident. They rejoiced and made merry. The people of the world exalted in the victory of their ruler over the outward representation of God’s kingdom on the earth (the church). You can almost picture the forces of Gog and Magog entering into their capital city after utterly defeating their long-standing foe, and all the people are shouting and happily lifting up their voices as one for their tremendous triumph over the rebel outposts.

It was at this time that Satan and his kingdom reached the pinnacle of its success concerning its power and authority over the earth. All the nation's unsaved inhabitants worshipped him:

**Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**

And all that remained in the churches worshipped him, as the institution of the church itself was now remade in the image and likeness of the beast (lies and deceitfulness reflect his image), and all within the congregations were required to fall down and worship him (worship is given to the devil by belief of the lie over the truth). If any failed to worship the image now set up, he was to be killed:

**Revelation 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.**

We can understand “should be killed” to mean that the elect would be driven out of the congregations which the Bible ties to “killing” them (see John 16:2).

Not long after Satan overcame the churches and congregations of the world, God opened up the eyes of His people's understanding to see that the Church Age had come to the time of its end, and that the truly saved (elect) people of God must leave the church and never return. This passage in Luke describes the situation well:

**Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.**

Notice how perfectly the reference to Jerusalem being compassed with armies fits in with what we read of Satan's loosing and the formation of the armies of Gog and Magog coming against the camp of the saints:

**Revelation 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: ...**

Of course, the "beloved city" is the same as "Jerusalem," and both the beloved city and Jerusalem are figurative referring to the New Testament corporate church.

What are the Lord's true elect children to do once Satan's final push and assault against the congregation is underway? God's answer is very clear:

**Luke 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; ...**

Flee to the mountains! Exactly as we read in:

**Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**

**16 Then let them which be in Judaea flee into the mountains:**

Jerusalem compassed with armies is saying the same thing as the "abomination of desolation" standing in "the holy place." Remember, Revelation 20:7-9 describes Satan and his forces encircling the camp of the saints. While Matthew 24:15 is telling us the awful fact that the devil himself has entered into the holy place (the temple or the corporate church) where he should not be. But, terribly, the devil is not only found there, but has actually taken his seat there to try and rule as "God" (2 Thessalonians 2:3-5).

Once more, God's command to His people is to – get out!

**Matthew 24:16 Then let them which be in Judaea flee into the mountains:**

Those in Judaea, another type of the church, are to flee to the mountains. The mountains represent the kingdom of God and God Himself:

Psalm 125:2 **As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.**

Fleeing to the mountains (God and His kingdom) was accomplished by leaving the corporate church, as it no longer was His representative on the earth, and going to God directly through His Holy Word, the Bible. This was what was meant by the command for those in the midst of Judaea (church) to “depart out.”

The Greek word translated as “depart out” is only found in Luke 21:21. It is a compound word which literally means, “out of go” or “out of come.”

Since Satan and his emissaries (Gog and Magog) were compassed round about the churches (typified by Jerusalem or the camp of the saints), then the command of God to His people to come out of the churches is very understandable. How could they stay in a place where Christ’s Spirit had departed? How could they stay in a place where the man of sin (Satan) has taken his seat and is ruling as though he were God? And how could they stay in a place where it had become mandatory to bow down and worship the image of the beast? No, as Shadrach, Meshach, and Abednego wonderfully demonstrated, God’s elect people will not fall down and worship the image set up by an evil king of Babylon (Nebuchadnezzar) nor the image set up by the one that evil king spiritually pictured (Satan).

Daniel 3:14 **Nebuchadnezzar spake and said unto them, *Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?***

15 **Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?**

16 **Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.**

17 **If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.**

**18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.**

They refused to worship the idol set up by the king of Babylon. Likewise, God's true children refused to participate in the worship of the beast and his idolatrous image of a corporate church remade in his own likeness (that of a lie).

Instead, the people of God left the congregations and went out into the world. They fled, as it were, to the mountains of Israel – to God Himself. And it was there, upon the mountains of Israel, that the Lord declared He would feed His people:

**Ezekiel 34:10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.**

**11 For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.**

**12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.**

**13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.**

**14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.**

**15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.**

Please note that God first decrees that He will cause the shepherds (the pastors of the world's churches) to "cease from feeding the flock." That was accomplished by ending the Church Age.

Then the Lord says He will deliver His flock from them, and “bring them out from the people, and gather them from the countries” (Ezekiel 34:13). This language matches the commands we saw in Luke 21 and Matthew 24 to “depart out” and to “flee to the mountains.”

Finally, it is upon the mountains of Israel (the mountains represent the kingdom of God) that the Lord insists that He will search, find, and feed His flock. What a beautiful picture of Christ the Good Shepherd’s care for His people of (spiritual) Israel.

### ***The Triumphing of the Wicked is Short***

After overcoming the camp of the saints, Satan must have been extremely pleased with himself. He had finally achieved his long sought after desire to rule over the churches, the one organization on earth which did not bow the knee to him as their ruler. Certainly, the figure of Haman’s anger (a type of Satan) towards Mordecai (a type of Christ) illustrates the evil one’s prideful wrath about this matter very well:

**Esther 3:2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.  
3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?**

**4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.**

**5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.**

A consequence of “Haman’s wrath” towards Mordecai the Jew was this wicked man’s plan to have all the people of Mordecai, all the Jews, killed at the time of Purim. This historical parable found in the book of Esther is helpful because it shows us that the real target of Haman (Satan) was not the Jewish people (Christians) but was Mordecai (Christ) himself.

The actual threat to Satan’s power and authority as ruler over the earth was Jesus Christ. The devil’s attacks on the churches were only a byproduct of his plans to destroy the Lord Jesus.

It seems insane to us that a mere creature, a fallen angel like the devil, could possibly be so arrogant and think so highly of himself that he would desire for Almighty God to bend the knee to him? How absurd. Yet is that not exactly what happened when the Lord was tempted by the devil in the wilderness for forty days?

**Luke 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.**

**6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.**

**7 If thou therefore wilt worship me, all shall be thine.**

**8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

As my grandmother used to say, What gall! What nerve! The audacity of such a wicked creature to think that His very Creator would fall down and worship him. It reveals horrible levels of pride, and blindness to the reality that God is God and no other.

Yet, on May 21, 1988, the corporate church fell to the devil and his forces. The victory was so great that it was as though the death blow, the deadly wound Satan received at the time of Christ going to the cross, was healed.

**Revelation 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.**

He had been defeated at the cross. He was bound and humiliated as his house (this world) was ransacked over the period of centuries. But now, seemingly in a moment, all had changed. He was the victor. And the church established by Jesus Christ was the loser.

In the years following, the nations worshipped him and served him (through lies) like never before in history. The world, as one, was coming together under his rule. It was, in a sense, the restoration of the world's people to one language in order for them to come together and complete the tower of Babel to finally reach unto heaven. For year after year this went on. The world's iniquity was abounding as it no longer was concerned with the presence of

“Christ” or of “Christians” in the churches. The church and its leaders and members were mercilessly mocked. Great scorn was cast upon the congregations. Unsurprisingly, at the same time the churches were declining, there was a corresponding rise in atheism in western societies. Where the church had long influenced the people, they influenced them no more. In these lands, especially, the evil one and wickedness itself was indeed triumphant.

During this time the people of God quietly dwelt in the world. Oppression of their beliefs and way of life as a child of God slowly developed and increased. The things taught by the churches for centuries, like Sunday is a day for worship, began to be cast aside and trodden underfoot. Many businesses now began to operate on the Lord’s Day. Sports teams, more than ever, started to be idolized and lifted up each Sunday with little to no thought of worshipping God on that day.

Crime soared. Modesty was laughed at. Sinful actions of sexual immorality (fornication and adultery) multiplied tremendously. Suddenly, homosexual activity was no longer hidden in a closet, but it was very much out in the open. Gay pride parades and marches were springing up in numerous cities.

The marriage institution became a shambles as half or worse of all marriages ended in divorce. These things saddened the hearts of God’s people, but rejoiced the hearts of many wicked in the world.

It was also during this time that the hand of the Holy Spirit in holding back, or restraining sin, in the lives of people was being lifted from off man’s naturally desperate wicked and deceitful heart (Jeremiah 17:9), and the result was the terrible sinful character of the sinner’s heart rising to the surface for all to see. Tragically, it became obvious that God had truly given man up (delivered him) to his sin:

**Romans 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:**

**25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.**

**26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:**

**27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.**

**28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;**

**29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,**

**30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,**

How terrible. Satan's loosing and his subsequent victory over the congregations also ushered in a horrible period of time wherein sin was abounding everywhere across the earth:

**Matthew 24:12 And because iniquity shall abound, the love of many shall wax cold.**

Where were the children of God to find refuge? The churches had long been the believer's escape from the corruption of sin in the world. But there was no more recourse with the church. It had ended. Where could God's people find help? And the answer was only in God. Only in Christ. Only in the Bible. Only upon the mountains of Israel.

Years passed. And man's wickedness on the earth waxed worse and worse. Satan's evil hold over men seemed incredibly powerful. What could happen that would possibly break his vise-like grip from off of this evil world? Where was God?

Oh, God saw everything. He had not forsaken His people at all. In fact, God had kept in store a wonderful plan yet to unfold. Something marvelous and full of glorious light. A Gospel light that would shine forth with an unmatched brilliance. It was God's plan to accomplish an act of unparalleled salvation insofar as the numbers of people to become saved were concerned. Wonderfully, the Lord had stored up enormous amounts of Bible truth hidden in the Scriptures for such a time as this. It was, after all, the time of the end. And the all-wise God had kept the best wine (John 2:10) till now:

Daniel 12:4 **But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.**

...

8 **And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?**

9 **And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.**

10 **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

The Lord told Daniel to seal up the word until the time of the end. The implication was that once that time was reached, then the seals would be taken off of the Word (the Bible) and “knowledge” would be “increased.” This is exactly what happened.

The Lord opened up the eyes of the understanding of His elect children to see that Satan’s loosing and victory over the church was all part of God’s plan. Satan was only victorious because God delivered the churches over to him for their spiritual destruction. It was all a result of God’s judgment beginning at the house of God (1 Peter 4:17). In other words, the evil one was only able to overcome the camp of the saints because God wanted him to overcome them. Sin only multiplied on the earth because it was God’s intent (according to His permissive will) that sin multiply on the earth.

Furthermore, the unsealing of the Scriptures revealed a time line wherein Satan would be triumphant. It would take place over the course of an exact 23-year period known as the “Great Tribulation,” from May 21, 1988 through May 21, 2011.

This information, though difficult to bear at the time, nevertheless gave hope and encouragement to the people of God. A proper understanding of these things gave hope and encouragement that all was not lost. That the enemy had not really won at all. At least not of his own accord. He was simply being used as a pawn, a destroying instrument in the hand of the Lord to punish a rebellious house (the church). Likewise, the multiplication of sin in the world served God’s purposes of showing sin to be exceedingly sinful.

Additionally, the Spirit of God brought forth even more wonderful information, despite the fact that the corporate church was lost, and many within

it were tares and not wheat, yet it was God's plan to save a great multitude out of the Great Tribulation period.

More wonderful still was the news that the number of people saved, all outside of the world's churches, scattered among the non-church population of the world, would be greater in number than in all previous history. In fact, the number of those saved would dwarf the number of people saved during the Church Age which was a vastly far greater period of time (1,955 years as compared to about 17 years for the second part of the Great Tribulation). What wonderful joyous news this was.

All came to pass as the Bible revealed. Satan's triumphant reign over the earth and church as king of kings ended after 23 full years on the date of May 21, 2011. And for about 17 years of that time, the Lord did indeed save a great multitude outside of the churches from among the nations of the world.

In the second part of the Great Tribulation period, over an extended period of time (about 17 years), God moved within His people to proclaim a warning to the people of the world that Judgment Day would come on the date of May 21, 2011. And it was certain that it would happen for the Bible guaranteed it.

Without question, the Lord used this final climactic proclamation to the world – whose people for the first time heard a sincere and faithful message of Judgment Day proclaimed to them – to accomplish the salvation of a great multitude.

Clearly, this worldwide proclamation of Judgment Day, May 21, 2011, was disturbing to Satan's kingdom of darkness. Only this time those proclaiming it were not located in an organization as the churches were. This time the offenders were simply individuals who heard the things the Bible revealed at the time of the end through the radio or internet, through the electronic medium. Those proclaiming this message were a scattered people. And as such, they proved to be a much more difficult foe for Satan and his forces to come against. Although, certainly, he did muster his emissaries in the churches to battle and had them proclaim as with one voice, "of that day and hour knoweth no man."

Yet it proved completely ineffective. Oh, there is no doubt it did manage to scare away those in the churches that believed their pastors, but they were already as tares safely under Satan's control. The children of God who proclaimed this message had by and large come out of the churches and basically

gave no heed to the things the pastors and elders were saying. Why listen to them since they were part of a church institution that had been given over to Satan?

On the date of May 21, 2011, another enormous change took place on the earth. For on that date the Lord Jesus Christ came with His kingdom and quickly conquered Satan and the nations of this world. The second coming of the Lord successfully transitioned from exclusively judging all the world's churches and congregations to now judging all unsaved inhabitants of the world.

At this time, Jesus deposed the devil from all official rule and began Himself to reign as King over the world, seated upon His royal throne – His judgment throne.

**Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.**

**16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,**

**17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.**

**18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, ...**

## Chapter 6: Thy Kingdom Come

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### *Many Have Prayed for God's Kingdom to Come*

When the disciples asked Jesus to teach them to pray, the first petition mentioned in what has become known as the “Lord’s Prayer” is the petition that God’s kingdom come:

**Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

**2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

When you pray, Jesus said, pray that God’s kingdom come. This prayer has been uttered by the people of God for almost two thousand years. In addition, many others who are not God’s people have also recited and prayed this prayer an innumerable number of times over the centuries of the New Testament era. An example regarding how this prayer has been used in modern secular society would be Twelve step groups, like Alcoholics Anonymous, which routinely join hands and say the Lord’s Prayer as part of their sobriety meetings. It must be acknowledged that the prayer for God’s kingdom to come, made by both those in the churches and by those outside of the churches, has often been made without proper understanding of what they were truly asking God to do.

What exactly does it mean for God’s kingdom to come? We will try to answer that question from the Bible itself.

### *The Kingdom of God is Within You*

To begin with, in order to properly understand the coming of God’s kingdom, we must weave our way through the many references to the kingdom of God in the Bible. They are numerous. Additionally, it will be necessary for us to keep in mind that the Bible is a spiritual book. Of course, the truth that the Bible is a spiritual book should not surprise us at all considering that its Author, eternal God, is Himself a Spirit Being:

**John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

**24 God is a Spirit: and they that worship *him* must worship him in spirit and in truth.**

Since God is a Spirit, the very first requirement for worshippers is that they must worship Him in spirit. But the problem with men worshipping God in spirit (as well as in truth) is the fact that they are spiritually dead in their sins (Ephesians 2:1). And a spiritually dead soul cannot properly worship God. He cannot even see God or know God. God's solution to this problem was to create new spirits (Ezekiel 36:26) within the hearts of certain individuals, all of whom were chosen by Him before the foundation of the world (Ephesians 1:4-5). The number of these chosen people would only be few in comparison to the overall population of people in the world. God laid the sins of these chosen ones upon the Lord Jesus Christ at the foundation of the world, and at that point in eternity past, Christ died for them and paid the full penalty of death on their behalf that the law demanded. Once more it must be emphasized that the Bible tells us this work of Christ paying for the sins of His chosen people was finished at the world's foundation (Hebrews 4:3). But the fact that the sins of these people were already paid for before the world began obligated God, once the world was created, to send forth His Word into their lives to apply the shed blood of Christ to each one of these precious souls sometime during their lifetime in their respective generations.

We can understand God's salvation program if we look at it this way: Jesus died in eternity past (foundation of the world), and, in His death, He shed His blood (gave His life) for a few out of the whole of mankind. Now think of the shed blood of Christ in a similar way as the shed blood of the Passover lamb. The blood of the lamb was placed in a basin and then applied to the doorposts by the Israelites with hyssop.

**Exodus 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.**

**22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.**

The hyssop was an applicator of the lamb's blood. Spiritually, this is precisely the same purpose that the Bible served. The sending forth of the Word of God into the life of the elect individual was a sort of applicator (hyssop) used by the Spirit to apply Christ's blood to him, thereby washing away all iniquity and giving new life to his spirit. The Bible uses this illustration of hyssop applying the Word to a sinner's soul as the Lord moved king David to exclaim:

**Psalm 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.**

Purge me with hyssop! That is, may Thy Word apply Christ's shed blood to my soul thereby washing away all iniquity from me. The salvation that Christ wrought for His people at the foundation of the world was not complete until the application of the blood was made through the hearing of the Word of God. This is why the Bible tells us that "faith cometh by hearing, and hearing by the Word of God" (Romans 10:17).

Following the application of the Word, the elect child of God's soul was restored (Psalm 23:3) to life. The new soul of man could thus begin to worship God in spirit and in truth. In this way the Word of God ministered an entrance into the glorious spiritual kingdom of heaven.

**2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:**

**11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.**

In the Gospel of John, the Lord Jesus joins together the idea of entering into the kingdom of God along with the new birth of the soul through the sinner's experience of salvation:

**John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

**4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**

**5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

Sinners must be born again in their spirits for them to enter into the kingdom of God. The correlation between the two things is unmistakable. And, conversely, if a man is not born again in his soul existence, this means that he cannot enter into the kingdom of God. Only the Spirit of God (John 4:24) can impart spiritual life to the dead spirit of man. And we are told that that which is “born of the Spirit is spirit.” The saved individual, now in possession of a brand-new living spirit, is granted immediate access into God’s spiritual kingdom:

**Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:**

**13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

To be “translated” means a dramatic change has occurred in the life of the sinner. In fact, it is an enormous change that has taken place within the heart of the once spiritually dead individual; previously he was a child of wrath even as others, but now he has been brought out of the sinful darkness of Satan’s evil kingdom and translated into the glorious kingdom of light of God’s dear Son. At this point, the man with the newly born-again soul has his servitude to sin and to Satan come to an end.

Although big changes have certainly taken place in the soul existence of the one God has saved and translated into His kingdom, yet, to any outside observer, it would have to be said that there is no outward visible change evident in any way. The man looks the same after experiencing salvation as he did prior to experiencing salvation. However, the reality is that an enormous and dramatic change has indeed taken place. The newly born-again man now possesses a living soul. In fact, his new soul is perfect and completely without sin of any kind (1 John 3:9). He has also become a citizen of the kingdom of God. Moreover, he has been granted the Spirit of God to indwell him (Romans 8:9). All of these things convey that the kingdom of God, according to the Scripture, is now within him:

**Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:  
21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

The Bible verses we have been discussing permit us to see what Jesus' statement concerning, "the kingdom of God is within you," truly means. It means that the soul of the one who has been made alive now possesses spiritual life and is an active living citizen of the spiritual kingdom of heaven—although the person physically has not changed, nor has his physical location changed, as he continues to remain on the earth after experiencing salvation.

### ***The Kingdom of God Cometh Not with Observation***

In response to the question from the Pharisees, "when the kingdom of God should come," it should be noted that Christ's answer was: "The kingdom of God cometh not with observation." The Greek word translated as "observation" (Strong's #3907) comes from another word (#3906) that is most often translated as "watch." This word means to keep or maintain a physical watch. The word is used 6 times in the New Testament, and in each case it is referring to the natural minded (unsaved) people who are keeping watch on outward behavior and circumstances typically for ungodly reasons:

**Mark 3:2 And they watched [#3906] him, whether he would heal him on the sabbath day; that they might accuse him.**

**Luke 14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched [#3906] him.**

And we will give one more example:

**Acts 9:24 But their laying await was known of Saul. And they watched [#3906] the gates day and night to kill him.**

By telling us that the kingdom of God does not come with observation, the Lord Jesus is letting us know that the coming of the kingdom will not be something that is visible to the physical eye. After all, the natural minded person has no spiritual life within him. And because of this, keeping watch on outward physical things is all that he is capable of doing. Which is why, when

we bring up the Scriptures that point to Christ coming spiritually to judge the church, or to judge the world, the teaching is quickly rejected as a ridiculous idea by the natural minded professed Christian. Often, their response to spiritual judgments is mockery.

