

**THE WESTWARD MARCH OF CHRISTIANITY
AND THE DESTINY OF NATIONS**

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Classroom Edition

Stivers Publications
PO Box 8701
Moscow, Idaho
83843

Notes:**Introduction**

On the very western edge of the North American continent on a bluff overlooking the Pacific Ocean is the tomb of the 40th President of the United States: Ronald Wilson Reagan. A man of symbolism in his death as in his life, in this last gesture he has sent us a final message.

During his lifetime, especially during the years of his presidency, he made frequent references to America's "rendezvous with destiny." As a Christian mystic, he believed it was somehow written in the stars and in the workings of Divine Providence - the birth and growth of this Republic. He often spoke of America's sacred mission to carry the "torch of freedom" to the world. And it was this certainty of destiny which gave him the resolve that his presidency would be the last one in the Cold War with world communism.

He succeeded.

The Berlin Wall, that lasting symbol of Communist oppression, was torn down, not by us, but by the Communists themselves as they repudiated their dark heritage.

Ronald Reagan was not always sure what destiny awaits America's future, but in symbolic agreement with

others before him, he felt it lay westward. And so, it was his request to be entombed upon the most westward point he could find on the California Coast, not facing east, as is the custom, but west. There he rests, awaiting the next chapter of the American story which will take us closer to that glorious day of the resurrection.

The Unfinished Nation

Among the family of nations, the United States is still very young. A little over two centuries old with only a few settlements before that, its story scarcely compares with the venerable legends of Europe or the even more ancient mythologies of Egypt and China. A few of us can trace threads of lineage back to the old countries, but for most of us, our heritage has been lost in the mists of time. Many of our ancestors were spirited away while yet unlettered children to become what was euphemistically called “indentured servants” in the New World. There was no heritage for them. A howling wilderness was the only home they knew. In a desperate struggle for survival, “today” often became more important than “yesterday.”

However, while they did not know their family roots, they came to possess the Scriptures which provided comfort and gave them hope. They quickly identified with the story of ancient Israel and appropriated to themselves its messianic mission. We see this from the very start with the Mayflower Pilgrims and their Compact declaring “The glory of God and the advancement of the Christian faith.”

It continued in the theologies and visions of Puritans, Quakers, and Baptists. Captivated by the notion of “Christian commonwealths” which would be living testimonies of the Kingdom of God on Earth, they crafted charters peppered with Scriptures and declared “the Common Law” to be the Bible itself. This pervasive view is universally noted by historians and is described by Richard Niebuhr in *The Kingdom of God in America*:

The hope of the Puritans who came to America was the establishment of theocracy (God’s rule). But, taken literally, the establishment of theocracy was not the hope of the Puritans only. It was no less the desire of Pilgrims in Plymouth, of Roger Williams in Rhode Island, of the Quakers in the middle colonies, of German Sectarians in Pennsylvania, of the Dutch Reformed in New York, the Scotch-Irish Presbyterians of later immigration.

America’s adopted father, the biblical Abraham, had yearned for a city – a social order – whose “builder and maker is God” (Hebrews 11:13-16). Americans were determined to become that “city set on a hill,” “the light of the world” leading the nations into the Kingdom of God. This vision defined Americanism until the time of the Civil War.

The South lost the vision after the Civil War. Defeat in battle usually replaces vision and confidence with malaise. The South began to sing the “sweet bye and bye” and cling to Fundamentalist theologies which decried any attempt to save the world as a compromise with “modernism” and “the social gospel.” Mankind’s problems will not be solved, according to this theology, until the Second Coming of Christ.

While the South lost hope, the North, the victors in America's first holy war, retained confidence and launched the Age of Progressivism. A nation of a mere 27 million at the close of the Civil War, it doubled and then doubled again by the 20th Century. It fast became the greatest nation on earth with the ability to impose its will on virtually any country.

Beleaguered but still confident after the First World War – “the war to end all wars” – progressivism continued until weakened further by the realities of the Great Depression and the Second World War. Evil was found to be more resilient than at first believed and the progressive faith turned to science for help. *Power* in the form of pills and bombs and great institutions would save the day.

The symbol of this power and optimism was the presidency of John F. Kennedy. A veteran of World War II and a young and virile President, he represented the smiling prowess of American manhood.