But why do spiritual judgments seem ridiculous to them? After all, the Bible is a spiritual book, and God Himself a Spirit, etc. The reason is because spiritual judgments are invisible judgments. Spiritual judgments cannot be seen with the physical eye. They can only be seen with eyes of faith (Hebrews 11:1). Therefore, the Bible declares to us that such things must be spiritually discerned. Once again, however, spiritual discernment is not a trait or characteristic that can be learned in seminary. Nor is it something that students can obtain by being taught at a Bible college. Spiritual discernment is another of the many spiritual gifts God bestows upon His elect people in salvation. In order for someone to properly exercise spiritual discernment of the Scriptures, when reading and studying the Bible, there is, first of all, a prerequisite for the individual to have a restored born-again soul, as well as the indwelling Spirit of God. These things that accompany salvation are not preferable for doing Bible study, they are essential.

**1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.**

**13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.**

**14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.**

### ***The Nobleman Returned – Having Received the Kingdom***

We have learned how the kingdom of God is within us. And that we became an integral part of that kingdom once God has granted us a new born again soul. But we still need to know much more about the coming of God's kingdom. A careful consideration of the parable of the nobleman given in Luke's Gospel should help us to understand the coming of God's kingdom a little better.

Let us turn to Luke chapter 19, where we will find this parable that Jesus spoke in response to those who thought the kingdom of God should immediately appear:

**Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.**

**12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

First of all, we can understand that the certain nobleman is a figure of Jesus Himself. The Greek word translated as “nobleman” is a compound word that literally means, “good born” or “well born.” Of course, this is what is said concerning those who are born into a nation’s royal family. But as far as the Bible is concerned, there are no men who are “good” born. The Bible tells us that all of us are conceived in sin (Psalm 51:5) and born speaking lies (Psalm 58:3). Further, the Bible is dogmatic that no human being is righteous or good in any way:

**Romans 3:10 As it is written, There is none righteous, no, not one:**

**11 There is none that understandeth, there is none that seeketh after God.**

**12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

At times, a person saved in the womb (like John the Baptist) might be considered to be “good born,” but not entirely, since the child is also born with a sinful physical body capable of sin.

The exception, we would have to say, was the Lord Jesus Christ. He was born (of the virgin Mary) without sin of any kind. Indeed, He was good born. In fact, He is the only individual of whom it can be said that He was born completely good. Adam was without sin at the first. But Adam was not born, he was created by God from the dust of the ground. Only Jesus qualifies to be this good born man called a nobleman in Luke 19.

One reason the translators translated this compound word (good born) as “nobleman” is because of the man’s departure into a far country to receive for himself a kingdom. Obviously, if he is going to receive a kingdom, he must be of royal blood. He must be a king.

A few verses further into this parable, we read some additional information about this certain nobleman and his kingdom:

**Luke 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.**

We find that the nobleman (Jesus) returns from the far country and has received the kingdom he went away to obtain. Upon his return, the nobleman begins to reckon with his servants. Clearly, this language identifies with other Biblical passages wherein God reckons with mankind at the time of Christ's second coming and the world's final judgment. Understanding that the nobleman's return, after having received his kingdom, ties in with the second coming of Christ and Judgment Day, helps us to recognize a couple of important truths revealed to us in this parable.

The first important truth is – (and it is a little surprising to us) – that Christ (the nobleman) went away into heaven (typified by the far country) in order to receive His kingdom. This is surprising because we know that salvation takes place on the earth. We would expect that the kingdom would be received on the earth and not in heaven. But the parable makes it clear that the far country is referring to heaven.

We know that the nobleman's trip into the far country is referring to heaven because of his return. The language of the nobleman's return is unmistakably referring to Jesus Christ's return. And, as we know, after going to the cross, Jesus was resurrected and showed Himself alive by many infallible proofs for forty days, and then was taken up into heaven (the far country). This statement was made at that time:

**Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.  
10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;  
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

The Lord Jesus, who went up into heaven, will come back in like manner to the earth. This is precisely what is in view with the nobleman's return, after

he received the kingdom. We may conclude that the kingdom of God was received in heaven itself. And once it was received, then Christ would return to the earth just as the nobleman had returned. And at His return, Christ would then reckon with all of His servants (mankind created in the image of God and made to serve God) in the final judgment.

### ***Christ to Judge the Quick and the Dead at His Appearing and His Kingdom***

The second important truth we learn from this parable in Luke 19 is the implication that the nobleman's return is with his kingdom. Remember, Jesus gave this parable in response to those who thought the kingdom of God should immediately appear. The parable, then, is answering the question when the kingdom of God will appear. And the answer is revealing that the coming of the kingdom will occur simultaneously with the second coming of Christ at the end of the world.

In other words, when Jesus comes back to judge the inhabitants of the earth, He will come back with His kingdom. This idea is confirmed when we read a pertinent Scripture found in the second epistle of Timothy:

**2 Timothy 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;**

Notice in the verse above that we are told Jesus will judge the quick and the dead – at His appearing and His kingdom. This verse ties Christ's appearing to judge the world together with His kingdom.

We need to clarify some things regarding the phrase, "the quick and the dead." It should be pointed out that the word "quick" is an old English word that means to be alive or to live. Therefore, judging the quick and the dead means to judge the living and the dead. Numbers of theologians of the past have taught that Christ's judging of the quick and the dead involves His judging of those who are physically alive (the quick) at the time of His coming; and also, the judging of those who would be in the physical graves (the dead) at that same time. However, this is not what the Bible is teaching at all. By using this language of the quick and the dead, the Bible is teaching us that both the saved (quick or spiritually alive in their born again soul) and the unsaved (spiritually dead in their soul) will be present on the earth at Christ's appearing in order to experience the time of the world's final judgment. To say it another way,

those who possess life in their souls are the quick. And those who have no life in their souls are the dead who will be judged at the return of Christ with His kingdom.

But if the quick is speaking of those who were made spiritually alive, would that not mean that they had been saved? And if they had been saved, why would Christ come to judge them?

This is a fair question, and we will look at a few Scriptures in response. However, before we do, I would also recommend contacting us to obtain E Bible Fellowship's booklet called, *The Elect's Appearance Before the Judgment Seat of Christ*.<sup>5</sup> This booklet discusses quite a lot of Biblical information which reveals God's end time plan to bring His elect people before the judgment seat of Christ in order to demonstrate the fact that they were already judged in Him at the foundation of the world.

### ***God Shall Judge the Righteous and the Wicked***

Let us turn to a couple of Scriptures in the book of Ecclesiastes:

**Ecclesiastes 3:16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.**

**17 I said in mine heart, God shall judge the righteous and the wicked: for *there is a time there for every purpose and for every work.***

In Ecclesiastes 3:17 we read that God will “judge the righteous and the wicked.” Both the righteous and the wicked will come before God to be judged. This is saying the same thing as Christ coming to judge “the quick and the dead.”

We find another pertinent statement regarding the righteous and the wicked in Ecclesiastes chapter 9:

**Ecclesiastes 9:2 All *things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the***

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<sup>5</sup> Anyone who would like a free copy may write to E Bible Fellowship and request a copy and we will be glad to send it to you without charge. It can also be viewed/downloaded at [www.ebiblefellowship.org](http://www.ebiblefellowship.org).

**unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.**

**3 This is an evil among all things that are done under the sun, that there is one event unto all: ...**

We are told that there is one event to all. One event to the righteous. And one event to the wicked. This Scripture highlights the glorious truth that God is a righteous Judge. His standard of justice is a perfect standard of righteousness. If, as many theologians have said, it were true that God will rapture His people out of the world prior to the judgment, so that they will not have to go through the judgment themselves, this might present the wrong kind of appearance. And God is very careful to not give any inkling of an appearance of evil (1 Thessalonians 5:22). It is much better for God to allow both the righteous and the wicked to come before His judgment throne which has been set up upon the earth. And then to carry out His judgment concerning both (the righteous and the wicked) over the course of the prolonged Judgment Day period. We often forget that judges may find a defendant innocent as well as guilty. So, too, with God's final judgment program. It is a certainty that the elect children of God will go through the judgment process and come out at the conclusion of it fully vindicated.

Our expectation in going through the judgment of God is that, at its conclusion, God will say of us as Pilate said of the Lord Jesus Christ, "I find in Him no fault at all" (John 18:38). The elect children of God expect this final verdict because all of their sins were already paid for by Christ at the foundation of the world. The elect's Judgment Day trial on earth is simply an appearance (manifestation) before the Just Judge who at the last will pronounce the verdict of not guilty! This comprehensive and final judgment of God will demonstrate and prove to all that the sins of God's elect are not upon them. If they did have the least bit of sin upon them, they certainly would have been destroyed along with all the unsaved sinners of the world. But as the judgment concludes, there they still stand before the throne of Christ. Having endured to the end:

**Matthew 24:13 But he that shall endure unto the end, the same shall be saved.**

And,

**Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.**

The elect's endurance through the flames of the wrath of God could only mean that no sin was found in them. Thus, by God's grace, they will have managed to abide the fiery flames of the judgment process as gold and silver (1 Corinthians 3:13-14), and thereby make manifest the glorious truth that Christ did indeed fully pay the penalty for their sins. And by His experience of the fires of God's wrath, remove those sins from off them. By remaining alive on the earth on that last day of the prolonged judgment, the elect's demonstration before the judgment seat of Christ will have successfully come to its glorious completion. Exaltation immediately follows:

**1 Thessalonians 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

### ***By May 21, 2011, the Last Elect Child of God Brought into the Kingdom***

The date of May 21, 2011 is an extremely important date in regard to understanding God's end time judgment program. Any who lack understanding regarding the things that took place on that date will certainly not be able to understand the things we are discussing in this booklet concerning Christ's second coming with His kingdom. Therefore, we are going to spend a little time going over the significance of the date May 21, 2011.

The Bible has revealed that May 21, 2011, was the beginning day of the world's final judgment. At that time God brought (or saved) into His kingdom the last one of those whose names had been recorded in the Lamb's book of life. At that point in time, the spiritual kingdom of God was completed. The bride had made herself ready (Revelation 19:7) and the spiritual house of God had been built (Hebrews 3:6).

To say it another way, on the date of May 21, 2011, God completed His salvation program. All predestinated to be saved, were now saved. And since God completed His salvation program, He was then able to shut the door of heaven and commence the final judgment process by pouring out His wrath upon the wicked of the world.

Are we saying that God was not able to bring judgment on the wicked of the world prior to the saving of all those whom He intended to save? Yes. As far as the official and final judgment of God upon sinful mankind, we are definitely saying that very thing.

In the epistle of James, the Lord addresses the idea of waiting to judge the world until He has brought in His fruit (and fruit is a Biblical figure pointing to those whom God saved out of this world):

**James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain.**

God the Father is the Husbandman (John 15:1). And the precious fruit are those chosen (the elect) by God to become saved (John 15:1-8). The early and latter rain represent the two outpourings of the Holy Spirit during the New Testament era wherein the Word of God was sent forth to save sinners (Deuteronomy 32:2, Isaiah 55:10-11, Joel 2:22-24). Once we understand these things, we realize that James 5:7 is letting us know of God's plan to patiently wait before coming to punish the sinners of the world. According to this verse, the Lord would not come in judgment until He first received the two periods of rain (early rain identifies with the 1,955 years of the Church Age; and latter rain identifies with the about 17-year period that the Gospel went forth outside the congregations during the second part of the Great Tribulation period), through which the precious fruit (the elect) would be brought into His kingdom.

A Scripture found in 2 Peter chapter 3 confirms our understanding that God patiently endured – or put up with the sins of the world – over the course of thousands of years of history, for the sole reason of waiting until His salvation program was accomplished.

**2 Peter 3:15 And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**

We should “account that the longsuffering of our Lord is salvation.” Compare that to what we read in James 5:7:

**James 5:7 ... the husbandman waiteth for the precious fruit of the earth ...**

To be longsuffering means to exhibit patience. The Greek word translated as “longsuffering” (Strong’s #3115) is also translated as “patience.” The same word is found in the context of the Husbandman waiting for the precious fruit of the earth in James chapter 5:

**James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience [#3115].**

The word “patience” in verse 10 is a word translated as “longsuffering” in 12 of the 14 times it is used in the Bible. God showed tremendous patience (long-suffering) as He put up with the horrendous wickedness of mankind over the course of human history. Why was the Lord so patient towards man’s gross iniquities? According to 2 Peter 3:15, we may reckon (account) that the Lord was longsuffering solely for the express purpose of salvation. That is, in His schedule of times and seasons, the rain still needed to fall (the Word of God coming down from above), and accomplish the thing it was sent forth to accomplish, which was to bring forth the precious fruit (salvation of sinners) from the earth.

**Isaiah 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:**

**11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.**

The awesome truth concerning the date of May 21, 2011, is that the wrath of God held back for millennium against the world’s sinners could now be fully let loose because the salvation of everyone God planned on saving before the foundation of the world (Ephesians 1:4,5) was accomplished. The early rain had fallen. And the latter rain had fallen. Since there were no more scheduled periods of rain in God’s timetable for this world, there would be no further seasons of fruit either. Therefore, the Husbandman (God the Father) could finally take action against the rebels who had long transgressed His laws.

## *Jesus the King of Saints*

As we study the Bible, we discover a very interesting relationship between the kingdom of God and the saints of God. For one thing, both are spoken of as coming in judgment. Earlier we saw that it is at Christ's appearing along with His kingdom that He judges the world (2 Timothy 4:1). The Bible also tells us in a few places that the Lord Jesus comes in judgment with His saints.

Before we get into discussing the role of the saints in God's end time judgment plan, we must first confront a common misconception that significant numbers of people in the churches and in the world have concerning saints. It is supposed, especially due to the erroneous teaching by the Catholic church, that a saint is someone who has lived a life of great devotion and sacrifice and has performed a certain number of miracles, and who, finally, must be recognized and canonized as a saint by the church itself. In other words, people only become saints if the church says they are saints. Everything about this idea of the church making a saint is totally unbiblical and false.

The way we learn the truth about saints is by reading the things the Bible says about them. We must always remember that the Bible is the supreme authority in all that it addresses, and not the churches. The Bible is the book of truth. Churches are full of men, and men are prone to lie. But God's Word is always true and trustworthy (John 17:17):

**Romans 3:4 God forbid: yea, let God be true, but every man a liar;**

...

These Scriptures below show us that saints were members of congregations. Which means, they were just ordinary people, called and chosen by God to become saved and thereby become a saint:

**Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:**

**Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:**

In these opening greetings found in the epistles to the churches at Ephesus and Philippi, the apostle Paul salutes all the saints at both locations. He is not referring only to the super holy ones found at these churches, but rather, he is simply addressing those who were truly saved by the Lord Jesus Christ. The

Greek word translated as “saints” (Strong’s #40, *hagios*) is the identical word translated as “holy.” To be a saint means to be one made holy. The Catholic church understands this much, but they err in their understanding by failing to realize that the instant God saved a sinner he was made holy as Christ’s shed blood washed away all of his sins.

The Bible teaches us that each and every elect child of God has experienced this washing away of their sins:

**1 Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,**

**10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.**

**11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**

Once all sin is washed away by the blood of Christ shed on his behalf, and through the application of the washing power of the Word of God, the sinner then becomes holy in God’s sight. A true saint.

Our understanding of saints is confirmed in chapter 19 of the book of Revelation:

**Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.**

Here, we read of the marriage between the Lamb (Jesus) and His bride (all the elect children of God) who has made herself ready. The figure of God as the Bridegroom and those whom He saved as the bride (Isaiah 61:10, Isaiah 62:5) is a fairly common figure used by God in the Scriptures to teach another beautiful aspect of His salvation program. This spiritual picture of marriage between God and His chosen people, for example, forms the spiritual basis for the entire marriage institution (Ephesians 5:22-26).

As we continue to read in Revelation 19, we find the following statement that verifies to us that the saints are indeed all those that God has saved:

**Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**

If you have ever wondered why is it that brides traditionally dressed in lovely white gowns, you now know the reason. It is because that imagery was taken right out of the Bible. The bride is arrayed in fine linen, clean and white, because the fine linen is the righteousness of the saints. Or, to say it another way, the clean and white dress the bride of Christ is pictured to wear at the wedding is a vivid illustration of the washing away of the filth of sin from off each and every soul that came together through salvation and that collectively formed the bride. The cleansing of sin is what makes her garment so fine and clean and white. And that attire proceeds directly from her Bridegroom's own righteousness. It is the garment of the righteousness of Christ (Romans 5:19) imputed to the elect sinners which provides the necessary righteousness and holiness for those who were once spiritually filthy to become true saints of God.

Once we properly understand that the saints are simply God's elect people, and that they are those blessed souls chosen by God from the foundation of the world to obtain His mercy and grace, then we realize that the saints are one and the same as spiritual Israel. And as Jesus is King of the Jews, King of the Israel of God, He is also King over the saints. And the Bible does declare Jesus as King of saints in Revelation chapter 15:

**Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.**

The Lord God Almighty is King of the saints. And we are told that the Lord Jesus Christ, who is God and King, comes with ten thousands of His saints. Therefore, Christ's return with His saints is declaring the same thing as Christ the King of Israel returning with His kingdom of spiritual Jews. And it is also declaring the same thing as the Nobleman gone away to receive a kingdom and to return.

## ***Christ Returns with Ten Thousands of His Saints***

Returning to the idea of Christ appearing along with His kingdom, since we know that His kingdom is made up of all those who have experienced the new birth of salvation, we realize then that the Bible has been telling us about Jesus' coming with His kingdom all along when it told us of the Lord's coming with ten thousands of His saints:

**Deuteronomy 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: ...**

This Scripture agrees with what Enoch prophesied as recorded in the New Testament epistle of Jude:

**Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,  
15 To execute judgment upon all, ...**

And from the book of Zechariah, we know that the reference to "ten thousands of His saints" means all the saints:

**Zechariah 14:5 ... and the LORD my God shall come, and all the saints with thee.**

A New Testament reference further confirms the truth that when we read of Christ coming with ten thousands of His saints, this is telling us He is coming with all of His saints:

**1 Thessalonians 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.**

Again, the Biblical language proclaiming that the Lord Jesus Christ comes with ten thousands of His saints is telling us the exact same thing as those Scriptures which say He is appearing with His kingdom. All the saints are all the elect children of God. And all the elect children of God are those who became saved and entered the spiritual kingdom of God.

Since we have been proclaiming that Judgment Day took place on the date of May 21, 2011, it must also mean that the Lord Jesus has already come with

all of His saints. If these things are so – and we are definitely saying they are so – then the question needs to be asked, what about the elect children of God (saints) who are in the graves? Did they come on May 21 as well? And if not, then how can it be said that Christ has come with all the saints?

We do not avoid questions in our search for Biblical truth. In fact, we look forward to solving difficult questions because if we are able to find answers that harmonize with the whole of Scripture, we can know that we have found truth in the thing we are looking at, and harmonizing a difficult question will often set us on a path to finding even more truth.

The question is: did all the elect come with Christ to judge the world on May 21, 2011? The answer is yes. We will look at three ways that all of the saints come with Christ to carry out the world's judgment. Two of the ways will apply directly to May 21, 2011, while the third way points to the literal last day of earth's existence but is still part of the overall "Judgment Day" period of time.