The Kennedy's also reflected the fecundity of the post-war American family. The Kennedy's were noted for their large families. In seedy language that cannot be printed here, the much beloved General George Patton urged his soldiers upon returning home from the Second World War, to become prolific. He believed the American soldier represented the best stock of the nation and if America wanted to perpetuate its greatness, its great men must propagate themselves. His troops happily complied with his counsel and a twenty-year “Baby Boom” followed.

The Press often spoke of the Kennedy years as “the Age of Camelot” – a curious reference to King Arthur, the

warrior-priest of ancient legend. Camelot, too, was a “City set on a hill,” a bastion of civilization in a savage world. It was Christian, although of a mystical kind. In this sense, Kennedy was more Celt than Catholic.

But like Arthur, Kennedy was cut down before he had a chance to make his mark on the world. Felled by an assassin’s bullet, his death resulted in such severe national trauma that a social revolt, lasting almost two decades, completely changed America’s institutions.

There was more than a President that fell that fateful November day. America’s hope in the future fell, as well. The “Baby Boom” ended. Like this unfinished President, America discovered that it was an unfinished nation, and perhaps like an unfinished Da Vinci painting, it too would never be completed. We began to sing “Bye, Bye, Miss American Pie” as if the best of times were over. Withdrawing into a cocoon of drugs, music, and television entertainment, America’s youth drifted away from their heritage. It was left to a handful of old men who still remembered America’s greatness through adversity to reawaken the vision. In Ronald Reagan, a Midwestern son of the Progressive Era and one who lived through both World Wars and the Depression, we see a kindling of the old fires. “America’s greatness is not over,” he told us. “It has just begun.”

What this Book is About

It would be a mistake to link the destiny of America too closely with that of Christianity. The Kingdom of God cannot be reduced to any single nation. The American experience has been unique in the sense that

many felt the New World represented an opportunity for a fresh start. But nations are simply tools in the hands of the Creator and for us to assume that we are indispensable to His plans is arrogant presumption.

Certainly, an apostate America is of no use to God. He has it in His power to dispense with us and turn to another nation. He has done so in the past. While nations and empires have risen and fallen throughout the centuries, the Christian faith continues unabated. The propagation of God's Kingdom is enabled solely through the procession of the Holy Ghost. The Creator is Himself regenerating His creation.

Having acknowledged our dependency upon God, we are free then to turn our attention to His plan for us, a plan offered by His grace and full of reward and blessing for obedience. Does God have a plan for America? Does He have a plan for the nations of the earth?

America's First Comers saw a prophetic significance to the Great Commission (Matthew 28:18-20). They saw it as the central eschatological doctrine of the New Testament. When this Commission is appropriately completed, then the end would come, the return of Christ, the resurrection, and the eternal kingdom. Their hope was that somehow they would be instrumental in accomplishing this work.

In understanding that doctrine we are confronted with other questions: Why did Christianity go west instead of east? Why did it eventually flourish among the heathen tribes of northern Europe and not in the civilizations of the Indus and Yangtze rivers, for example? If it went west, and continues westward, why? Is there a destination and what might it be? Why was a

vast and empty continent waiting when the First Comers came to America? And why did they happen to be Christians?

There are other questions which come to bear. Questions like: What is it precisely that the Great Commission calls for? What does it mean that Christ is in some sense a king? How does He govern the earth? What does “discipling the nations” mean? And what are the nations to which it refers? Do the Jews have a destiny? Who are the Jews? When can we know that we have completed the Great Commission? And how do we fit into that plan?

While it is too early to state a thesis, we must first begin to explore what the Bible may have to say about these questions. As we look to the Sacred Writings for guidance, a thesis will suggest itself so profound and challenging that a new paradigm for understanding world history will unfold.

Doctrinal Issues

Some readers will wonder what bearing this study will have on the traditional views of Bible prophecy. Undoubtedly, some groups will find a readjustment necessary in the interpretation of certain particular Scriptures. But there is nothing in this study which compels a formal switch in positions on eschatology, even for pre-tribulation dispensationalists. That may seem unbelievable; especially when one considers my premise is postmillennialism. We are so accustomed to polarizing debate and even vilification on this issue that the thought of an irenic resolution of differing prophetic views seems impossible. However, all truly Christian groups will believe in the unifying imperative of Christ's Great Commission. Postmillennialism was once the Evangelical

view among the majority of early American theologians and was so because Christ's mandate seemed to require it. One's position on the Great Tribulation and the Millennium has little to do with the thesis offered here. **I am concentrating on the Great Commission as a legal document**, something which must be fulfilled like the terms of a contract. Most theologians believe that it must be fulfilled in some sense *before* any scenario involving the Great Tribulation and the Rapture.

Some envision the Great Commission as a quest of world missions; others see a discipling ministry that involves, at least, the gathering of a righteous remnant from each nation. Postmillennialism goes further and envisions societal changes which many may dismiss simply because it seems to require too much time to occur. Their prophetic timetables tell us that the time is short.

But what if the timetables are wrong? It can be shown from the dispensationalist model that we might have another 70 years before the "fig tree" clock runs out (see Matthew 24:32-34). Jesus said that the generation which saw the "budding of the fig tree" would not die until "all things are fulfilled." Some people think the fig tree budded in 1948 at the restoration of the Jewish nation in Palestine. Others think 1948 was when the twigs got tender; the budding did not occur until 1967, when the Davidic capital city of Jerusalem came under Israeli control.

Our definition of the length a "generation" comes to bear on this question, as well. The length of a generation can be many things. It can be as short as 20 years (the biblical length of time it takes for a lad to grow into manhood and reproduce) or it can follow a biblical

pattern of 40 years (e.g. the wandering in the Wilderness of Sinai and David's reign). It can be as long as 70 years, the biblical allotment for a lifetime (Psalms 90:10). But if Jesus used the term "generation" in the context of Roman literary usage, it could be a century.

Regardless, Jesus said that those living at "the budding of the fig tree" would still be alive when all things were fulfilled. Of course, He did not mean "everyone" because there are people dying every moment of every day. What He meant was that a significant representation of that generation would still be alive when these things were fulfilled. With the prospects of a further increase in the human lifespan, it is possible that many of us who were born during the 1967 war will still be alive at the end of the 21st Century. Given this interpretation, we have enough time to finish the Great Commission according to a postmillennialist perspective and still have enough time to fit the prophetic scenario which even the most rigid, dispensational model would require.

Of course, the advantage of the postmillennial model over dispensationalism is that you have all the time you need. If this generation fails, we can try again in the next one; although, that suggests a result many dispensationalists have not anticipated: *they will have to die*. Some people are so afraid of dying, they insist on believing in an imminent rapture of the Church. In contrast, when one becomes a postmillennialist, he must face squarely the fact of his mortality. He will have to taste the sting of death. He must have faith that he closes his eyes in death; he will open them again in the face of Jesus. He does not need a rapture to get him to heaven. Death will work just as well. And while no mortal knows when the rapture will occur, we have a pretty good idea

when death will: sooner than you think.

Divine Foreknowledge

Our interpretation of Bible prophecy is based upon our doctrine of foreknowledge. If like the liberal theologians, we believe in a God who does not know anything, or that what He knows about the future is just a better guess than ours, then that is what prophecy becomes: guesswork. The universe becomes a gigantic truck in neutral, you can steer all you want to, but you are not going anywhere. On the other hand, if you are a hyper-Calvinist who thinks that predestination somehow obliterates free will, then prophecy becomes a mechanical fatalism. The truck is in gear but you can't turn the steering wheel.

Most theologians try to find a balance between these two extremes. In my case, I believe in a God who is capable of creating creatures of free choice. *I believe in a God who only knows all that is possible in principle to know*: what is actual, as actual; what is probable, as probable; and what is possible, as possible.

Yet because God also has created all things with their *potential*, we can say that he knows all things in their completeness. By virtue of creating all potential, He has in this sense predestined all things that can occur and by extension, all that will occur. This view of predestination explains what is meant when we say that “it is God's predestination which makes man's free will possible.” Will, without options, is not free: there is nothing to choose. God created the range of options a person has to choose between. Like the branches of a tree, so are the innumerable choices that are made by the human race

from beginning to end. God created the tree of choices. A man may choose which branch he will follow, but he cannot decide to choose another tree. There aren't any.