First, all of the saints have come and participate in the final judgment in the sense that the completion of the salvation of all the elect permitted the Lord Jesus to finally commence the judgment process for this world. Each saint is like a living stone part of the overall spiritual house of God, whose completion prompted Christ's coming. Therefore, every elect child of God, simply by being an elect child of God, is an integral part of the Lord's coming.

Secondly, the Bible uses the illustration of all who became saved as being a part of the body of Christ.

**1 Corinthians 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.**

**13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.**

The many members of the body point to every person chosen by God to become saved before the world's foundation (Ephesians 1:4,5). The salvation program of God is typified by various ways in the Bible. As we have already seen, it is pictured by the building of a kingdom, and a house, and even by the formation of a bride. Another picture used by God is that of a body. The body of Christ, spiritually, is comprised of each and every one that became saved.

It should be noted that we have learned from the Bible that the overwhelming vast majority of God's elect, who would come together to form the spiritual body of Christ, were saved during the Great Tribulation period (Revelation 7:9-14). We do not know the exact percentages, but perhaps as high as 90 percent, or 95 percent – certainly some very high percentage of the totality of all who would be saved out of this world – were saved during the little season of the latter rain that fell for about 17 years from September 7, 1994 until May 21, 2011. And most of that great multitude were physically alive on the earth at the time the Great Tribulation period ended, and the transition was made from judging the corporate church to judging the nations of the world. Which means that the greatest portion of the body of Christ was present on the earth at the time the Lord Jesus came with His saints.

Regarding the body of Christ, we are told that if one member suffers, all members suffer with it, and if one member is honored, all members are honored with it:

**1 Corinthians 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.**

**27 Now ye are the body of Christ, and members in particular.**

Based on the information found in these verses, we can say that since many more than one member (a great multitude) were present on the earth at the time of the Lord's coming, we can understand them to represent the body of Christ as a whole. The great multitude is honored to come with Christ the Judge of the earth, and so, all saints are honored in a similar way.

Thirdly, the coming of Christ with all the saints can be understood to be in progress and taking place within the timeframe for a prolonged Day of Judgment. As we have stressed, God's righteous judgment plan has been revealed to include a prolonged time period wherein the world's judgment is carried out. Based on all the Biblical evidence we have gathered, we can understand that the world's judgment began on May 21, 2011, and will continue until an as yet unspecified date within the year 2033 AD. This works out to be a tribulation (judgment) on the world of 22 actual years or 23 inclusive years – although the entire duration of the Judgment Day period is still viewed and spoken of by God as being a single day (Judgment Day). Therefore, it can be said that Christ comes with all of the saints – those who are alive and remaining on the earth at the very beginning of the prolonged Judgment Day period. And then, on the very last day, which, again, according to Biblical evidence,

will occur in the year 2033, He can raise and transform the rest of the bodies of the elect from the graves, so that they also at that time participate through their resurrection in the concluding phase of the overall judgment plan of God. Nevertheless, since they join Him within the same “Day of Judgment” time period, it can be rightly said that the Lord Jesus did indeed come with all of His saints. And that the saints judge the world with Him. This is how we are to understand the role of the Ninevites and the queen of the south as they rise up in the judgment:

**Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: ...**

By rising up in the resurrection on the last day (John 11:24), they also participate in the process of the world’s judgment. Their rising from the dead while receiving new resurrected spiritual bodies will be a crushing blow to all the unsaved inhabitants of the earth who are left behind for the final destruction of the second death.

### ***Know Ye Not That the Saints Will Judge the World***

One other thing we should look at before moving on in our study is the Bible’s teaching that the saints will judge the world.

**1 Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?**

**2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?**

**3 Know ye not that we shall judge angels? how much more things that pertain to this life?**

To emphasize the point once more, the saints in view in this passage, as well as other Scriptures, are not a group of super holy individuals selected by a church. But they are simply all those blessed souls chosen by God to be recipients of His grace. The ones made holy through the forgiveness of sins by the blood of Christ shed on their behalf are the saints we are told will judge the world. This is not too surprising because we already know that Christ comes with ten thousands of His saints to judge the world. And if you read

carefully, you will find something interesting concerning the saints in Jude's epistle:

**Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,**

The interesting thing is found in the next verse:

**Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.**

Notice that it says that the Lord comes with ten thousands of His saints "to execute judgment upon all." The way the sentence is worded, it may be that the Lord is the One who will execute judgment on all. The same words are used in this verse:

**John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.**

Jesus has been given authority to execute judgment. This seems to fit what was said in Jude verse 15. But it may also be true that just as the Father has given Christ the Son authority to execute judgment, so, too, has Christ utilized the chain of command and has given the authority to execute judgment upon the world to His people. Further study shows us that it is both the Lord Jesus and His saints who are the ones who will be performing (executing) the judgment upon all the inhabitants of the world.

In Psalm 149, we find related information to the things we read in Jude. God not only tells us that the saints will judge the world in this psalm, but He also tells us the weapon they will use as they perform the execution of that judgment:

**Psalm 149:5 Let the saints be joyful in glory: let them sing aloud upon their beds.**

**6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;**

**7 To execute vengeance upon the heathen, and punishments upon the people;**

**8 To bind their kings with chains, and their nobles with fetters of iron;**

**9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.**

To begin with, notice the saints are mentioned (verse 5). And very significantly, we are told that they have a two-edged sword in their hand. In the Bible, a two-edged sword is a clear picture of the Word of God:

**Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, ...**

It is with this two-edged sword that the saints will “execute vengeance upon the heathen, and punishments upon the people” (verse 7); and they will also use it, “to execute upon them the judgment written” (verse 9). Finally, it says, “this honour have all His saints.” The connection between these statements found in Psalm 149 and in 1 Corinthians 6:1-3, as well as in Jude 14-15, is unmistakable. Surely, the saints will carry out the judgment on the world. Additionally, according to Psalm 149, they will perform this judgment with the two-edged sword (Word of God) and execute it in accordance with the things that have been written in God’s Holy Word, the Bible.

### ***The Saints Follow the Bible in the Battle of Judgment Day***

A little earlier in our study, we looked at Revelation chapter 19 and saw that the bride of Christ identified with the saints of God. Here are the verses we looked at that proved this:

**Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.**

**8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**

The bride, similar to the body of Christ, is a figure God has used to spiritually represent all that became saved. Which is why we are not surprised to see that the bride’s attire of fine linen, clean and white, is the righteousness of the saints. This reveals to us the truth that the bride of Christ and the saints of God are one and the same.

Revelation chapter 19 quickly moves on from the glorious imagery of the bride's gown to present us with very startling pictures of the battle of Judgment Day as King Jesus and His army do battle against Satan and his forces. Please take note of the name that God has selected for the Lord Jesus as He enters into this last great battle:

**Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.**

**12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.**

**13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.**

The above description can only match the Lord Jesus Christ. And, of course, Jesus Christ is the Word that was with God, was God, and was made flesh and dwelt among us (John 1:1,14). It is certainly fitting that this particular name of Christ be used at the time of His ultimate triumph over the kingdom of Satan and the nations of the world.

And yet, of all the possible names of Christ that could have been selected and applied to the Lord at this crucial point in time, we wonder why it is that God chose to highlight Christ's name as "the Word"? Does the lifting up of this particular name have some special significance that we should consider? After all, back in Psalm 149, we read that the saints were carrying a two-edged sword with which they were executing vengeance and punishing the nations, all in order to execute the judgment written (Psalm 149:9). The two-edged sword, as well as reference to the "judgment written," focuses our attention on the Word of God.

We also remember that the Lord Jesus had said that the Word He had spoken would judge the world:

**John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

And here, in Revelation 19, the Word was indeed going forth to judge the world. And, as we continue to read that chapter, we find the saints, once more, come into view:

Revelation 19:14 **And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**

It was proclaimed that His name was called “the Word of God” (Revelation 19:13). And then we are told that the armies which were in heaven followed Him on white horses. Who, exactly, were these armies in heaven following into the final battle of Judgment Day? The answer is – they were following the Word of God.

And who are these armies in heaven? Can we identify them? Yes, we can identify them because they are said to be, “clothed in fine linen, white and clean.” Where have we heard that description before? Why that is the same thing that was said of the bride of Christ just a few verses earlier in verses 7 and 8:

Revelation 19:8 **And to her was granted that she should be arrayed in fine linen, clean and white: ...**

The armies in heaven are attired exactly as the bride of Christ. And concerning this attire, it was also said:

Revelation 19:8 **... for the fine linen is the righteousness of saints.**

By now, we should have known. The armies in heaven are none other than the saints of God. And the description of these armies following the Word of God into the final battle of Judgment Day is a description of Christ (the Word) coming with all His saints. Or Christ the King coming with His kingdom.

### ***The Saintly Messengers Pour Out the Vials of God’s Wrath on the Earth***

The book of Revelation’s imagery is often spectacular to the mind’s eye of the one reading its glorious pages. And certainly the description of the armies in heaven (the saints) clothed in pure and fine white linen, and following the Word of God on His white horse into the final battle against Satan and his evil forces, causes our minds to fill with fascinating thoughts of the most dramatic battle scenes imaginable. And yet, the truth is that the spiritual fulfillment of this grand battle we find splendidly laid out before us in Revelation 19 is much more practical and quite unexciting.

The concluding battle between the kingdom of light and the kingdom of darkness is really a quiet battle that takes place on the earth and in its many cities, villages, and towns as humble saints turn the pages of their Bibles to compare Scripture with Scripture. And it is through this careful and meticulous process of faithfully comparing Scriptures that the Holy Spirit teaches (1 Corinthians 2:12,13), and the long-hidden truths of God's Word concerning His righteous judgment program begin to come forth, and are then properly understood as understanding is granted to His elect people. The Bible also describes the process of comparing Scripture with Scripture as, here a little, and there a little, and through this process, the teaching, or doctrine of God, is revealed.

**Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.***

**10 For precept *must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:***

In other words, the Bible, which is the Word of God, reveals the doctrinal information concerning the world's final judgment to the saints (God's elect), and as the saints learn the things the Bible is revealing, they proceed to proclaim those same things to the world. Through this simple and yet ancient process, God moves within His people to accomplish His purposes. And now at the end, the last purpose God desires to accomplish through His saints is their carrying of the message that Judgment Day has come upon the world.

Of course, God's elect people have always performed the duty of being His messengers on the earth. During the time when God was saving sinners, while it was still the Day of Salvation, the Lord sent His people forth into the world carrying the Gospel message of salvation (Romans 10:15). Although it was the people of God who carried the message of salvation to the world, nonetheless, it was accomplished through Christ's Spirit moving within them to perform the doing of it. Therefore, that beautiful work of bringing the Gospel message of salvation was also credited as being Christ's work:

**Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!**

Likewise, in this present time of the world's judgment, the Lord is once again utilizing His people to carry a message from the Bible. Only this time the

message is not one of mercy and salvation, but it is a message of judgment and wrath. In the Bible, in both the Old Testament Hebrew, as well as the New Testament Greek, the word for “messenger” is a word which is also translated as “angel.” Most often, when we read the English word “angel” in the King James Bible, it would have been better translated as “messenger.” This is the case when it comes to the translation of the word in Revelation chapter 15:

**Revelation 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:  
6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.**

Based on the picture God has drawn for us in these verses, it would appear that the seven angels are angelic beings coming out of the heavenly temple in order to do what God is sending them forth to do.

However, we have to keep a few things in mind: first, the temple mentioned is said to be “of the tabernacle of the testimony in heaven.” Which means that the temple that the seven angels come out of is not necessarily itself in heaven. For example, some congregations call themselves, “The Church of Christ.” Where is Christ? He is in heaven. Where is the church that is purported to be of Christ? It is located on the earth.

We will not go into a lengthy discussion about this, but it is significant that in Revelation chapters 2 and 3, God addressed seven churches. And when addressing each of these churches, He wrote to the angel of that particular church:

**Revelation 2:1 Unto the angel of the church of Ephesus write; ...**

**Revelation 2:8 And unto the angel of the church in Smyrna write; ...**

**Revelation 2:18 And unto the angel of the church in Thyatira write; ...**

And so on for all seven churches. Which means that God addressed His messages in Revelation chapters 2 and 3 to seven angels. The seven angels were stationed, as it were, within the churches of the world during the 1,955 years

of the Church Age. But then the Church Age ended, and God called His messengers (angels) to come out of the corporate church. In this way, the seven angels were called out of the church or temple.

Now it must be understood that spiritual pictures do not always necessarily present every single facet of a truth. We know that at the end of the Church Age, the elect were called out of the churches and then sent into the world with the Gospel for the short season of the latter rain. For that brief time of about 17 years, the elect of God carried the message of the Gospel of salvation to the world for one last glorious proclamation. This information is taught elsewhere in the Bible (such as in Revelation 11, when the two witnesses stand on their feet) but is not in view in chapter 15. In Revelation 15, God is referring to the seven angels in order to help us understand that they do represent His people, the same people of God who were previously situated within the congregations during the Church Age. Only now, these elect people of God were given a different duty to perform. A task specific to Judgment Day itself.

The second thing we need to consider regarding the seven angels mentioned in Revelation 15 is their clothing. Let us read the verse again:

**Revelation 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.**

The seven angels were clothed in pure and white linen. This description of clothing ought to be sounding very familiar to us by now. It is, once again, the clothing of the bride of Christ:

**Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: ...**

Remember, it was the same clothing for the armies in heaven that followed the Word (Christ) into the battle of Judgment Day:

**Revelation 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**

And it was also the bride's beautiful wedding gown in:

Revelation 19:8 ... **for the fine linen is the righteousness of saints.**

The clothing for the seven angels is the same as the clothing for the bride of Christ, the armies of Christ, and the saints of God. And all of them are types and figures used by God to represent those He has saved out of the world, His elect people. Which means, of course, that the seven angels clothed in pure and white linen are not angelic beings at all, but are themselves saved individuals, the elect of God.

The truth is, due to the Bible's description of their clothing, it is impossible for the seven angels to be the creatures called angels (angelic beings). This is because the good angels who did not fall with Satan, but remained in heaven, never sinned. And since they never sinned, they never had any need for the righteousness of Christ to cover them as a garment. Only those fallen creatures like man whose sins God has forgiven need the garment of Christ's righteousness to cover them. This is why the fine linen is said to be the righteousness of saints (Revelation 19:8). Due to this description of their pure and white clothing, there cannot be any question that the seven angels mentioned in Revelation 15 are none other than God's elect people.

A third and final evidence that the seven angels are God's elect people and not angelic beings can be seen by the reference to having their breasts girded with golden girdles.

Revelation 15:6 ... **having their breasts girded with golden girdles.**

Girdles are garments worn by priests. They are priestly attire:

**Exodus 28:4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.**

**Exodus 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.**

Also,

**Leviticus 8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.**

Aaron and his sons, the priests, were girded with girdles. Aaron the high priest was a type and figure of the Lord Jesus Christ. And the sons of Aaron, the priests, are often used by God to be a type and figure of those that Christ saved. We know that Jesus Himself performed the duties of a priest by offering up Himself as the Lamb of God. Significantly, we also find Jesus is pictured in a golden girdle:

**Revelation 1:13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.**

Christ is the High Priest after the order of Melchizedek (Hebrews 6:20). And the elect people of God are also said to be priests as we carry out certain spiritual tasks that have been given to us by God:

**1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.**

...

**9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

God speaks of His people as prophets, priests, and kings. All those who became saved are a holy and royal priesthood. Remember the Greek word (Strong's #40) translated as "saint" is the same Greek word translated as "holy." In fact, the word "holy" used in 1 Peter 2:5 ("holy priesthood") is the same word translated as "saint." This allows us to understand that the holy priesthood is indeed a priesthood of saints.

Therefore, the clothing of the seven angels (the fine white linen which is the righteousness of the saints) indicates that their sins have been forgiven. And they are also said to be clothed with a golden girdle upon their breasts to indicate that they are holy (saintly) priests of God qualified to carry out whatever priestly duties have been assigned for them to do.

What exactly are the priestly duties God has given the seven angels to perform? We know that in the Old Testament, God gave the sons of Aaron the duties of offering sacrifices. Old Testament sacrifices, as laid out in Scripture, were designed by God to illustrate the necessity of punishment (death) for transgressions of the law of God. The animal sacrifice was always a picture of the Lord Jesus Christ and the sacrifice He made for the sins of His chosen people at the foundation of the world (Revelation 13:8). The slaying of various animals, and their subsequent burning on the altar, typified the wrath of God's law exacting justice for transgressions against it.

The atonement of Christ accomplished at the foundation of the world was done on behalf of those certain people chosen by God's grace to receive it (Ephesians 1:4-5). For the rest of mankind, however, Christ's atonement was of no effect. It was not applicable to them because He did not die for their sins. Yet, God's law demands satisfaction for their sins as well. Judgment Day, our present time period, is the time wherein the law of God receives the satisfaction for sin that it demands. In the time of the world's final judgment, the people of the world themselves become the offering for their own sins. They become their own sacrifice for sin. That is, the death of the wicked is payment for their sins just as Christ's death paid for the sins of His people.

Sorrowfully, however, the great tragedy is that when the individual sinner dies for his own sins, he cannot come back (resurrect) once the payment of death has been made – because he is a finite creature incapable of overcoming the enormous destruction of his being that death brings. Jesus was able to overcome death and rise from the dead only because He was Almighty and infinite God. Thus, possessing all the power of God, He was able to be victorious over death. But man is not God. He is a mere finite creature. Weak and feeble, he will pay the penalty of death and die for his sin, and then remain dead eternally.

Ecclesiastes 8:8 ***There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: ...***

So, we see that the final judgment of mankind is similar to a sacrificial offering for sin. Which helps to explain these Scriptures which relate Judgment Day to sacrifices:

Isaiah 34:6 **The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of**

**the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.**

And,

**Ezekiel 39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.**

### ***Within the Vial is Found the Wrath of God***

Since the wrath of God poured out upon sinners over the course of the prolonged Judgment Day period is akin to a sacrifice, we can see why it is that the Lord highlights the fact that seven angels are attired in golden girdles as they are called to go forth to perform their priestly duties. Again, what are the duties they are given to perform? Let us continue reading in Revelation 15 to find out more information:

**Revelation 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.**

**8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.**

One of the four beasts (referring to God Himself) gave seven golden vials full of the wrath of God to the seven angels. The image is striking. The wrath of God was confined to these vials. What did the vials which contained the wrath of God represent? Perhaps the best way to understand what the vials signified is by considering where the wrath of God can truly be found in this world. Is the wrath of God discovered due to the various writings of men? Is God's wrath known and properly understood from the writings of various religions of the world? Or is it properly known in the world because it is found in man's philosophical writings? Though philosophers and religions may mention it, God's wrath does not originate there, nor is it truly understood by any of the world's literature. The fact is, that the wrath of God is only properly known and understood because it is extensively written about in the Holy Bible. From the beginning of the Bible (in the day you eat thereof you will surely die) to the end of the Bible (the first heaven and earth were passed away), the wrath

of God upon sin and sinners is detailed on its pages. The Bible itself, therefore, is the container, or the vial, wherein is found the wrath of God.

And the seven (the number 7 points to perfection or its completion) last vials of the wrath of God are given to the saintly messengers (angels) of God to pour out on the earth:

**Revelation 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.**

The task given to the seven angels of pouring out the seven last vials of the wrath of God on the earth is the same task given to the ten thousands of saints that Christ brings with Him to judge the world. Indeed, the pouring out of the vials is the way in which the saints fulfill their judgment of the world (1 Corinthians 6:1,2). Again, the vials contain God's wrath just as the Bible contains all the information having to do with God's wrath. And as God opens up the Scriptures at the time of the end, and grants His people understanding of the information He is revealing (Romans 2:5b), they, in turn, share those things with the world around them. And it is through the sharing of the Bible's teachings that the revelation of God's righteous judgment program is spread all over the world, or, as it is described in Revelation 16, poured out upon the nations of the world:

**Revelation 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.**

**3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.**

**4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.**

The seven plagues of God's wrath contained within those vials are poured out on the earth. This is God's doing. But it is the saints as God's messengers who are executing the judgment which has long been written in the Holy Bible:

**Psalm 149:9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.**

## *Summary*

In summary, we have learned that the petition, “Thy kingdom come,” found in the Lord’s Prayer, was actually a petition for God to save all of His chosen people, thus building His kingdom. The completion of the kingdom occurred once all to be saved, were saved. And once the kingdom of God was completed, the King (the Lord Jesus) would appear with His kingdom to execute judgment on the world.