If God creates two options for a person in a particular instance, one cannot create an independent third option. Man is limited by his created design to a range of choices; he is predestined. By comparison, God is not limited. His potential is unrestricted.

So from the beginning, God knew me and He knew you. When He created Adam from the dust of the ground, He created you and me, also. All that has changed is time. Like the unrolling of a scroll, the race of Adam progresses through history until it reaches us. And after our time is spent, then the scroll will roll open to a new generation and continue until the will of God for His creation is completed.

Thus, when it comes to Bible prophecy of future events, "all roads lead to Rome" - that is, all options lead inevitably to the fulfillment of God's purpose.

Here, we have certainty and freedom. And it is the understanding of this moral government that is foundational to Bible prophecy. God is a Governor, not a fortune teller. What we have in prophecy is an explanation of how God governs. It is a revelation of His character and the governmental consequences for our choices, both individually and collectively. More will be said about this later.

Chapter One

The Great Commission as Contract

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. . .

- Hebrews 1:1-2

The Methods of Divine Communication

God has an audible voice. Adam heard it. Abraham heard it. So did Moses. So did Peter, James, and John. I have not heard it. You probably haven't either. But that does not necessarily mean we are less spiritual than our biblical forebears. For the focal point of Divine communication has changed since the coming of Christ. Divine understanding, the very heart and mind of God, is given to the believer through the Holy Spirit (1 Corinthians 2:6-16; Hebrews 8:10-12). This is a gift from Jesus Himself (John 16:13-15). We do not need God's audible voice to communicate His will. If we have been "born again," our minds become His mind, our wills become His will. It is a merging of personalities which becomes indistinguishable in the human consciousness, although clearly distinguishable to God.

Does this suggest that we have become divinized? If God's mind is our mind, is our mind now infallible? Of course, not. We are still creatures, and although we cannot experientially distinguish our thoughts from

God's, we can discern them by the written Word of God. That is where we find an objective, tangible standard to test our understanding. The Law of *God* is not entirely subjective. The human conscience cannot be the sole receptor of the Divine will. The Canon of Scripture exists as a standard outside of the conscience to judge it and properly identify the origin of thought - whether it is human or divine.

It is true that the Bible does not always tell us what to do in every specific situation. It does not tell us what automobile to drive or who we should marry. It does give rules for guidance, such as: do not marry an unbeliever and do not patronize dishonest salesmen. It does not tell us whether a Chevy is better than a Ford, or if Susie is better than Betty. But it does give moral guidelines. And since all human action is moral action, those guidelines are valid in every situation. The Bible gives us precepts, not prescriptions.

Does this mean that Divine guidance is unobtainable in such situations? No. The Bible lays down concrete and objective methods for obtaining it in specific circumstances. God still speaks to people with audible voices. He still sends angels. All of the biblical means of Divine communication are still valid for us today should God sovereignly choose to use them.¹ Their hierarchy has changed to be subordinate to the revelation of Jesus Christ through His Apostles (codified in the New Testament). The Old Testament is hermeneutically subordinate to the New Testament because the New Testament is the newer Covenant.

According to Christian theology, the Canon (the rule or

¹ Although, I haven't talked to a burning bush lately!

standard) of Divine revelation ended with the messages of the Apostles. There are no new canons, no new revelations which are binding upon people in a moral sense.² Whatever new is revealed is really the personal application of God's Word in specific situations. It binds the individual conscience, not the Church in general.

Three Kinds of Bible Prophecy

So what do we do about world history since A.D 70 (or whenever you believe the Apostles finished their ministries)? Does not the Bible provide prophetic guidance concerning the life of men and nations? What of America? It isn't even mentioned in the Bible. Is America just an "accident" of history?

Some people have a lot of problems with Bible prophecy because they fail to realize that there are different kinds of prophecy. It is useful to categorize them under three classifications: *telic, typological, and covenantal*.

Telic prophecy is the kind most people think about when they want to speculate on future events. Telic prophecy is a specific prediction concerning the future, including the time and place, and even the people involved. Some interpreters of Bible prophecy look at the imagery of the prophetic books, like Revelation, and try to fit it into the mold of telic prophecy.