We also learned that when the Bible speaks of Jesus returning with ten thousands of His saints, this is saying the same thing as Christ returning with His kingdom.

At this present time, which is the time of the world’s final judgment, we can say that Jesus has come with all of His saints, and that the saints are actively engaged in their assigned task of pouring out God’s wrath on the world by following the Bible’s teachings and proclaiming them to all. The nobleman has returned. God’s kingdom has come. The Judge of all the earth is here.

## Chapter 7: The Fall of the Kingdom of Babylon

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As we have already discussed, at the time of the end God loosed Satan and delivered up the churches and congregations for him to rule over them. We also spent time detailing the 23-year judgment on the corporate church (also called the Great Tribulation) wherein Satan took his seat in the corporate church to rule over them as though he were God. The Lord illustrated these spiritual truths by using historical parables in the book of Jeremiah. The land of Judah is a figure of the church, while Satan and the Babylonians are a type and figure of Satan and his emissaries. Once we have those spiritual definitions in place, we are then able to properly interpret the spiritual meaning of this critically important passage:

**Jeremiah 25:2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,**  
**3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.**  
**4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.**

Judah's failure to obey God's words leads to their punishment of being turned over to the king of Babylon and that nation for a period of seventy years:

**Jeremiah 25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,**  
**9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.**  
**10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.**  
**11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.**

This 70-year period typifies the actual 23-year Great Tribulation period that fell on the churches of the world from May 21, 1988 through May 21, 2011. The Lord then declares that immediately following Babylon's triumphant historical period of 70 years of rule over Judah, that He will then judge Babylon:

**Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.**

**13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.**

**14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.**

Once the 70 years are accomplished, the Lord says, then He will punish the king of Babylon and that nation. Notice also that Jeremiah 25:13 further states that God will bring all His words that have been spoken against Babylon and against all the nations. That is, the time of Babylon's judgment will also be the time of the whole world's judgment. It will be Judgment Day for all inhabitants of the earth. This is explicitly stated a little further on in Jeremiah 25:

**Jeremiah 25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.**

**30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.**

Before we move on to discuss the transition of rule and power over the earth from one king (Satan) to another King (Jesus), we first must have a good understanding of exactly what Babylon spiritually represents.

## ***Babylon Represents the World***

Perhaps you have heard it said in the past that Babylon is a type and figure of the corporate church. This is partially correct. It is true that at the time of Satan's loosing he entered into the congregations and took control of them, thereby annexing, as it were, the whole corporate church into his overall kingdom. And since the kingdom of Babylon typifies Satan's overall kingdom, the corporate church did indeed become a part of Babylon. It may help to consider this idea historically, when the nation of Babylon (again a type of Satan's kingdom) conquered and ruled over the kingdom of Judah (a type of the corporate church), and thereafter it became one of the many provinces that the king of Babylon ruled over. To say it another way, the kingdom of Babylon was not just Judah alone, but was a vast kingdom consisting of numerous conquered nations (including Judah) which altogether made up the great kingdom of Babylon.

So, when it comes to the spiritual meaning of Babylon, it must be said that it represents the kingdom of Satan, which, at the time of the end, includes the churches and congregations of the world. This, of course, becomes obvious to us when we spend some time considering the various information the Bible gives us. For example, we previously learned that God's command to the Jews to leave Judah and go into Babylonian captivity was a command on the spiritual level for God's people to come out of the churches (Judah) and go out into the world (Babylon).

**Jeremiah 24:3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.**

**4 Again the word of the LORD came unto me, saying,**

**5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.**

The good figs in this passage represent those that are God's elect who leave the churches and go out into the world. Clearly, if Babylon only represented the church, then the command to leave Judah (a type of the church) and go into Babylon (a type of the church) would be nonsense. It can only be that in the many places God gives this command to depart from Judah and go into Babylonian captivity that Babylon is picturing the world itself and not the church.

Jeremiah 24 goes on to tell us about the evil figs which remained in the land of Judah who represent those who refused to obey God's command to leave the corporate church. Remaining in the land of Judah did not work out well for the Old Testament Jews, just as remaining within the corporate church was a horrendous error for the New Testament professed Christians:

**Jeremiah 24:8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:  
9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.**

### ***The Burden of Babylon***

Another chapter that helps us to understand that the Bible uses Babylon as a figure of the whole world is found in Isaiah chapter 13, which is a chapter that heavily focuses on the final judgment of this world. The language concerning the pouring out of God's wrath during Judgment Day is unmistakable:

The Day of the LORD is at hand:

**Isaiah 13:6 Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.  
7 Therefore shall all hands be faint, and every man's heart shall melt:**

The Day of the LORD comes with fierce wrath which will destroy the sinners:

**Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.**

The darkening of the sun, moon, and stars:

**Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**

God will punish mankind for their iniquity:

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Isaiah 13:11 **And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.**

...

13 **Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.**

What a terrible description this is of that awful and terrible Day of Judgment. God began the chapter declaring the things Isaiah the prophet would be given to reveal (the burden) had to do with Babylon:

Isaiah 13:1 **The burden of Babylon, which Isaiah the son of Amoz did see.**

Babylon? What does Babylon have to do with the Day of the LORD's wrath? How is Babylon in view when it comes to God punishing the world for their iniquity? And what could be the connection between Babylon and the shaking of the heavens and the earth? There is only one answer and that is that Babylon is being used as a type and figure of the world itself. And the things God says in Isaiah 13 regarding the world's final judgment are said against Babylon. God's report on Babylon (its burden) is His report on the world. Babylon and the world (spiritually) must be one and the same.

Additional proof that Babylon and the world are being used synonymously is found later in the same chapter of Isaiah 13:

Isaiah 13:15 **Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.**

16 **Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.**

17 **Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.**

18 **Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.**

19 **And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.**

The Lord began the chapter referring to the burden of Babylon that Isaiah the prophet did see, and then smoothly transitioned into describing the wrath of God on all the world. Verses 15 through 19 above then revert to speaking about Babylon once again. By God proclaiming that Babylon will be as when God overthrew Sodom and Gomorrah, we can see that this extremely dire language points directly to the end of the world.

Significantly, we also read of another nation that suddenly appears to oppose Babylon, as God declares that He will “stir up the Medes against them.” Who are the Medes? Why does God mention them in this unusual chapter dealing with the world’s final judgment? The answer to these questions can be found in the mysterious book of Daniel. Of course, in a real way the whole Bible is mysterious, but a sizeable number of the truths found in Daniel seem to have been especially veiled by God. In the book of Daniel, we will find that Babylon comes to the end of the seventy years as prophesied by Jeremiah the prophet, and at that point in time tragically encounters the king and the armies of the Medes and the Persians.

### *The Writing on the Wall*

For decades Babylon had been a fierce and mighty kingdom, one of the world’s greatest and mightiest powers. Of course, Babylon’s great power spiritually pointed to Satan’s rise out of the bottomless pit to overcome the camp of the saints at the time of the end (Revelation 20:7-9).

In Daniel chapter 5, the Bible records a feast held by the king of Babylon whose name was Belshazzar. The feast was held for a thousand of his lords. However, during the feast something happened that terrified the king so much that his knees knocked together afterwards. What was it that frightened him so badly? He saw the fingers of a man’s hand writing on the wall of the palace. The writing, though uninterpreted, severely troubled the king:

**Daniel 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.  
2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.**

**3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.**

**4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.**

**5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.**

**6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.**

The expression, “the writing on the wall,” is still in use in our modern day. Normally, people say this if it appears their job is in jeopardy or if there are indicators of something ominous about to take place. The origin of this saying, like so many other things found in the world, is the Bible. Daniel 5 reveals to us that over 2,500 years ago, the king of Babylon saw fingers of a man’s hand writing on the wall of the king’s palace.

The king immediately called for astrologers, soothsayers, and all the wise men of Babylon to come and interpret this strange writing. But none of them were able to read the writing nor interpret it. The queen, seeing the king greatly tormented by the strange occurrence, told him about a man named Daniel whom the king’s father (probably grandfather) Nebuchadnezzar had made master over all the wise men of Babylon. After hearing his wife’s report regarding Daniel, the old wise man of God was soon called to interpret the writing. Daniel entered the place of the feast and immediately pointed out the pride and arrogance of the former king Nebuchadnezzar, and Belshazzar’s own pride and arrogance as well as that shown by all present at the feast for daring to drink wine out of the vessels which were taken from the house of God in Jerusalem.

**Daniel 5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:**

**21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.**

**22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;**

**23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:**

**24 Then was the part of the hand sent from him; and this writing was written.**

**25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.**

**26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.**

**27 TEKEL; Thou art weighed in the balances, and art found wanting.**

**28 PERES; Thy kingdom is divided, and given to the Medes and Persians.**

Daniel interpreted the writing to mean that the time for the kingdom of Babylon had expired. God numbered it and finished it. Also, the king would be judged (weighed in the balances and found wanting) and his kingdom divided and given to the Medes and the Persians. Now we see why God mentioned the Medes back in Isaiah 13. It was to them that the kingdom of Babylon was given. Shockingly, Daniel chapter 5 concludes by giving us the following information:

**Daniel 5:29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.**

**30 In that night was Belshazzar the king of the Chaldeans slain.**

**31 And Darius the Median took the kingdom, *being* about threescore and two years old.**

In that very night, the king of Babylon was slain and Darius the Median took his kingdom. Secular history records that the army of the Medes and Persians diverted the waters of a river making it easier for them to enter Babylon and catch the Babylonians by surprise. We can gather from the Biblical account found in Daniel 5 that since the king of Babylon was holding a feast with a

thousand of his lords, it was very likely that he did not suspect any immediate danger from an enemy army. There is no indication that the king's knees were knocking due to fear of an enemy at the gates. Certainly, if the Medes and Persians had compassed the city round about, which was a typical tactic employed by warring armies at that time, it would have resulted in a famine within the city. Not exactly a proper time to hold an extravagant feast. Based on the Biblical account that reveals the king of Babylon was slain in that night, we can be sure there must have been a tremendous element of surprise. The circumstances of Babylon's fall and the death of its king reminds us very much of the Bible's language declaring that Jesus would come to judge the world as a thief in the night:

**1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**

**3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.**

### ***Darius/Cyrus: A Type of Christ***

Not very long after Daniel interpreted the writing on the wall, king Belshazzar was dead and Darius became the new king of Babylon. The Bible also refers to Darius by another name: the name of Cyrus. Since he was ruler over the vast kingdom of the Medes and the Persians, it is likely that these names (Darius, Cyrus) are titles more than family names. For instance, in Daniel 5:31 we read that, "Darius the Median took the kingdom." Darius is probably the title a king would have who ruled over the Medes. And Cyrus was probably the title for a king who ruled over the Persians. A ruler over both people groups could properly be called Darius or Cyrus. God, of course, could then rightly use either name in Scripture in order to accomplish His purpose of hiding truth in the Bible.

We find that Darius did indeed, by right of conquest, obtain the title of the king of Babylon:

**Ezra 5:12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.**

**13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.**

Understanding the history of Biblical events is fine. But if that is all we understand, then we have fallen far short of the task God has given to each Bible student. In order for us to do faithful Bible study, we must look for the deeper spiritual meaning of the things we read in the Bible. Based on the things we found in Isaiah 13, we know that Babylon is a type and figure of this world. We also know that the king of Babylon is used by God as a figure of Satan. But who does Darius/Cyrus the king of Medes represent? God provides the answer to this question with a couple of telling Scriptures in the book of Isaiah:

**Isaiah 44:28 That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.***

Cyrus, God says, is His shepherd. And he will perform His pleasure and say to Jerusalem that it will be built, and the temple foundation laid. The fact that Cyrus is not a king of Israel, but a king of a heathen nation, makes God's statements to be very unusual and curious. Especially the statement regarding Cyrus being God's shepherd. We know the Bible tells us that Jesus is the Good Shepherd.

**John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.**

Jesus is also called the great Shepherd:

**Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,**

And since Jesus is Jehovah God of the Bible, we are not surprised to see that Psalm 23 declares that Jehovah (LORD) is our Shepherd:

**Psalm 23:1 The LORD is my shepherd; I shall not want.**

Certainly, if God is going to refer to anyone as being His shepherd, it must be a reference to the Lord Jesus Christ. It would appear then that we may now assign a clear spiritual application for Cyrus/Darius the king of the Medes, who suddenly conquered Babylon. He is called God's shepherd because he

represents Jesus Christ. This understanding is confirmed in the next chapter of Isaiah:

**Isaiah 45:1 Thus saith the LORD to his anointed [#4899], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;**

In this verse Cyrus is said to be the LORD's "anointed." The Hebrew word translated as "anointed" (#4899) is the same word that is translated as "Messiah" in these verses:

**Daniel 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah [#4899] the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

**26 And after threescore and two weeks shall Messiah [#4899] be cut off, but not for himself: ...**

God calling Cyrus His "anointed" leaves us with no doubt that he is being used as a type and figure of the Lord Jesus Christ. Cyrus is said to be God's shepherd and His anointed (Messiah) – both of which identify exclusively with Jesus Christ. Therefore, Cyrus/Darius is a type and figure of Jesus Christ. And it was Darius/Cyrus that slew the king of Babylon and took his kingdom in one night. Spiritually, this points to Christ's coming as a thief in the night on Judgment Day (which began May 21, 2011), wherein Satan (the king of Babylon) was defeated, and his kingdom (this world) was taken over by Christ (Darius/Cyrus).

Unsurprisingly, it was not long after the death of the king of Babylon and the taking of his kingdom that Daniel himself came to the realization that the prophet Jeremiah's 70-year prophecy had been fulfilled:

**Daniel 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;**

**2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.**

All Daniel needed to do was to count backwards 70 years from the time the Medes had taken the kingdom of Babylon and slew its king (539 BC), and he would have the timeline for Judah's tribulation period. Daniel would have thus understood that the tribulation Jeremiah spoke of began in the year 609 BC, the year good king Josiah died.

### ***Peres – Thy Kingdom Is Divided***

Part of the writing on the wall of the king's palace was the word PERES.

Daniel 5:28 **PERES [#6537]; Thy kingdom is divided [#6537], and given to the Medes and Persians.**

Oddly, when Daniel first told the king what was written, PERES was not mentioned. Instead, we read the word was UPHARSIN:

Daniel 5:25 **And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN [#6537].**

However, once we look this word up in Strong's Concordance, the mystery is solved as we discover that the Aramaic word translated as UPHARSIN (#6537) in verse 25 is the same word translated as PERES (#6537) in verse 28. *Peres* is actually a transliteration of the word itself. Further, we find that this same Aramaic word is also translated as "divided" in verse 28. Therefore, we know that *upharsin/peres* means to be divided. We also learn that the word *peres* has the same consonants and is related to the word for "Persia" and "Persian" (Strong's #6539/6540). The name of the Persian people themselves would indicate to us that they were a people who tended to divide nations they had conquered. This is certainly what was done to the great Babylonian nation. We wonder what could the significance be of Babylon being conquered and divided? In order to find an answer to this question, we will have to go to the New Testament Scriptures.

### ***A Kingdom or House Divided Cannot Stand***

In the Gospel of Mark, the Jewish leaders were confounded by the many miracles the Lord Jesus was performing in front of the Jewish people. The miraculous healings He performed definitively showed forth the mighty power of God. In their desperation to find an explanation for Jesus' ability to

do these things, they came up with the idea of charging Him with a horrendous accusation of having Beelzebub and by casting out devils through the prince of the devils (Satan) himself. By identifying Him with Satan, they hoped to discount His many miracles done in the presence of the people. But Jesus responded to their accusation by pointing out that if He were doing these things by the power of Satan, then that would be an indication that Satan's kingdom was divided – and if Satan's kingdom was divided, it would mean he had come to his end:

**Mark 3:23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?**

**24 And if a kingdom be divided against itself, that kingdom cannot stand.**

**25 And if a house be divided against itself, that house cannot stand.**

**26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**

This passage presents to us an abundance of items to discuss. However, we are going to concentrate on the language concerning a kingdom that is divided. First, we notice that what is said of a kingdom divided is repeated regarding a house divided. This reveals to us that a kingdom and a house are synonymous. We also see that the result of a kingdom or house which has been divided is that it cannot stand:

**Mark 3:24 And if a kingdom be divided against itself, that kingdom cannot stand.**

**25 And if a house be divided against itself, that house cannot stand.**

It is obvious that if something cannot stand, it will fall. And this reminds us of Babylon's fall. God tells us of Babylon's fall in a few places in the Bible. We cannot help but notice that the fall of Babylon is often highlighted through God's doubling of the proclamation:

**Isaiah 21:8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:**

**9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen;**

**and all the graven images of her gods he hath broken unto the ground.**

We also find Babylon's fall mentioned twice in the book of Revelation:

**Revelation 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.**

And,

**Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**

The context of Revelation 14:8 and Revelation 18:2 stands out to us because the context is Judgment Day in both places. Let us look first at the context of Revelation 14:8:

**Revelation 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.**

**9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,**

**10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:**

**11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.**

We are told that Babylon has fallen, has fallen, and immediately following, in verses 10 and 11, we read language clearly detailing the wrath of God upon mankind. Just as we previously saw in Isaiah 13 concerning the burden of Babylon followed closely by language of the day of God's anger and punishment on the world.

Regarding Revelation 18, verse 2, and its declaration that Babylon is fallen, is fallen, we find some amazing connections with a couple of parallel passages to the Scripture we read earlier in Mark 3. Let us begin by turning to the Gospel of Matthew:

**Matthew 12:24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.**

**25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

**26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?**

We see here that it is said that every kingdom divided against itself is brought to desolation. In Mark 3 we were told that every kingdom divided against itself cannot stand. We can conclude then that a kingdom brought to desolation is the equivalent idea to a kingdom that cannot stand. And remember when we were discussing the passage in Mark 3 and it was noted that a kingdom which cannot stand has obviously fallen. Therefore, when we read, “Babylon is fallen, is fallen,” it is stating that it cannot stand. We find proof of this in another parallel passage in Luke 11:

**Luke 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.**

**16 And others, tempting *him*, sought of him a sign from heaven.**

**17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.**

**18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.**

The main difference in this passage from the others is that verse 17 flatly declares that a house divided against a house falleth. This Scripture reveals to us that we were correct regarding our understanding that a house not being able to stand means that it has fallen. Further, the same Greek word translated as “falleth” (#4098) in Luke 11:17 is used in both Revelation 14:8 and Revelation 18:2, and those are the Scriptures where we read the refrain, “Babylon is fallen, is fallen.”

## ***Every Kingdom Divided Against Itself is Brought to Desolation***

The fact that the word “falleth” in Luke 11:17 is the same word as in, “Babylon has fallen,” does assist us somewhat in our understanding that the fall of Babylon (the kingdom of Satan) is in view. But the thing that unmistakably ties these passages describing the kingdom of Satan and Satan himself and his fall together is the phrase, “brought to desolation.”

This phrase, “brought to desolation,” is a translation of one Greek word, *eremoo* (Strong’s #2049). *Eremoo* is used only five times in the New Testament. We have already seen this word used twice in relationship to the kingdom of Satan being divided and thereby brought to desolation: once in Matthew 12:25 and above in Luke 11:17. The remaining three places we find this word are in the book of Revelation. And in each place, we will see that God’s judgment on Babylon is in view:

**Revelation 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate [#2049] and naked, and shall eat her flesh, and burn her with fire.**

It is not readily apparent that Babylon is the one spoken of; we must read the opening passage of the chapter in order to understand that the whore who will be made desolate (“made desolate” is a translation of our word *eremoo*) in verse 16 is indeed Babylon:

**Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:**

**2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.**

**3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.**

**4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:**

**5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

The whore's name is said to be, "Mystery, Babylon the great," and therefore, when we are told later on in this chapter that the whore is made desolate, we know it is referring to Babylon.

In the last two places we find *eremoo* there will be no question that Babylon is the one which is brought to desolation. Let us go to Revelation chapter 18 once more. This is the chapter that begins with the proclamation of Babylon's fall:

**Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**

**2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**

This proclamation of Babylon's fall sets the context for the entire chapter. We read of the tremendous sorrow among those who witness its fall a little further on:

**Revelation 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.**

**9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,**

**10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come.**

As we read statements such as, (Babylon) will be utterly burned with fire: for strong is the Lord God who judgeth her, keep in mind the language we read back in Isaiah chapter 13 set in the context of the burden of Babylon. There we read of the day of God's wrath. His punishing the world for its iniquity, and so on. The only difference here is that God is referring to the object of His wrath in Revelation 18 by its figurative name (Babylon) instead of what that name means (the world) spiritually.

The Greek word *eremoo* is used twice in verses 17 and 19 describing the desolate condition of the great city Babylon:

Revelation 18:15 **The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,**

16 **And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!**

17 **For in one hour so great riches is come to nought [#2049]. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,**

18 **And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!**

19 **And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate [#2049].**

“Come to nought” in verse 17, and “made desolate” in verse 19, is the Greek word we have been tracking. It means that Babylon has been brought to desolation. That makes three times that *eremoo* has been used in connection with the fall and judgment of Babylon. And the other two times we saw it was used had to do with the fall of Satan’s kingdom.

Of course, for those of us who understand that Christ spoke in parables in order to instruct the reader of the Bible on the proper way of understanding all of Scripture, we are not surprised at all that the fall of the kingdom of Babylon is joined together with the fall of Satan’s kingdom of this world. As we mentioned in the previous chapter, we have long realized that God has used the king of Babylon in the Old Testament as a clear type and figure of Satan:

Isaiah 14:4 **That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!**

To begin with, we are warned that what will be said here is a proverb against the king of Babylon. A proverb is the same as a parable. Proverbs and parables both use names, places, and things to represent other things, spiritual things. In Isaiah 14:4 the oppressor is said to have ceased. And the golden city as well

has ceased. Since the proverb is against the king of Babylon, we can be sure that he is the oppressor in view who has ceased. And the golden city that has ceased would be Babylon itself. Spiritually, this is telling us that Satan (king of Babylon) and those within his kingdom (the unsaved people of the world) have ceased from their oppression of the saints of God. We know that Satan and his forces mightily oppressed God's saints over the course of the 23-year Great Tribulation period wherein the house of God came under judgment. But that time of oppression came to an end on the date of May 21, 2011, the day when God transitioned from judging the apostate corporate church to judging all unsaved inhabitants of the earth. This day signaled the end of Satan and his evil kingdom's oppression of the Lord's elect children. Therefore, the oppressor ceased! And the golden city ceased from their oppression from that day forward throughout the world's prolonged Judgment Day period.

We receive confirmation of our understanding that the king of Babylon is a type of Satan and his kingdom, and the kingdom of Satan consisting of the nations of this world, just a few verses further along in Isaiah 14:

**Isaiah 14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.**

It is the devil who was declared to be the "prince of this world" (John 16:11). And the Greek word translated as "prince" is also translated as "ruler." We can see, then, how the statement regarding the king of Babylon ruling the nations in anger agrees very much with the spiritual reality that Satan was the ruler over the nations of this world.

The conclusion we can come to is that whenever we find this refrain in Scripture declaring, "Babylon is fallen, is fallen," we can know that it means that the kingdom of Satan has fallen. And we know that the kingdom of Satan is a kingdom made up of all the nations of the world. Therefore, "Babylon is fallen, is fallen," ultimately means that the world itself has fallen. Based on all the Biblical information we have gathered, we can say that the Bible's teaching is that Judgment Day for this world began on May 21, 2011, and Satan and his kingdom – consisting of all nations – was defeated by the Lord Jesus Christ, and as a result fell.

## ***Satan and his Kingdom – Hath an End***

Let us consider one last thing before we move on in our discussion and turn once again to the Gospel of Mark, chapter 3:

**Mark 3:24 And if a kingdom be divided against itself, that kingdom cannot stand.**

**25 And if a house be divided against itself, that house cannot stand.**

**26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**

Again, “house” and “kingdom” are used interchangeably with one another. A house not being able to stand (is fallen) means exactly the same thing as a kingdom that is not able to stand (is fallen). By the way, this truth does relate to the Lord’s parable of the storm that assails two houses. The one house built upon a Rock is picturing God’s eternal kingdom consisting of all the elect children of God built up a spiritual house upon the foundation of the Lord Jesus Christ. While the other house built on the sand pictures the kingdom of Satan and all the unsaved inhabitants of the earth. The storm (the wrath of God poured out in Day of Judgment) comes against both houses (kingdoms), and the end result is that Christ’s house endures the storm while Satan’s house (kingdom) falls and is destroyed by it.

**Matthew 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**

**25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.**

**26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:**

**27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.**

From this parable alone we can see God's plan to bring the mighty power of His wrath against the house (kingdom) of Satan. And we can also see that that house will indeed collapse into ruin. This is Satan's long expected end.

We actually see three synonyms in Mark 3:24-26. As previously emphasized, "house" and "kingdom" are synonymous, but so, too, is the name Satan. We are told the same thing about Satan as was said about the house and kingdom. A kingdom divided cannot stand. A house divided cannot stand. And, if Satan rise up against himself, and be divided, he cannot stand. Three synonymous statements. And remember the definition of a synonym is a word or phrase that means exactly the same thing as another word or phrase. To be divided is God's way of saying that the person or entity in view is unable to stand or has fallen. And not being able to stand or to have fallen means to come under the wrath of God and to be soon destroyed. For example:

**Psalm 1:4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.**

**5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.**

Also:

**Revelation 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:**

**17 For the great day of his wrath is come; and who shall be able to stand?**

What does it mean then that Satan is divided? Again, it is the same as saying that his kingdom is divided. And we could also say the reverse. If Satan's kingdom of this world is divided, so, too, is Satan himself divided. And as Christ said, if Satan be divided, he hath an end.

### ***Jesus – Judge and Divider***

After first learning these truths from the Bible, we may then look out into the world to see if there is any fulfillment of the things the Bible has revealed to our understanding. And unsurprisingly, the main thing that seems to be happening in the whole world for a while now is constant division. Seemingly everywhere we look, we find this group set against that group. Faction against faction. Dissent among nations has long been with us, but now the divisions

go far beyond anything imaginable. People of the world are divided over race relations. And over gender issues. And over numerous laws. Political divisions are magnified across the face of the earth. Anyone who has listened carefully to the news reports in the last several years will find the word “division” or “divided” used countless times.

Something has happened to the world. Something that has caused its people to fracture, and break, and divide with one another in an unparalleled manner. The Bible tells us what that something is. The reason the world is so divided is because the time has come for the Lord Jesus Christ to come in His kingdom and take the kingdoms of this world away from Satan, and to judge both Satan and his kingdom of this world while He sits upon His judgment throne.

In an interesting way, God joins the idea of Christ being judge along with Him being a divider in the Gospel of Luke:

**Luke 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.  
14 And he said unto him, Man, who made me a judge or a divider over you?**

Significantly, Jesus refers to the person as “man” because the Lord is going to use him as a representative for all mankind. “Man, who made me a judge or a divider over you?” Of course, the answer to the question is that God the Father has entrusted all judgment to the Son:

**John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.**

We realize that the Father gave the Son the authority to execute judgment. But what is new to our understanding is the idea of Jesus being a “divider” as well. Judge and divider. The one goes together with the other. I do not think theologians of the past spent too much time considering the role of Christ seated upon the judgment throne while also actively dividing the world in the time of its final judgment. And yet, that is exactly what we have been learning from the Scriptures over the last few years as God has brought forth the revelation of His righteous judgment program (Romans 2:5). That is, even now as we have entered the day of wrath, the Lord has continued to open up the Scriptures which were sealed until this time – the time of the end. This has been done as God’s elect people have continued to search the Bible using the Biblical methodology of comparing spiritual with spiritual and making sure

all conclusions harmonize with the whole of the Bible itself. In this way the Holy Ghost is said to teach (1 Corinthians 2:13), and as a result, the Lord has revealed His end time judgment program to the understanding of His elect people.

This is how the idea of Christ dividing the world in the time of the world's judgment has come forth. We see it stated in Luke 12:14. And if you recall we also saw this very same truth, spiritually, when we looked at king Darius conquering Babylon and slaying the king of Babylon in the night that Daniel interpreted the writing on the wall. One part of the writing on the wall certainly stood out to us as we spent considerable time discussing it. It was this:

**Daniel 5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.**

According to the writing of God's own hand, Babylon was to be divided. "Peres" meant "to divide," and the name of the Persians themselves meant "dividers," which indicated the division that had come to Babylon. Cyrus, also known as Darius, was the king of the Medes and the Persians. And we know that Cyrus was a great type of Christ (Isaiah 45:1) coming like a thief in the night to take the kingdom of Babylon (this world) away from the king of Babylon (Satan). Therefore, spiritually, Cyrus being king of the Persians (dividers) means that Jesus is King of the dividers.

Does Jesus' role as Judge and Divider mean that He is the One behind all the division taking place in the world today? We want to be careful in answering this because much of the division taking place in the world now has its roots steeped in sin and man's own wickedness. And the Bible directs all the blame for man's own evil squarely at man himself. The fallen people of the world are responsible for their own transgressions against the law of God. And underneath all the division between people and their various groups, it is not hard to see abounding sinfulness. Lack of compassion, forgiveness, mercy, gentleness, kindness, and especially love towards one's fellow man, is often the deeper sin problem from which the surface issues arise. God is not the author of sin in any way. Man's sin is always man's sin and can be attributed solely to his own doing.

However, if we ask the question: Is God, in this Day of Judgment, utilizing man's sins against themselves to foment and stir up greater and greater division among the people of the world who are in rebellion against Him and His Holy Word, the Bible? The answer would be, yes, absolutely He is doing this.

You see, according to the Bible, fallen mankind possesses a desperately wicked heart. And God has long suppressed man's desperate wickedness by the power of His Spirit:

**Jeremiah 17:9 The heart is deceitful above all *things*, and desperately wicked: who can know it?**

As we have entered into the battle of Judgment Day, all the Lord needed to do was to simply lift His hand of restraint from off the hearts of wicked people, thereby allowing them to do what comes naturally in their fallen condition. Sadly, what comes naturally to fallen mankind is engaging in acts of wickedness in thought, word, and deed, and to continually go deeper and deeper downward into what can only be described as the bottomless depths of the depravity of the sinner's own heart. In other words, without God's Spirit restraining the desperately wicked heart of the sinner, he will engage in all manner of evil doings towards his fellow man. The sinful lusts and desires he insists upon having will clash with the sinful lusts and desires of those around him – and division is sure to occur.

In His role as Judge and Divider of man, the Lord Jesus Christ will use His limitless power to orchestrate and control all of the world's circumstances and situations in order to bring to pass the division of mankind. And this will serve to illustrate the fact that Satan and his kingdom of this world have indeed been judged and have fallen in the Day of Judgment.

### ***Everyone Helped to Destroy Another***

A person who has familiarity with the Bible's teachings on Judgment Day might be skeptical upon hearing this new information that division is a chief characteristic of the final judgment's outworking. No doubt they have heard that in the Day of Judgment the wicked will experience fire and brimstone. Eternal damnation. And be cast into outer darkness. But division? Where does that idea come from?

As we have already seen, the idea of division taking place in the time of the world's final judgment comes right from the Bible itself. It comes from Mark 3:24-26 which declares that if Satan's kingdom be divided, he and the kingdom will come to its end. It also comes from following the Greek word *eremoo* used in Luke 11:17 and Matthew 12:25 in parallel passages to that found in Mark 3:24-26, and the fact that that same word is used three times in Revelation describing the fall of Babylon. Further, we saw in the chapter

reporting the historical fall of Babylon (Daniel 5) that the kingdom of Babylon was to be taken by the Medes and the Persians and to be divided. And this was a historical parable pointing to the second coming of the Lord Jesus, in which He comes as a thief in the night.

In addition, we noted above that the Lord Jesus made reference to Himself as Judge and Divider over man. These are some of the places that present to us the idea that division will be a main focus at the time of the end. And of course, the Bible has already revealed to us that we have entered into the day of God's wrath, and as we look out into the world around us, we cannot help but notice an incredible amount of fierce division among people no matter in which direction we happen to turn. But there is much more Biblical evidence that supports the teaching that, at its end, the world will be divided like never before in its history.

### ***First Proof***

Let us read an Old Testament passage that teaches this:

**2 Chronicles 20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.**

**21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.**

**22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.**

**23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.**

**24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.**

The Biblical proof that this historical battle between king Jehoshaphat and the army of Judah against enemy forces from three nations identifies with the

final battle of Judgment Day can be found in the last chapter of the book of Joel. The significant information to keep in mind is that in 2 Chronicles 20, king Jehoshaphat leads his army to a watchtower in the wilderness. A watchtower would typically be set on a high hill or mountain top in order for the watchman to see greater distances at the valley below. God tells us of His plan to gather all nations and bring them down into the valley of Jehoshaphat wherein He will plead with them there regarding His people Israel. This fits in with numerous other Scriptures (Luke 21:24, Zechariah 14:12) that emphasize the judgment of the nations (Gentiles or the world) is carried out after they (the Gentiles) have dared to enter and destroy the corporate body (church) set up on the earth to be God's outward representation of His kingdom.

**Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.**

To begin with, since God is going to plead with the nations, we should define the word "plead." This same Hebrew word (Strong's #8199) is often translated as "judge," as in God will judge the earth.<sup>6</sup> Secondly, the Hebrew word for "nations" in Joel 3:2 is *goyim* (Strong's #1471). *Goyim* is also translated as "Gentiles" and as "heathen." We find both words (plead/judge and *goyim*) together in these verses:

**Psalm 9:19 Arise, O LORD; let not man prevail: let the heathen [#1471] be judged [#8199] in thy sight.**

And,

**Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge [#8199] all the heathen [#1471] round about.**

We will look at the context surrounding Joel 3:12 momentarily. For now, we can see that when God declared His intent to gather all the nations (heathen/*goyim*) and bring them down into the valley of Jehoshaphat to plead (judge) with them, we understand He is stating His plan to judge the unsaved inhabitants of the earth.

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<sup>6</sup> See 1 Chronicles 16:33, Psalm 75:7, Psalm 94:2, Psalm 96:13, Psalm 98:9, Isaiah 33:22, etc.

This is confirmed once we turn to Jeremiah 25 and find the same word (#8199) also translated as “plead” in the unmistakable context of mankind’s final judgment:

**Jeremiah 25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.**

**30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.**

**31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead [#8199] with all flesh; he will give them *that are* wicked to the sword, saith the LORD.**

Twice in verses 29 and 30, God uses language that describes His plan to punish “all the inhabitants of the earth.” The only possible time frame for this to occur is in the day of His wrath at the end of the world. Then, in verse 31 we read that the LORD has a controversy with the nations (heathen/*goyim*) and “He will plead (judge/#8199) with all flesh.” This matches perfectly with the language of Joel 3:2.

Let us return to Joel 3, and read the passage starting in verse 12:

**Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.**

**13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.**

**14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.**

We see in this passage, beyond any question, that the Day of Judgment is in view. Verse 12 confirms this to us (...for there will I sit to judge all the heathen – nations/*goyim*). And the references in verse 13 to putting in the sickle and the fats overflowing confirm this truth as well, as these things agree with

statements found in the book of Revelation detailing Christ’s final judgment of the wicked:

**Revelation 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.**

**19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.**

Joel 3:14 speaks of multitudes in the valley of decision and that the “day of the LORD is near in the valley of decision.” The Hebrew word translated as “decision” is also translated as “sharp,” “threshing,” or “threshing instrument” (Isaiah 41:15, Isaiah 28:27, and Amos 1:3). The valley of threshing or a sharp threshing instrument would be a better translation. And threshing would spiritually point to time of harvest. The Bible relates the time of harvest with the time of the end (Matthew 13:39). And as we saw in the description of the outpouring of God’s wrath found in Revelation 14, the command was given to, “Thrust in thy sharp sickle.”

If there was any doubt that Joel 3, verses 12, 13, and 14, were teaching us about Judgment Day, that doubt ought to be completely erased when we come to verse 15:

**Joel 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.**

The description above, of what can only be described as a description of celestial calamity, is spoken of in a few other extremely important places in the Bible. We read a similar statement, for example, in Matthew 24. Matthew 24 is a chapter that, early on, presents us with this question to Jesus from His disciples:

**Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?**

What will be the sign of your coming, and of the end of the world? In the rest of the chapter, the Lord Jesus precedes to answer these questions. So, when we read the things God says will immediately occur after the tribulation, we can be sure that what we are reading has to do with God's judgment of mankind at the time of the world's end:

**Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

**30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

Unsurprisingly, we find a match with the verse in Joel 3:15. It is not surprising to us because each verse we have looked at in Joel 3 has identified with Judgment Day. Additional confirmation can be seen in these verses:

**Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;**

**13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.**

The darkening of the sun, and moon, and the falling of the stars signifies that once the Lord begins to judge the heathen (the nations), then the lights of the Gospel will have gone out on the earth. Sorrowfully, at that time there will be no more salvation for the sinners of the world.

These tragic occurrences, the Lord says, will take place in the valley of Jehoshaphat. Which is the reason why the historical battle recorded in that valley in 2 Chronicles chapter 20 is to be viewed as a historical parable teaching us truths concerning the events that will take place at the time of the end. Just to clarify, a historical parable means that the things we read in the Biblical account are true historical events; they happened exactly as they are recorded to have happened. But in addition to this, they also are events and circumstances used by God to teach spiritual truths.

Therefore, the battle recorded in 2 Chronicles 20 instructs us on events that will take place during the battle of Judgment Day. And amazingly, one of the

things that stands out about the historical battle that took place in the valley of Jehoshaphat is the fact that the enemy armies fought and destroyed one another. Literally, the army of Judah did not need to shoot a single bow or lift up a single sword against their enemies. The enemies destroyed themselves. This goes right along with the things we have been learning about God's end time plan to bring division into the midst of Satan's kingdom, which consists of the nations (heathen/*goyim*) of the world. In the battle of Judgment Day, God's elect people will have absolutely no need to fight or engage with the enemy forces (unsaved inhabitants of the earth). Instead, God will fight for His elect people. And the weapon God has chosen to defeat the people of the dark kingdom of Satan are those people themselves. They will rise up against one other and devour one another.

### ***A Second Proof***

A second proof that Judgment Day will be a time of infighting or great division among men can be seen in the book of Ezekiel with the forces of Gog and Magog. Gog and Magog are names the Lord assigned to Satan and his emissaries once he was loosed out of the bottomless pit and came against the camp of the saints (corporate church). We find this account in the book of Revelation:

Revelation 20:7 **And when the thousand years are expired, Satan shall be loosed out of his prison,**  
8 **And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**  
9 **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.**

We can understand Gog and Magog much the same way we understand the king of Babylon and the kingdom of Babylon. Like the king of Babylon, Gog is a type of Satan. And Magog, like the kingdom of Babylon, is a figure of the unsaved inhabitants of the earth that serve Satan as their ruler. Revelation 20, verse 7 tells us about Satan's loosing (May 21, 1988) and his assault against the camp of the saints (corporate church). We know that his assault was successful as he took his seat and ruled over the churches as the man of sin (2 Thessalonians 2:3-5) for a full 23 years until the date of May 21, 2011. And then, at that time, it could be said that spiritual fire came down from heaven from God and devoured him and his army, as the Lord deposed Satan from

all official rule and began the world's final judgment process. In Ezekiel 38, God illustrates for us Satan and his kingdom's end by describing Gog and Magog's end:

**Ezekiel 38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.**

**22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.**

**23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.**

Notice in verse 21 we are told "every man's sword shall be against his brother." The same thing we saw take place in 2 Chronicles 20.