The results can be quite strange. For instance, one commentator thought for sure he saw the United States

² Thus, while the Book of Mormon may be an interesting story book with worthy moral teachings, Mormons are wrong to exalt it to share canonicity equal to or superior to the Bible. Its moral teachings are derivative from the Bible, not original.

Cavalry in Revelation 9:17-19 because it seemed descriptive of the "modern" warfare of his day (1873). This kind of literalism taken with non-literal books ends up with sometimes kooky ideas, like the date-setting for the Rapture, which some people are fond of doing.

Our business in studying prophecy is not to satisfy a lust for the soothsayer. The purpose is to understand God's plan for the ages so that we can fit ourselves into that plan both as individuals and as nations.

Is America in Bible prophecy? Yes, it certainly is. America was no accident, and our era is no blip on the screen of time. But it is not a part of telic prophecy, as we shall see later in this study.

Because too many commentators have insisted on forcing the prophetic literature of the Bible into their doctrinal models, they have missed most of its significance. Much of world history has been tossed into the trash bin of "parenthetic epochs," just because theologians could not fit it neatly into their models of telic prophecy.

That is why understanding the different kinds of Bible prophecy is so important. First, you do not miss the telic prophecies because you have mistakenly confused them with the others. But more importantly, you do not miss the fact that all of life is the fulfillment of Bible prophecy. When you properly understand typology and covenantal prophecy, your whole life and all of world history come alive with eternal significance. No longer are you serving a deistic God uninterested with most of human activity. Each minute movement of human events is filled with Divine activity.

Biblical typology is important because it deals with

prophetic symbols. The Bible takes a concrete thing, like a tree, and builds a theological and prophetic concept into it. There are numerous references in the prophets to “the cedars of Lebanon.” What do you suppose they meant by that expression?

Most of Old Testament typology is concerned with the person and office of Jesus Christ. In fact, Christ and his mission are the center of all prophecy. The sacrificial system of the Levitical priesthood is an example of an elaborate typology. But because many commentators fail to see the typological significance of other Old Testament prophecies, they insist their fulfillment is still future without any present relevance.

As an illustration, some years ago while reading Matthew 24, I came to the place where the disciples asked Jesus for “a sign of His coming.” I had read it many times before, but suddenly a question came to mind: “How is it that they asked Jesus about His ‘coming,’ when in their theological thinking and according to their expectations, He was not even going away?” Indeed, they had not yet accepted the fact of His imminent Passion, let alone His Resurrection and Ascension.

I began to wonder what the term “coming” could have meant in the minds of the disciples, since they obviously did not understand it, as I did, to mean the second coming of Christ at the end of the world. Searching through the Scriptures, I came upon the expression “*coming* into his kingdom” (Matthew 16:28), and it occurred to me that perhaps Jesus was not talking about “the second coming” at all. Perhaps “coming” was a figure of speech referring to something else.

After reading Daniel’s prophecy in 7:13-14, I began to perceive a *typological* connection between Jesus’ references of “the son of man coming in the clouds of heaven” (Matthew 26:64) and Old Testament prophecies. To quote Daniel’s prophecy from

the Aramaic text:

I saw in the night visions, and behold, one like the Son of man came upon the clouds of heaven, and came to the Ancient of days, and they brought him before him.

And there was given him dominion and glory and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one that shall not be destroyed.

- Lamsa Bible

Compare this with Acts 1:9, where the clouds receive Jesus as He ascends into heaven and His claim in Matthew 28:18 where He said that "all authority in heaven and on earth has been given to me."

From the human perspective, Jesus went away. But from the heavenly perspective, He "came back" to heaven to receive His Kingdom from His Father (Hebrews 1:3). "The coming of the Lord" may simply mean the "coming into his kingdom" in heaven, or it may at other times refer to a Divine visitation in judgment. In any case, the specific scenario of the "second coming of Christ" as described by many commentators seems to be a rather wooden interpretation that simply does not fit a significant number of biblical references.

Additional research took me to Revelation, where I was puzzled by a related expression: "Behold, I come shortly" (Revelation 22:20). I was puzzled because that

expression, along with similar scriptures (1:3; 22:6, 7), did not square with the idea of two thousand years of subsequent world history. I knew the "one day is as a thousand years to God" theory (2 Peter 3:8) is supposed to explain it. But how were John and the seven churches he wrote to supposed to know that? His writings speak with a very urgent tone and his readers would have interpreted them the same way.