Also in the next chapter:

**Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.**

**5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.**

**6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD.**

Twice we are told that Gog and Magog will "fall." In verse 4 above it says, "Thou shalt fall upon the mountains of Israel," and the mountains of Israel identify with the kingdom of God. Satan's army and kingdom will fall in battle with the kingdom of God. And in verse 5, we read, "Thou shalt fall upon the open field." Jesus spiritually defined the field to mean the world in the parable of the sower (Matthew 13:38). This means that the fall of Gog (Satan) and Magog (the unsaved of the world) will be seen in the world. The fall of Gog and Magog ties in with the fall of the king and nation of Babylon. And as we saw in Ezekiel chapter 38, a characteristic of the defeated army of Gog and Magog will be that every man's sword is against his brother.

### *A Third Proof*

A third proof can be found in the book of Zechariah. In Zechariah 14 we read of God's (Christ's) coming with all His saints:

**Zechariah 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.**

Not long after telling us that God will come with His saints, we also read this glorious declaration that Jehovah God of the Bible will be King over all the earth:

**Zechariah 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.**

Obviously, this verse fits in with what we have been laying out in this study regarding Christ's coming in judgment to rule the earth as He sits upon His judgment throne. But we will not discuss this wonderful Scripture at this time. Right now, we are interested in providing more proof that division will be a chief occurrence in the world during the time of the outpouring of God's wrath upon it. So let us go a few verses further into Zechariah 14 and we will see the same thing that we saw in 2 Chronicles 20 and in Ezekiel 38:

**Zechariah 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.**

No, verse 12 is not describing a nuclear explosion of some kind. It is simply language picturing a spiritual judgment. Only in a spiritual judgment can a man's flesh consume away and yet he continues to remain on his feet. When we think of flesh, eyes, and tongues consuming away, we immediately think of those in their graves as the corruption of death feeds on them. In this case, though, the people are not in their graves. They are standing upon their feet as they experience the death that God has plagued them with. The death in view here is the death that God brought upon all unsaved inhabitants of the world on May 21, 2011, when He shut the door to heaven. With that one enormous act, the Lord sealed the eternal fate of all human beings. Those who

were saved (righteous) at the time the door shut would forever remain saved (righteous). And those who were unsaved (unjust) would forever remain unsaved (unjust). The Bible speaks to this in:

**Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

Effectively, God's shutting of the door at the start of this prolonged Judgment Day period sealed man's eternal fate in the exact same way physical death had done throughout the history of the world. This is so because over the history of the world, a man could have had hope of salvation all the days of his life until the moment he died. His physical death, however, sealed his eternal fate. Despite what some churches might say, prayers of salvation for the physically dead unsaved individual are useless and hopeless. Death sealed his fate.

Again, this is what God did on May 21, 2011, when He shut the door of heaven. God sealed mankind's fate as if we all had died and gone into the grave. Which, according to the Bible's teaching, is precisely what has happened spiritually through God's action of shutting the door of heaven. God has turned the nations into hell (hell is equivalent to the grave):

**Psalm 9:17 The wicked shall be turned into hell, *and* all the nations that forget God.**

Going back to Zechariah 14, after telling us about the plague that will cause the flesh, eyes, and tongue to consume away from those standing on their feet, it goes on to say in the next verse:

**Zechariah 14:13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.**

A great tumult from the Lord will be among them. And as a result of this tumult sent from God, "they shall lay hold on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." We find the same truth here as in the previous Scriptures we looked at. Yes, the idea of God fomenting division in the world to highlight the fall of Satan and his kingdom at its end is new to us, but it is also becoming quite clear that this is truly what the Bible is teaching. Of course, these Scriptures are more than sufficient to

prove this new insight into God’s Word. And yet, there is also a fourth passage to look at. Let us go to the little book of Haggai.

### ***A Fourth Proof***

**Haggai 2:21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;  
22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.**

The first thing we notice is the Lord’s statement that He will “shake the heavens and the earth.” This agrees with the following Scriptures:

**Isaiah 13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.**

**Joel 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.**

**Hebrews 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.**

**27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.**

Several other verses could be added. But these three should be enough to show that the phrase, “shake the heavens and the earth,” is indeed language that ties in with the final judgment of the world.

The Lord continues in Haggai 2:22 to declare that He will “overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen.” This is exactly what we have been saying took place on the date of May 21, 2011. The Lord Jesus came on that day and overthrew the throne of the kingdom of Satan. Jesus then became King of kings and has been ruling

over the nations of the world (with a rod iron) since that time till now. And will continue to rule the nations until the very end of the world.

Now let us take note of the last part of verse 22:

**Haggai 2:22 ... I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.**

The Lord will overthrow the chariots and the horses and their riders. They shall “come down.” The Hebrew word translated as “come down” (Strong’s #3381) has the meaning of coming down along the same lines as falling, especially since they come down “by the sword of his brother.” They are slain not by the sword of the enemy but by their brother. Therefore, these verses in Haggai 2 match the other verses we looked at. We find the context of Judgment Day, and we also find it is the enemies of God’s kingdom themselves who are doing battle with one another and destroying one another.

### ***Summary***

We have taken a careful look at four different passages in the Bible (2 Chronicles 20, Ezekiel 38 & 39, Zechariah 14, and Haggai 2), each one having to do with God’s final judgment of the nations of this world. And in each passage, we have seen a consistent and unusual theme of unsaved man fighting against unsaved man to the point of his own destruction. Theologians in past generations would have had no idea what to make of this strange tendency for people in the time of God’s wrath upon them to rise up in the battle, not against God, but against themselves.

Yet, in our time, we (the elect children of God) are able to see and discern these things because we are living at the very time of the pouring out of God’s wrath, a time wherein He is also bringing forth the revelation of His righteous judgment program (Romans 2:5). And as we look around at the daily chaos happening practically everywhere in the world today, the understanding the Lord has given to us concerning it from His Holy Word, the Bible, helps us tremendously to live through these days to the glory of God (Isaiah 24:15).

Why would knowing these things regarding the underlying cause for the world’s division help us? Because we understand that the world is divided due to its defeat at the hands of the Lord Jesus Christ. Wonderfully and gloriously, Christ has taken the kingdoms of this world away from Satan and He

has become the ruler over the whole earth. This is spectacular encouragement to the heart of God's elect children because Christ is our God and King. And though we realize that the prolonged judgment period will continue a while a longer (until 2033, according to Biblical evidence), and that life is anything but easy for us as we go through this second tribulation period of the world's final judgment – yet, these things must be carried out according to God's perfect will. Soon, Christ will have completed His judgment program and then all of God's saints left alive and remaining on the earth will be caught up to be with Him in the new heavens and new earth (1 Thessalonians 4:15-18). The reaction of God's people can only be – Alleluia! For the dark and evil kingdom of Satan has fallen! And now the Lord Jesus reigns as earth's King:

**Revelation 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.**

**5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.**

**6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.**

## Chapter 8: The King of Kings

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We have already looked at what the Bible says regarding Jesus Christ as the eternal King of heaven. We have also carefully examined the original rule of Adam over the earth which was quickly usurped by the devil. And we have also gone over the Scriptures in detail which declare Jesus Christ as King of the Jews. But there is one last royal title we have not discussed. And that is the greatest of all titles, and most glorious of all crowns, it is the ultimate ruler, the one who rules all: the KING OF KINGS.

### *The Title of King of Kings in the Old Testament*

We first read of a king being honored with the declaration of king of kings in the Old Testament. This title, king of kings, is found three times in the Old Testament Scriptures and three times in the New Testament. In the Old Testament, in two of the three times it is mentioned, it refers to the Babylonian king, Nebuchadnezzar:

**Ezekiel 26:7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.**

And,

**Daniel 2:37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.**

The third time this grand title is applied it is said of Artaxerxes, the king of Persia:

**Ezra 7:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.**

Significantly, it was the Persians who conquered Babylon and put to death the king of Babylon (see Daniel 5:24-31). By taking the kingdom of Babylon, it would appear that the title of the Babylonian king as king of kings was also acquired by the king of the Medes and the Persians at the time of Babylon's fall:

2 Chronicles 36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

Also,

Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

We see from these verses in 2 Chronicles 36 and Ezra 1 that upon taking the kingdom away from king Belshazzar, Cyrus declared that “All the kingdoms of the earth hath the LORD God of heaven given me.” Obviously, if all the kingdoms of the earth were given to Cyrus, this would mean that all the kings of the earth were also under his power and authority, thus making him king of all kings. Once again, the king of the Medes and Persians is declaring himself to be the ultimate ruler of the earth once he had conquered the kingdom of Babylon and put its king to death. And since Cyrus, the king of the Medes and Persians, was himself a great type of Christ (Isaiah 44:28) as the Lord called him His anointed or Messiah (Isaiah 45:1) who would build His city, we can safely say that Cyrus’ historical conquest of Babylon, which brought him the title of “King of kings,” is spiritually pointing to the time of the end, when the Lord Jesus will conquer what the kingdom of Babylon and its king represented, which is the world itself and its ruler, Satan.

## ***The Deposing of Satan from All Official Rule Over the Church and World***

The two Bible verses that declared king Nebuchadnezzar to be “king of kings” are spiritually informative. As we have discussed in previous chapters, the kingdom of Babylon is representative of the nations of this world which form the kingdom of Satan. And therefore, the king of Babylon is himself a type and figure of the evil one. The Lord clearly makes this connection between the two in the book of Isaiah:

**Isaiah 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!**

First of all, we observe that God is going to tell us a parable (proverb) concerning the king of Babylon. Of course, we are not surprised since Jesus spoke in parables and without a parable He did not speak. And Jesus is the essence of the Word of God (the Bible). As just mentioned, Babylon is a figure of the kingdom of Satan, and the king of Babylon is a figure of Satan. This is a proverb. Or, you can look at it as a historical parable.

As we continue reading in Isaiah 14, we find very familiar language:

**Isaiah 14:12 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!**

**13 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:**

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

**15 Yet thou shalt be brought down to hell, to the sides of the pit.**

The Hebrew word translated as “Lucifer” (Strong’s #1966) is derived from a word (#1984) that means to boast, or to glory. By the language of the passage we can readily see how accurate this is. The evil fallen angel (Satan) desired to lift himself up to the level of God. Therefore, the Lord calls him, “Lucifer,” which means, O Boastful one. How prideful and arrogant he became. To actually think in his heart that he would ascend into heaven and lift up his throne above the stars of God and to sit, or rule, over God’s people.

The passage in Isaiah 14 agrees with what we read in:

2 Thessalonians 2:3 **Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;**  
4 **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

The only difference is that in Isaiah 14 we are told about this boastful one's end. He is brought down to the ground. He is brought down to hell.

Indeed, Satan's reign as supreme ruler over the earth was short lived. He ruled as king of kings for only 23 years. It was then, on the date of May 21, 2011, that his rule over the world and over the corporate church both came to an end. He was defeated in the opening salvo of the battle of Judgment Day by the kingdom of God and its great King, the Lord Jesus Christ.

The defeat of Satan and his kingdom by Jesus Christ is laid out for us in the book of Daniel:

Daniel 7:9 **I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.**

10 **A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**

11 **I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.**

In this passage, the Lord reveals the glorious scene of the Ancient of days seated upon His judgment throne carrying out the world's final judgment. Significantly, we read that the beast (Satan) was slain. Although in this passage the Bible uses language which indicates that Satan was slain at the very beginning of the world's judgment (May 21, 2021), it is necessary for us to note that God's judgment on the world is executed over a prolonged period of time, consisting of many years. And during this entire time, Satan continues to exist up until the literal last day. His continued existence is seen, for example, as we read a little further in Daniel 7:

**Daniel 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.**

The beast is slain, and his body destroyed and given to the burning flame (Daniel 7:12), yet there remain the “rest of the beasts.” The rest of the beasts are also types and figures of Satan.

The rest of the beasts have their dominion taken away, which is why we conclude that Satan was deposed and removed from all official authority and rule. Yet, the beasts’ lives are prolonged for a season and time. The prolonging of their lives takes place over the 22 actual years (23 inclusive years) of the prolonged Judgment Day period of time.

Perhaps the best way of understanding what is being said in Daniel 7:12-13 is by considering the account of Haman and his sons in the book of Esther. Haman was a wicked man who hated Mordecai and sought the destruction of Mordecai’s people, the Jews. Mordecai is another true historical figure used by God to spiritually represent the Lord Jesus Christ. The people of Mordecai, the Jews, of course, would be types and figures of God’s elect people who are all spiritual Jews.

Queen Esther, herself a Jew, told her husband, king Ahasuerus, about this evil plan and besought him to intervene and stop the killing of her people. The king demanded of Esther to reveal who would dare to do such a thing. Esther responded by saying:

**Esther 7:6 ... The adversary and enemy is this wicked Haman.**

Wicked Haman, as adversary and enemy of Mordecai and the Jews, was a perfect picture of the devil. Satan, whose very name means adversary, is the chief enemy of God and His elect people. And, obviously, throughout time it has always been the constant desire and goal of Satan to destroy the people of God.

After Esther revealed Haman as the enemy who sought to destroy the Jews (which included herself as well), the king rose in his fury and had him hanged on the gallows that Haman had built to hang Mordecai on. There is evidence within the book of Esther itself that Haman was hanged on the 17th day of the 2nd month. This date is significant because it is the date the flood began in

Noah's day (Genesis 7:11) as well as being the underlying Hebrew calendar date for May 21, 2011, the very day the Bible has revealed as being the beginning day for the world's final judgment.

The death of Haman becomes pertinent to our discussion of the slaying of the beast (Daniel 7:12) because of what we read concerning the rest of the beasts who had their dominion taken away, but their lives prolonged for a season and a time. It so happens that Haman had ten sons. And following their father's shameful and cursed death by hanging (Galatians 3:13), we read that the house of Haman was eventually given to Mordecai (a type of Christ) while the ten sons of Haman lived on for a while longer without any power or rule over their father's house whatsoever. Remember, house and kingdom are synonymous in the Bible (compare Mark 3:24-25). Mordecai ruling over Haman's house spiritually points to Christ ruling over Satan's kingdom.

**Esther 8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.**

A few months later, at the time of Purim, the ten sons of Haman were finally slain:

**Esther 9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.**

**6 And in Shushan the palace the Jews slew and destroyed five hundred men.**

**7 And Parshandatha, and Dalphon, and Aspatha,**

**8 And Poratha, and Adalia, and Aridatha,**

**9 And Parmashta, and Arisai, and Aridai, and Vajezatha,**

**10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.**

The ten sons of Haman were slain several months after their father had been hanged on the gallows. Just as we read the beast was slain but the rest of the beasts lived on for a time and season. The ten sons of Haman identify with the rest of the beasts. They are a figure of the ten horns of the beast that rose up from the sea in the book of Revelation:

Revelation 13:1 **And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.**

Could it be coincidental that Haman, a type of Satan, has ten sons, just as we read the beast has ten horns? Not at all. Moreover, is it a coincidence that Daniel 7 tells us of the beast that is slain, but then states the rest of the beasts lose their dominion but have their lives prolonged for a little while longer? Again, not at all. These things agree with the Biblical information we have learned instructing us that Satan has been put down from all official rule on the date of May 21, 2011, which effectively slew him, and yet he continues to exist until the literal end of the world. No, none of these things are coincidental. There are no coincidences in the Bible. God is always in complete control of all things, even of details that some might incorrectly consider to be relatively insignificant.

### ***The Coming of the Son of Man in the Clouds of Heaven***

Returning to Daniel chapter 7, we find that at the time the beast is slain, and the rest of the beasts have their dominion taken away, that dominion is then given to the Son of man:

Daniel 7:13 **I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: ...**

This glorious proclamation that One like the Son of man came with the clouds of heaven assures us that the second coming of Christ at the time of the end is indeed in view. In fact, because the language is so familiar to us, we can confirm that the events described in Daniel 7 are events that take place immediately after the Great Tribulation (judgment on the corporate church). Furthermore, we know that the Great Tribulation occurred over an exact 23 years, beginning May 21, 1988, and concluding on May 21, 2011, the day that God's final judgment of mankind began.

The Gospel of Matthew confirms our understanding that the description of the coming of the Son of man in the clouds of heaven found in Daniel 7 takes place as we thought – immediately after the tribulation:

**Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

**30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

Unfortunately, there will be people who read these things regarding Christ's coming in the clouds of heaven and see nothing but one literal day that they believe ends the world. These people (and many theologians) allow for no additional time to unfold after this event. They will insist that is it. It is all over once Jesus is seen coming in the clouds. To them, it is simply the literal end of the world. They maintain this position despite inconsistencies present in these Scriptures and other related Scriptures. For instance, Matthew 24:29 declares the sun is darkened, the moon is not giving her light, and the stars are falling from heaven. Given these things, why then does verse 30 speak of "the sign of the Son of man in heaven"? A sign points to a spiritual reality. If the things happening in the celestial bodies were happening literally, that would not be a sign of Christ's coming at the end of the world; that would be the reality of it and therefore no sign at all.

Another Gospel account specifically says that the darkening of the sun, etc., is the sign in view:

**Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;**

### ***In Those Days After the Tribulation***

More than this, we are also told in the account found in the Gospel of Mark that there is a period of "days" that take place after the tribulation has ended and the celestial lights have been darkened. This is very important information because it is stated in the identical context of the coming of the Son of man in the clouds of heaven.

**Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,**

**25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.**

**26 And then shall they see the Son of man coming in the clouds with great power and glory.**

Perhaps you have never noticed before the difference in wording between these different Gospel accounts. So let us place them side by side to better show the difference:

**Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, ...**

Compared to:

**Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, ...**

Can you see the difference between them? The reference to “those days” in Matthew 24:29 is referring to the time of the tribulation: the 23-year tribulation period from May 21, 1988, through May 21, 2011.

But the reference to “those days” in Mark 13:24 is not referring to those days of the tribulation (as Matthew 24:29 did); instead, it is referring to those days AFTER the tribulation. It is declaring to the Bible’s reader that after the Son of man returns to execute judgment upon the world, He will carry out that judgment for an unspecified number of days. And, if there are days passing on the earth after the celestial lights of the heavens above have gone dark, this would also mean that Jesus’ triumphant return to earth as Judge is also of a prolonged nature.

Once the Great Tribulation concluded (May 21, 2011), we then entered into a final phase of time wherein the Lord would execute His judgment on all of the earth’s inhabitants. This final time period could be referred to as, “those days after that tribulation.”

The days after the tribulation are the days wherein God is pouring out His wrath upon all unsaved people. The days after the tribulation, themselves, can be understood to be a tribulation period: a second tribulation or judgment on the whole world that immediately follows the first tribulation of God’s judgment exclusively on the corporate church. The days after the tribulation is the time when God recompences tribulation to the kingdom of Satan (people of

the world) because they troubled His people during the first tribulation period on the churches:

**2 Thessalonians 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:**

**6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;**

We have understood for quite a while now that one historical type (there are others) of the Great Tribulation judgment on the churches took place from the time of good king Josiah's death in 609 BC, until the destruction of the temple by the Babylonians in 587 BC.

Again, this period of time, which was a type of the tribulation or judgment on the corporate church, lasted 22 actual years or 23 inclusive years. The judgment on the nation of Judah at that time was a historical parable, and as such, it established and set a Biblical precedent for 22 actual years or 23 inclusive years as a Biblically legitimate timeline for tribulation. And it so happens that as the Lord has graciously revealed more and more information regarding His plan for the world's final judgment, we have discovered much Biblical evidence that indicates God's timetable for the pouring out of His wrath for this world will be carried out over the course of 22 actual years, or 23 inclusive years.

This Biblical evidence points to Christ beginning the judgment of this world on May 21, 2011, and continuing it until a yet undetermined date within the year 2033. These 22 actual years/23 inclusive years would be the period of time that Mark 13:24 referred to as "those days after that tribulation." Is it possible for the reference to "those days after the tribulation" to actually be referring to a period of years? Yes, it is certainly possible.

### ***No Pleasure in Evil Days Nor in the Years That Draw Nigh***

There is an interesting passage found in the book of Ecclesiastes that refers to evil days and implies that the evil days unfold over a period of years:

**Ecclesiastes 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;**

**2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:**

The days of youth are said to be prior to the coming of the evil days. The days of youth are a time wherein the sun, or the light, or the moon, or the stars, are not darkened. This would identify the days of youth with what the Bible calls the Day of Salvation (2 Corinthians 6:2). In the Bible, the lights of the sun, moon, and stars, spiritually represent the lights of the Gospel that shine down from heaven into the world in order to bring salvation to God's elect people during the appointed time wherein God was saving them.

Over against this, it is implied that the evil days, which Ecclesiastes 12:1 also refers to as "years," are those days wherein the sun, moon, and stars, are darkened and are not giving their light to the world. When this time period arrives, youth is gone and, as it were, old age has come. These evil days of darkness identify with the descriptive language we found regarding the time keepers (sun, moon, and stars) back in Matthew 24:29.

Sorrowfully, it is also said that the evil days are a time when God's people will say, "I have no pleasure in them." It is a sorrowful thing because we know that God Himself has said that He takes no pleasure in the death of the wicked:

**Ezekiel 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: ...**

The death of the wicked is speaking of the end of man. The final judgment of God upon the sinner will be to destroy them with the second death. The second death is eternal death. It is total destruction of the being of the sinner. The one who experiences the second death will, on the last day, be no more. The unsaved sinner will be annihilated out of existence. God will do this to those that have transgressed His law. But He will take no pleasure whatsoever in doing it. The Lord does not take delight in the unsaved man's destruction.

The fact that God takes no pleasure in the death of the wicked stands in stark contrast to what He says regarding His program for the salvation of sinners:

**Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:**

## **5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,**

God predestinated certain people to obtain salvation by Jesus Christ, in accord with the good pleasure of His will. In other words, God does indeed take pleasure in saving those sinners He has elected to save. But no such pleasure is taken when it comes to carrying out the sentence of death upon the rest of the wicked people of the world.

Moreover, Ecclesiastes 12:1-2 reveals that the heart of the elect children of God, is, unsurprisingly, a heart like God's own heart. As God takes no pleasure in the death of the sinner, neither do the people of God take any pleasure in the death of the wicked. This is a very important point to understand, especially since God has given the task to His elect saints to judge the world with Him (1 Corinthians 6:1-2, and Jude 14).

We fulfill the task of judging the world with Christ by sharing the Biblical information given to us concerning the revelation of His righteous judgment program. But we do not take any pleasure in pronouncing the sentence of death upon the men and women of the world. How could we, when among those under God's wrath, are our very own friends and loved ones. Oh, how we would still desire to bring the Gospel of His grace and love and mercy to those suffering under the wrath of God. We would certainly come running to them with a bucket full of cool Gospel water if we could, but we cannot because in the time of the final judgment there is no more Gospel water of salvation left to bring.

**Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;**

**23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.**

**24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.**

**25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.**

**26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.**

The parable of the rich man in hell has application for this time of judgment that has come upon the world. Once Christ came as Judge of the earth, He, in essence, turned the nations of the world into the condition of hell (Psalm 9:17).

The Bible uses the word “hell” as a synonym for the grave. In the Old Testament the Hebrew word *sheol* (Strong’s #7585) is translated about 30 times as “hell,” as well as being equally translated (about 30 times) as “grave.” At the very moment the door of heaven shut, the unsaved inhabitants of the world were spiritually slain. At that point in time, every individual’s spiritual condition was established and fixed eternally. The condition of hell (the grave) was thereby established on the earth.

Typically, in time past, this fixing of an individual’s spiritual condition only occurred at the time of physical death. Throughout the history of the world when a sinner died unsaved, he would thereafter remain unsaved. Nothing could ever change regarding his spiritual condition. The teaching of purgatory by the Catholic church is not taught anywhere in the Bible, but it is a teaching which is completely conceived and brought forth out of the vain imagination of man’s sinful mind. The Bible is clear that there cannot be purgatory because death seals the eternal fate of the individual. A saved person who has physically died remains saved after death. An unsaved person who has physically died remains unsaved after death. Movement regarding a person’s spiritual condition is impossible to occur after physical death. There has never been any salvation possible for the unsaved sinner once he has physically died and gone to the grave. Which is why the Bible teaches us that the world has now been turned into hell or the grave. All to be saved have become saved, thus ending God’s salvation program for this world.

Therefore, since the salvation of sinners has come to an end, this has also served to permanently establish the spiritually dead condition of each unsaved individual in the world. Throughout the whole past history of the world, what happened at the time of physical death has now happened to all who are still physically alive on the earth. Everyone’s spiritual condition has been fixed and made unchangeable. The fixed spiritual condition of all mankind at this time is expressed in the book of Revelation:

**Revelation 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.**

**11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

The fact that the righteous remain righteous is unquestionably good news for the great multitude of those saved out of the Great Tribulation period. For nothing can change their spiritual condition. No one, nor anything, can take away their new born again souls. Out of tremendous love, God freely bestowed upon them the gift of eternal life. And eternal life cannot be lost or taken away; if it could, it would not be eternal. The true and faithful Word of God, the Bible, insists that nothing can separate the truly saved (elect) individual from the love of God in Christ Jesus:

**Romans 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.**

**34 *Who is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

**35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**

**36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**

**37 Nay, in all these things we are more than conquerors through him that loved us.**

**38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,**

**39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

God's elect children rejoice over the wonderful news that the Lord has finally completed His salvation program and saved everyone whose name was recorded in the Lamb's book of life. This is truly a wondrous accomplishment that greatly glorifies God. And viewed in this light, the date of May 21, 2011, becomes a day to celebrate, because insofar as God's magnificent salvation plan is concerned, it was fulfilled to the utmost. However, as we have said, it is also a sorrowful time because the filthy (unsaved) are filthy still (unsaved). And though they would want us to bring to them even the slightest drop of Gospel water so that they might have hope, and that would truly be our desire,

yet we cannot. Those saved by God's grace can no longer go to those in the world who are under the wrath of God and now in the condition of hell to bring them a message containing hope (salvation) for them. For we are not permitted to be Gospel water carriers any longer. Again, of ourselves we would certainly desire to do so, but we are unable to go contrary to the will and commandments of God. And the Bible will not budge at all from its insistence that the door to heaven was shut.

### ***Christ Coming in the Commandments of God***

As we earlier discussed back in Daniel 7, after the beast was slain, the Son of man came in the clouds of heaven.

**Daniel 7:13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

We saw how this agreed with the things said in the Gospel accounts:

**Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

**Luke 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.**

**Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

Theologians, and many others, have long concluded that this language of Christ coming in the clouds is referring to the Lord Jesus Christ's return to judge the world (of which they are correct) and the literal last day of earth's existence (regarding this they are incorrect).

We have already seen that the events spoken of in these passages are said to be signs (Luke 21:25) and are said to be taking place over a period of time called, "those days" (Mark 13:24). Obviously, if the celestial lights were literally darkened, it would not be possible for the earth to continue for days afterward. As a matter of fact, since the sun, moon, and stars make up the

celestial clock God created at the beginning to keep track of and maintain the operation of time in this world (Genesis 1:14), their absence would mean time was no longer in operation, and thus time references such as days could no longer be made.

The only conclusion we can come to is that the darkening of the celestial bodies is not to be taken literally, but figuratively. This means that Matthew 24:29-30 is a reference to the spiritual sun, and spiritual moon, and spiritual stars. And their darkening is a declaration that the spiritual lights of the Gospel have gone out in the world. Remember, when we discussed Ecclesiastes 12:1-2, that the days of youth were said to be the time when the sun, moon, and stars were not darkened. The implication made in those verses was that once the evil days (years) came, the light bearers would no longer give their light. The darkening of the lights of the Gospel signifies the end of the Day of Salvation and the beginning of the Day of Judgment. Just as light identifies with the time of salvation, so does darkness identify with the time of judgment. The darkening of the celestial bodies, therefore, spiritually instructs us that God has completed and ended His salvation program for this world. There are no more souls to save on the earth.

If these things are so – and the Bible does indicate they are indeed so – then why does God tell us that Jesus comes in the clouds of heaven? Since the sun, moon, and stars have spiritual meaning, then what do the clouds represent? How does this language of Jesus coming in the clouds help us to understand His judgment of the world?

We will discover that the clouds represent the commandments of God. And when we read of Jesus' coming in the clouds, it is telling us that Jesus has come to Judge the earth through the Scriptures.

We will look at two proofs which confirm that Christ's coming in the clouds must be understood allegorically (spiritually). First, we should go to a passage that refers to Christ coming in the clouds in a similar way as these other verses have, and yet, His coming in the clouds cannot possibly be understood literally. Let us turn to the Gospel of Matthew, chapter 26, where we will find Jesus standing before the high priest of Israel:

**Matthew 26:62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?**

**63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.**

**64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.**

In this historical account, Jesus says to Israel's high priest that he will "see the son of man sitting at the right hand of power, and coming in the clouds of heaven." The language is very similar and uses many of the same words as in Matthew 24:30. Even the word "see" is the same word as found there:

**Matthew 24:30 ... they shall see the Son of man coming in the clouds of heaven with power and great glory.**

The problem that presents itself for those who insist that the Word of God must be understood in its plain, literal meaning, and no other (spiritual) meaning be sought, is that the high priest of Israel never literally saw Christ sitting at the right hand of power, nor did he see Christ literally coming in the clouds of heaven. The Bible records nothing whatsoever concerning the high priest literally seeing those things take place.

Of course, this is not a problem at all for God's elect who realize Christ spoke in parables and therefore we must look for the deeper spiritual meaning of every Scripture, including the word "clouds." Israel's high priest did not see these things literally happen, but he most certainly did hear continual reports of Christ's rising from the dead. And we know that the Lord Jesus took His place at the right hand of God after His rising from the dead (Psalm 110:1, Acts 2:31-33), and the acts as well as the witness of the disciples in the newly formed Christian church during the period of time after Jesus' death and resurrection was a continual testimony to the high priest that Jesus was truly the Messiah. And the nation of Israel had been judged by Him and cursed as He had previously cursed the fig tree (Matthew 21:19). All of the reports that the high priest heard agreed with and were confirmed by the Scriptures.

To say it another way, the high priest saw Jesus seated at the right hand of power and coming in the clouds of heaven whenever he would hear the Old Testament Scriptures read because they testified and confirmed Jesus was the

Messiah. And the things done to Him, as well as the things which happened after He was crucified, were prophesied in the very texts the high priest would read and consult performing his priestly duties.

Our second proof that Jesus' coming in the clouds is to be understood spiritually as representing the Scriptures is found as we turn to the Old Testament book of Numbers.

In Numbers chapter 9, God repeatedly ties together the movement of the clouds with His commandments. By doing this the Lord is establishing a spiritual link between the two. Practically speaking, this link means that when a child of God is engaged in Bible study and we come across the word "cloud" or "clouds," we must pause and consider if God's commandments are in view.

**Numbers 9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.**

**18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.**

In verse 17 above, we read that at the taking up of the cloud, the children of Israel journeyed. But in verse 18 we are told Israel journeyed at the "commandment of the LORD." This is repeated in verses 19 and 20:

**Numbers 9:19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.**

**20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.**

The movement of the cloud is the same as the commandment of the LORD. The final verses of the chapter confirm this understanding:

**Numbers 9:21 And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the**

**morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.**

**22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.**

**23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.**

What are we to learn from this? We are to understand that when we read of clouds any place in the Bible, the clouds we are reading of may very well represent the commandments of the LORD. And the commandments of the LORD are found exclusively in the holy book known as the Bible. In fact, the Bible is rightly understood to be the law book of God, full of His commandments from its beginning to its end. Psalm 119 uses several synonyms in referring to God's Word, the Bible. One of the synonyms is the word "commandments":

**Psalm 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.**

Let us keep in mind this connection the Lord has made between the clouds and His commandments while we read of Christ coming in the clouds once more:

**Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

Now, we will apply what we learned regarding clouds spiritually representing God's commandments. A spiritual application to this verse would be that when Judgment Day comes (which it did on May 21, 2011), then the sign of the Son of man will be in evidence in the spiritual heavens as the lights of the Gospel, typified by the sun, moon, and stars, go out. Additionally, the Son of man will be seen, or revealed as the world's judge, through the revelation of the commandments of God. Christ coming in the clouds of heaven is equivalent to Christ coming via the Word of God, the Bible. And the Bible does

teach us that it is the Word itself that will judge the unsaved at the time of the end:

**John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

In Revelation chapter 19, Jesus is described as the rider upon a white horse coming to judge and make war in the battle of Judgment Day. And in that context we are specifically told that His name is called “the Word of God”:

**Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.**

**12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.**

**13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.**

**14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**

**15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

Furthermore, Jesus’ second coming to judge the world is disclosed to be a “revelation” in the following Scriptures:

**Luke 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.**

**30 Even thus shall it be in the day when the Son of man is revealed.**

**Romans 2:5 ... the day of wrath and revelation of the righteous judgment of God;**

**2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,**

**8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**

Of course, the “day” wherein the Son of man is revealed is speaking of Judgment Day. Romans 2, verse 5, ties “the day of wrath” together with “revelation of the righteous judgment of God.” We should point out that the revelation of God’s righteous judgment is referring to the revealing of God’s judgment plan through the opening up of the Scriptures to the understanding of God’s elect people who are alive and remaining on the earth at that time. The Bible indicates that God will not do anything major without first revealing His secret to His servants:

**Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.**

How does God reveal His secrets to His elect servants? In the same way we would reveal information to others: by speaking to them and telling them about it. The Bible is God’s Word. It is His communication to mankind. It is His way of speaking to us. He speaks to us through the written word by His Spirit:

**1 Corinthians 2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.**

The way in which the Spirit of God speaks to us through the Word is laid out in this very important verse:

**1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.**

Obviously, if the Holy Spirit is said to teach, it must mean that He communicates with us. One cannot teach without communicating. But we know that since the Bible was completed, God will not break the barrier of the supernatural and speak to us audibly or supernaturally in any way as He spoke with prophets of old while the Bible was still being compiled. We realize that is not possible. Once the Bible was completed, God ended all divine revelation (Revelation 22:18). Never again would He add a single word to the holy canon of Scripture. Therefore, we understand the Lord will not communicate with us through dreams, or tongues, or visions, or any other way which is outside

of the Bible. For if He were to bring divine revelation in a supernatural way such as tongues, or dream, etc., then whatever was revealed to us in this manner would be the Word of God and should be added to the rest of the Bible. But, once again, that is an impossibility. According to Revelation 22:18 the Bible is complete and not to be added to in any way whatsoever. How then does the Spirit speak to us? Or communicate with us to reveal all of the things God sealed up until the time of the end? Or to disclose this “revelation” of His coming to judge the world?

The way by which we hear the Spirit teach is through the Biblical methodology of comparing Scripture with Scripture. And the doctrine that comes forth from that Biblical process is then confirmed by harmonizing all conclusions with the whole of the Bible.

This is the way God has been able to speak to His people at the time of the end.

**Mark 13:11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.**

And through the Biblical hermeneutic of comparing spiritual things with spiritual, He is also able to reveal the coming of Christ as judge of the world. Precept upon precept, here a little, there a little, and slowly each true doctrine comes forth from the Word. Again, it is through this process that the secret things of God have been and continue to be revealed to the elect children of God. Especially the secret things involving time and judgment:

**Daniel 12:9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.  
10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

And,

**Ecclesiastes 8:5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.**

The wise are those blessed souls that God has bestowed His grace and mercy upon. Salvation makes them wise because the moment they truly became saved, they received the Spirit of Christ to indwell them. And since Christ is the essence of wisdom (1 Corinthians 1:30), His indwelling presence makes them wise. They are also given spiritual ears to hear, and eyes to see. This means they can hear the voice of Christ (John 10:4) who is Himself the truth (John 14:6) and thereby discern the Bible's true teaching on matters related to time and judgment. The Spirit of Christ communicates through the Scriptures to the indwelling born again spirit within the true elect child of God to reveal the secret things (mysteries) of God to them. All the rest of the people of the world, whether they be atheists or professed Christians, etc., are unable to hear or discern Christ's voice at all. His voice is alien to them. Christ is truth Himself, yet truth is so rare in this sin cursed world that when the unsaved of the world hear it, they think it strange, and it is not believed for the very reason that is it truth (John 8:43-45).

### ***The Man of Sin Revealed***

In Luke 17 the Son of man was said to be revealed in that day:

**Luke 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.  
30 Even thus shall it be in the day when the Son of man is revealed.**

The Greek word translated as "revealed" is *apokalyppto*, which is #601 in Strong's Concordance. It is the related word to *apokalypsis* (#602) which is the Greek word that is translated as "revelation" in Romans 2:5 and as "revealed" in 2 Thessalonians 1:7.

Significantly, *apokalypsis* is found in the opening verse of the book of Revelation:

**Revelation 1:1 The Revelation [#602] of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; ...**

The revelation given to John is referring to the whole book aptly named the book of Revelation. The book of Revelation has 22 chapters. And all of it is written down. It is part of the Bible. The written word of God is that which comes from Christ and reveals Him to us (2 Peter 1:21).

As we read the statement found in Luke 17:30 telling us that the Son of man is revealed in that day, the big question left for us is: how is He revealed? In what way is He revealed? If Christ were to literally come in the clouds of heaven and was visibly seen by all, that might qualify as revealing Him. But that is not the idea conveyed to us through the usage of this Greek word translated as “revealed.” By using the word *apokalypto*, the Lord is directing us to look at the written Word of God, the Bible. Truth uncovered in the Bible also qualifies as being revealed. We may know this is the case by seeing how God uses this same Greek word *apokalypto* in another passage.

In 2 Thessalonians, chapter 2, the Lord refers to a mysterious figure He identifies as the “man of sin” and “the son of perdition.” Based on the information we are given in the passage, we are able to determine who this man of sin/son of perdition is. This is important to understand because God says that the day of Christ will not come until there is a falling away first (apostasy in the church), and this man of sin be revealed. It appears critical, then, for the sake of the Lord’s end time program, that the man of sin be revealed:

**2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**

**3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed [#601], the son of perdition;**

Once more we ask: who is this man of sin? Who is this son of perdition? For centuries, many theologians have wondered and speculated about the identity of the man of sin. Occasionally, such speculation led more than a few theologians and churches to draw erroneous conclusions regarding his identity. Some in the past have said he was the pope. Others said he was Hitler. Still others claimed he was some other particularly wicked individual that had risen in their day. None of their speculation was correct. None of it could be, of course, because they were not following the Bible’s rules for arriving at truth. Biblical truth is always found internally (within the Bible). It is never found externally (outside of the Bible). That is, we have to look within the Bible itself and allow the Bible to define its own terms. But only God’s elect people have been given the ability to discern spiritual things. More than that, in many Biblical passages, where the word was sealed until the time of the end, God has given such ability to His people to discern truth only in proper time and season.

However, we now know the identity of the man of sin in our day. This is because God has revealed him to us. As a matter of fact, God's elect people can identify him quite easily. The man of sin is Satan. Earlier in our study we explained the reason why Satan is referred to as a man is because he was typified by the king of Babylon (Isaiah 14:3-14). Satan is the one who was loosed at the time of the end and proceeded to enter the congregations of the world and rule over them (Revelation 20:4,7-9). He is also spoken of as the "son of perdition" because Jesus said this of Judas (John 17:12) and Judas betrayed the Lord after Satan had entered into him (John 13:26-27). The churches and congregations of the world also betrayed the Lord after Satan entered into their midst to rule as the son of perdition.

The point in our looking at this passage is to understand the way that God is using the word "revealed." As we have stated, in this time of the end, the man of sin has indeed been revealed to the elect people of God. How was he revealed to us? The answer is through the comparison of Scriptures. We know that Satan is the man of sin from looking within the Bible itself. The revealing of him to our understanding, therefore, was accomplished through the same process in which God's people come to any right conclusion (1 Corinthians 2:13). Again, the same word is used regarding the coming of the Son of man in that day (Luke 17:30). Christ's coming will be revealed on the pages of the written Word of God as the elect believers search the Scriptures and follow the proper Biblical hermeneutic of comparing spiritual with spiritual, which is always accompanied by harmonizing all conclusions with the whole of Scripture.

### ***Christ's Reign on Earth Occurs During the Time of the Dead***

Perhaps some are disappointed to learn that Christ's coming in the clouds to defeat Satan and his kingdom was a spiritual coming, seen only as the Scriptures revealed Him to those possessing eyes of faith. None should be disappointed by this. After all, God is a Spirit. The kingdom of God is a spiritual kingdom. And the evil king (Satan) that Jesus' second coming overcame was an evil spirit being. Since the Bible is a spiritual book and all of its words are spiritual words (Romans 7:14), it is all very fitting, then, that Christ came to judge the world in a spiritual way and has revealed His coming as the world's judge through the spiritual understanding of the Scriptures.

It must be said that a spiritual judgment does not diminish the glory of God in the slightest. Rather, it shines glorious light upon Him and His Holy Word. The written Word of God is exalted and greatly magnified as it reveals the

secret things of God's righteous judgment program and proclaims its many truths to the understanding of those equipped by Him to receive it.

One of the most glorious things revealed by God in this time of the world's final judgment is the fact that Jesus Christ has taken away the rule of Satan over the nations of this world and has Himself ascended the throne as King of the earth. Moreover, not only has the Lord Jesus Christ finally assumed the title of King of the earth, but He has also put down Satan from all official rule over all churches and congregations, thereby receiving the crown and title of King of kings, and Lord of lords. In other words, since the date of May 21, 2011, the Lord Jesus reigns over all things in this world. Incredibly, in our day, we can finally say that this passage in the book of Revelation has now been fulfilled:

**Revelation 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.**

**15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.**

**16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,**

**17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.**

**18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.**

The kingdoms of this world are become the kingdoms of our Lord, and His Christ! This is joined with the declaration that God's wrath has come along with the "time of the dead." The time of the dead must take place in this world because it is only on earth that time exists and operates according to the divinely synchronized movements of the celestial clock that God created at the beginning (Genesis 1:14). The time of the dead is referring to a set time period established by God for the specific purpose of carrying out His judgment program upon all of the unsaved inhabitants of the earth. The book of Ecclesiastes refers to this time period as, "a time to die":

Ecclesiastes 3:1 **To every *thing there is* a season, and a time to every purpose under the heaven:**

**2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;**

We are told that to every thing there is a season. And a time for every purpose under the heaven. The Hebrew word translated as “season” is pronounced as *zeman*. It is Strong’s #2165, and it is derived from Strong’s #2163 which would be pronounced as *zaman*. *Zaman* (#2165) means a time appointed. The two words have identical consonants but different vowel pointing, which means they are the same word.

The first two things mentioned as having a season (time appointed) and time are, “a time to be born, and a time to die.” Of course, there is a literal and practical application concerning these things. We all know that there is a time for men to be physically born, and it is certain that this will be followed by a time for them to physically die. But those things are plain and obvious. Once again, we need to keep in mind that the Bible is a spiritual book. And that Christ spoke in parables. What would be the spiritual meaning of “a time to be born”? To the student of the Bible, the answer is apparent: it is obviously speaking of being born again in salvation:

**John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

**4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**

**5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.**

**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

Jesus declared to Nicodemus, Ye must be born again. Therefore, we can discern that Ecclesiastes 3:2’s statement regarding a time to be born is revealing to us God’s plan to have a time and season wherein the new spiritual birth that occurs in salvation will take place. Do we find any reference to a season of being born in soul in the Bible? Yes, we do. Other Scriptures speak of this time and season of being born again as the Day of Salvation:

**Isaiah 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: ...**

2 Corinthians 6:1 **We then, as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.**

2 **(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)**

The Day of Salvation was a wonderful and glorious time wherein the Lord's salvation was made available to sinners. The Day of Salvation was not a literal 24-hour day. Just as the Day of Judgment is not a literal 24-hour day. The Day of Salvation took place over the course of many centuries, even millennium. Typically, people who are skeptical upon hearing that God has brought to pass a prolonged Judgment Day have no problem whatsoever with the concept of a prolonged Day of Salvation. They quickly seem to grasp the idea that God carried out His salvation program over a long, long, period of time, and referred to the entirety of it as "the day of salvation." But strangely enough, when it comes to the idea of a prolonged judgment being carried out over 22 actual years, or 23 inclusive years, they roll their eyes or quickly dismiss it as an impossibility. "Look," they say, "the Bible calls it a Day of Judgment," and put a strong emphasis on the word "day." Well, yes, the Bible does call Judgment Day a "day." But so, too, did the Bible call the Day of Salvation a "day." How can you understand the one and fail to comprehend the other?

In order to be consistent with this verse, as well as with all other Scripture, we must approach Ecclesiastes 3:2's reference to "a time to die" exactly as we approached the former statement, "a time to be born." What time and season could be in view concerning a time to die? First, we must answer the question: what does death mean in the Bible? And the answer the Bible gives is that death occurs because of man's sin. In fact, death entered the world because of sin and is the payment, or wage, for man's sin:

Genesis 2:17 **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**

Ezekiel 18:4 **Behold, all souls are mine; ...the soul that sinneth, it shall die.**

Romans 6:23 **For the wages of sin *is* death; ...**

The law of God demands satisfaction for mankind's many transgressions of it, and death is the only thing that will satisfy the law's demands for justice. Death is payment for sin. All throughout the Bible, God has decreed that the sinner will die for his sins. And the Lord has made it known that He has set aside an official day for that to happen:

**Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.**

God has appointed a day in the which He will judge the world: the Day of Judgment. It is the appointed day for God to carry out His final judgment program. Judgment Day is the appointed day for the law to exact its payment of death from all law breakers. Judgment Day is the season (appointed time) that Ecclesiastes 3:2 calls "a time to die." Judgment Day is the time of the dead as said in Revelation 11:18. And we can further say that the time of the dead is referring to "those days after that tribulation," that is, a time set aside by God in which He will cause to be executed the judgment written upon the nations of the world. Much Biblical evidence indicates this time of the dead began on the date of May 21, 2011, and will unfold over the following 22/23 years until finally coming to its completion in some as yet unspecified day in the year 2033.

### ***The Transition of Earth's Rule from Satan to King Jesus Brings Praise***

The glorious proclamation detailing the change in rulership for this world as described in Revelation 11:15-18 does not stand alone. We find a similar spectacular Judgment Day scene concerning the earth's transition in power from the principalities of the dark kingdom of Satan to the glorious kingdom of light that is headed by God's dear Son also in view in Revelation chapter 19. The fall of Satan's kingdom (Babylon) at the time of Christ's return as judge and king is the great reason why many are proclaiming "Alleluia" as the chapter begins:

**Revelation 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:**

**2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

**3 And again they said, Alleluia. And her smoke rose up for ever and ever.**

**4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.**

**5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.**

**6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.**

Alleluia! The Lord God omnipotent reigneth! No, the Lord Jesus Christ will not reign for a literal thousand years on this sin cursed earth as many have thought and continue to think. But He will indeed reign over the earth as the earth's king. His rule over the earth will not be in bodily form, but instead Jesus' Judgment Day rule will be accomplished and seen only through the revelation of it on the pages of the Bible. Once again, it needs to be pointed out that the duration of Christ's reign on the earth, according to much Biblical evidence, will be for 22 actual years and 23 inclusive years – from May 21 of the year 2011 until some yet unknown date in the year 2033. We will discuss some of the Biblical evidence and proofs concerning the duration of His reign later in our study.<sup>7</sup>

### ***The Title of King of Kings in the New Testament***

Earlier in this chapter, we stated that the title of king of kings is found three times in the Old Testament as well as three times in the New Testament. We spent some time discussing how the king of Babylon was called the king of kings in two of the three places it is found in the Old Testament. And also how the third time the title was used it referred to the king of the Medes and Persians who conquered Babylon and afterwards ruled over that vast kingdom (Ezra 7:12). Additionally, we saw how the king of the Medes and Persians bringing his army suddenly against Babylon and conquering them in one night was a type of Christ who came as a thief in the night in order to take the kingdom of Satan (the nations of the world) away from him on May 21, 2011.

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<sup>7</sup> Book 2 will be forthcoming, Lord willing.

In the New Testament, we will see that in all three places “king of kings” is found, the Lord Jesus Christ is the One upon whom this royal title has been bestowed, and the time period wherein it is received is that of Judgment Day. Let us first go to the book of Revelation, in chapter 17:

**Revelation 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.**

**13 These have one mind, and shall give their power and strength unto the beast.**

**14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.**

As previously discussed, the ten horns signify the rule of Satan during the Great Tribulation period. This is why they receive power as kings for one hour with the beast (Satan). The period of one hour is a figure used by God to represent the entirety of the Great Tribulation. Notice that verse 14 tells us that they make war with the Lamb, but the Lamb overcomes them. This is a different story than what took place at the time of Satan’s loosing. When we read of the beast’s loosing, it was the beast that overcame the corporate church or camp of the saints (Revelation 11:7, 13:7, 20:7-9). Now, though, the beast and the ten horns are not waging war with the corporate church, but with the Lamb (Jesus) Himself. And the Lamb overcomes them. This describes perfectly what took place when Christ came to judge the world on the date of May 21, 2011. He overcame Satan and his kingdom of darkness. Which is why the next part of the verse triumphantly proclaims, “for He is Lord of lords, and King of kings.” By putting down the beast and the ten horns, Christ took the dominion of Satan’s kingdom away from him (Revelation 11:15-17) and had placed the ultimate crown upon His head. Of course, as would be expected given that the Bible says it so many times, Christ came with ten thousands of His saints, and so we see by the description found in verse 14 that the saints were right there with the Lamb as He overcame the beast and his forces, “...and they that are with Him are called, and chosen, and faithful.”

The second reference made to “king of kings” is also in the book of Revelation. Let us return to Revelation chapter 19:

**Revelation 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**

**15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

**16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

Here again we find the saints (pictured as the armies in heaven) following the Lord Jesus (the Word) into the battle of Judgment Day. The Lord uses the sharp sword (the Word of God, the Bible) to smite the nations. He then rules over them with a rod of iron as He treads out the winepress of the wrath of God. The Greek word translated as “rule” is very interesting and directs us to Jesus’ command to feed the sheep. Lord willing, we will look more closely at that word in the next book.

The language used in verse 15 concerning the Word (Christ) smiting the nations and ruling them with a rod of iron clearly indicates He has overcome the evil forces of Satan in order to execute the judgment written upon them. It is in this context of victory over the nations of the world that Revelation 19:16 declares the name written on Christ’s vesture, which is, “KING OF KINGS, AND LORD OF LORDS.”

A third place in the New Testament we find reference made to “king of kings” is in the first epistle of Timothy:

**1 Timothy 6:14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:**

**15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;**

**16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.**

In this passage, 1 Timothy 6:14 speaks of the “appearing of our Lord Jesus Christ.” The word “appearing” (Strong’s #2015) is the same word that was used in the Scripture that tied together Christ’s judging of the quick and the dead along with His appearing and kingdom:

**2 Timothy 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his ap-  
pearing [#2015] and his kingdom;**

The Greek word translated as “appearing” (Strong’s #2015) is also translated as “brightness” in this significant Bible verse:

**2 Thessalonians 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [#2015] of his coming:**

In this verse, we are told that the Lord will destroy the wicked one at the “appearance (brightness) of His coming.” This fits the things we have learned regarding Christ putting down Satan and taking his kingdom away from him as He sits on the judgment throne ruling as King of the earth. And, of course, as King of all kings.

Three times in the New Testament Jesus is said to be King of kings. And in all three instances the context shows that He is given this title immediately after judging the earth and taking the kingdoms of this world away from Satan. Although these days of this prolonged Judgment Day period are often quite grievous in nature, yet the elect people of God can take comfort in the wonderful truth that their King has come and sits supremely above all other kings and lords. Surely the Lord Jesus Christ’s rule over the earth can only result in the ultimate good for all of God’s elect children who are alive and remaining on the earth.

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## Strong's Numbers Index

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### Hebrew

<i>Strong's Number</i>	<i>Hebrew Word</i>	<i>Page(s)</i>	<i>Translated as (partial listing)</i>
776	<i>erets</i>	98	"land," "earth"
972	<i>bachir</i>	105-106	"chosen," "elect"
1471	<i>goyim</i>	203, 204, 207	"nations," "Gentiles"
1966	<i>heylel</i>	216	"Lucifer"
1984	<i>halal</i>	216	"boast"
2163	<i>zaman</i>	240	"appoint"
2165	<i>zeman</i>	240	"season"
3381	<i>yarad</i>	212	"come down"
3678	<i>kicce(h)</i>	17	"throne"
4899	<i>mashiyach</i>	188	"anointed," "Messiah"
6537	<i>peres</i>	189	"PERES," "UPHARSIN," "divided"
6539/6540	<i>pares</i>	189	"Persia"
7585	<i>sheol</i>	226	"hell," "grave"
8199	<i>shaphat</i>	203	"plead," "judge"

## Greek

<i>Strong's Number</i>	<i>Greek Word</i>	<i>Page(s)</i>	<i>Translated as (partial listing)</i>
40	<i>hagios</i>	159, 173	“saints,” “holy”
436	<i>anthistemi</i>	49	“withstood”
601	<i>apokalypto</i>	236, 237	“revealed”
602	<i>apokalypsis</i>	236	“revelation”
646	<i>apostasia</i>	124	“falling away”
758	<i>archon</i>	33	“prince,” “ruler”
1586	<i>eklegomai</i>	107	“chosen”
1588	<i>eklektos</i>	106	“chosen,” “elect”
1589	<i>ekloge</i>	106	“election”
2015	<i>epiphaneia</i>	245, 246	“appearing,” “brightness”
2049	<i>eremoo</i>	193-195	“desolate,” “come to nought”
3115	<i>makrothumia</i>	157	“longsuffering,” “patience”
3173 + 2347	<i>megas thlipsis</i>	38, 120	“great tribulation”
3319	<i>mesos</i>	123, 124, 126	“midst,” “way”
3860	<i>paradidomi</i>	37, 50	“delivered”
3906	<i>paratereo</i>	148	“watched”
3907	<i>parateresis</i>	148	“observation”
4098	<i>pipto</i>	192	“falleth”
4430	<i>ptoma</i>	131	“carcase,” “corpse”
4442	<i>pyr</i>	63	“fiery,” “fire”
4450	<i>pyrrhos</i>	63	“red”

## **How to Find and Listen to E Bible Fellowship's New Open Forum Program**

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Dear Friend,

If you have a Bible question, you can call us to ask your question during E Bible Fellowship's Open Forum program. Please check [www.ebiblefellowship.org](http://www.ebiblefellowship.org) for the latest schedule and how to call in.

E Bible Fellowship's Open Forum program can be watched and listened to in numerous ways. First, the live video stream can viewed on our website ([ebiblefellowship.org](http://ebiblefellowship.org)), as well as on our ministry's YouTube home page ([www.youtube.com/user/EBibleFellowship1](http://www.youtube.com/user/EBibleFellowship1)). Additionally, we live stream EBF's Open Forum program on our main Facebook page ([facebook.com/ebiblefellowship](http://facebook.com/ebiblefellowship)) and in our "Sunday's Open Q & A" group ([facebook.com/groups/EBFSundayOpenQandA](http://facebook.com/groups/EBFSundayOpenQandA)).

Lastly, you are invited to listen to E Bible Fellowship's web radio station which broadcasts 24 hours a day, 7 days a week. The radio player link can be found on our website's main page ([ebiblefellowship.org](http://ebiblefellowship.org)). E Bible Fellowship plays glorious and faithful songs and hymns of the kingdom of God. We also have many hours of Bible reading (from the King James Bible only) as well as many Bible study teachings, and various short feature programs such as "Types and Figures," "Scripture & Song," "Bible Quiz," "Where's That Bible Verse?," and others.

We're very glad that you have found this book, and it is our hope and prayer that the Lord may have saved you (prior to May 21, 2011) and is perhaps now drawing you ever closer to Himself (by drawing you to His Word, the Bible), and that the information you read here might be of help in that process.

Thank you! And may the Lord's perfect will be done.

## About E Bible Fellowship

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E Bible Fellowship was named for the following reasons:

**Electronic:** We believe that the Lord has used the electronic medium (radio, internet, etc.) in a tremendous way to save a great multitude of people outside of the churches and congregations of the world. Now the task at hand is to “feed His sheep” so that all those God has saved will be edified with the Gospel.

**Bible:** The Bible is our authority. No man-made confession, or creed, or doctrinal statement of any kind, has any authority above the Bible. We are living at a time when the Bible is being highly exalted by God. The Word of God is supreme in all it declares.

**Fellowship:** We are a fellowship of believers whose desire is to have fellowship with God through His Word. The Bible teaches us that the Church Age has come to an end; therefore, we have no affiliation or identification with any church or denomination of any kind.

1 John 1:3: **That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.**

## Other Publications

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### Books:

- *The Elect's Appearance Before the Judgment Seat of Christ*
- *Yet Forty Days!*
- *50 Types & Figures Found in the Bible*
- *Two Tribulations at the End of the World*
- *E Bible Fellowship's Open Forum, Volume 1*
- *Studies in Genesis 6: Volume 1, Verses 1-4*
- *E Bible Fellowship's Open Forum, Volume 2*

### Tracts:

- *Spiritual Judgment Began May 21, 2011*
- *No More Salvation: God Stopped Saving People on May 21, 2011*
- *Why is the World So Divided?*

Literature may be freely obtained at [ebiblefellowship.org](http://ebiblefellowship.org), or by sending an e-mail to:

[info@ebiblefellowship.org](mailto:info@ebiblefellowship.org)

You may also write to:

E Bible Fellowship  
P.O. Box 1393  
Sharon Hill, PA 19079-0593

# The Judgment Reign of Jesus Christ over the Earth

In this book, we will show from the Bible in great detail that the coming of God's kingdom has already occurred. We will also show that the final battle that takes place between it and the kingdom of Satan is actively underway.

The battle between these two kingdoms is what the Bible calls "the battle of the great day of God Almighty" (Revelation 16:14).

This study will go in depth regarding the Bible's teaching that Satan has been put down from all official rule (which he had enjoyed since the garden of Eden) as king ruling over the earth.

The Scriptures reveal that the Lord Jesus Christ took over earth's rule on May 21, 2011, and is currently ruling the world and carrying out His long-anticipated earthly reign.

Our desire for each reader is that the Lord may have blessed you with new life by His Spirit in your soul, thereby equipping you and granting you spiritual eyes to see and ears to hear the wondrous truths which the Holy Spirit has opened up to our understanding in this day of judgment.