If the early Christians would have literalized the "coming" and symbolized the time frame, like we do today, they would have perished in Jerusalem at its destruction in 70 A.D. The early Church understood these prophecies in Revelation, Matthew 24, and elsewhere to refer to an imminent Jewish holocaust – a very real period of Divine judgment - but not to the cosmic end of the world. Because they acted accordingly, they fled Jerusalem before the Roman invasion and their lives were spared.

The above illustrates how entwined typology and telic prophecy sometimes are. That is why it is important to let the Bible interpret its own symbols. Because we do not do so, we fail to see the typological significance of some words (like "coming") and the telic significance of others (like "shortly").

Having said that, it should be added that such an interpretation does not dismiss the relevance of these prophecies for the future. These "comings" of Christ in judgment and in history are *types* for the **final** judgment and the literal return of Christ (Acts 1:11) at the end of history. Thus, too many commentators are busy trying to make telic prophecies out of typology, and because of that, miss the telic prophecies.³

³ Some commentators use a hermeneutical tool called "dual fulfillment" to explain these prophecies. That is not what I am suggesting here in the use of biblical typology. There is nothing in the texts to suggest the notion of "dual fulfillments." Biblical typology describes a pattern to God's moral government based upon appropriate sanctions for man's moral choices. Dual fulfillments suggest arbitrariness and determinism in Divine Providence.

Another more obvious example of typology, with less doctrinal impact, is the one found in Matthew 2:15 (cf. Hosea 11:1): "Out of Egypt have I called my son." Matthew says the exile of baby Jesus into Egypt was a fulfillment of Bible prophecy. Yet, when you read the scripture in Hosea, it has no reference to the Messiah at all, but rather, to Israel. If we see this prophecy in a telic sense, then we would have to say that Matthew was dreaming; it is not a fulfillment. But if we understand that in the Old Testament, God set up nations, peoples, temples, kings, priesthoods, etc., as types pointing to the great anti-type - Christ - then we can easily see how such prophecies are "fulfilled" in Christ and His Church.⁴

Before discussing covenantal prophecy, let me further illustrate how typology impacts the thesis of this book as expressed in the title: the westward march of Christianity.

The Westward Expansion

Theologians who have taken interest in the westward expansion of Christianity have called attention to an intriguing incident of sweeping implications in the life of St. Paul. Found in Acts 16:6-10, it reads:

Then they traveled through the countries of Phrygia and Galatia, and the Holy Spirit forbade them to speak the word of God in Asia Minor. And when they came to the country of Mysia, they wanted to go from thence to Bithynia [to the east: JS]; but the spirit of Jesus permitted them not.

And when they had left Mysia, they came to the country of Troas. And, in a vision of the night, there appeared to Paul a

⁴ The expression "anti-type" refers to the "real thing" for which the "type" is a figure. For useful studies on typology see David Chilton's *Paradise Restored* and *The Days of Vengeance* from Dominion Press, Ft. Worth, Texas. He draws heavily from 19th Century preterist, Moses Stuart.

man resembling a Macedonian in Europe, JS], standing and begging him, saying, Come over to Macedonia and help us.

And after Paul had seen this vision, we were desirous to leave for Macedonia at once, because we understood that our Lord had called us to preach the gospel to them.

This was not the first time the Gospel was to be preached in Europe, for it went with the Europeans who were present and converted at Pentecost (Acts 2:5-11). Nor did it mean that God was denying the Gospel to the Asians, because Asians were also present at Pentecost. And according to Church historians, some of the twelve Apostles journeyed as far as India, spreading the Gospel.⁵

The importance of this incident is comprehended in the significance of Paul's apostleship. He was known by the unique title as "the apostle to the Gentiles," i.e. "the nations." The meaning of this will be explained when we discuss the prophetic teaching in Romans 9, 10 and 11. But for now, it is enough to say that the influence of Paul's ministry on Gentile Christianity has been greater than the rest of the other Apostles combined and is evidenced by the fact that two thirds of the New Testament is taken up by his writings. This great apostle was specifically

⁵ For example, there are millions of adherents of a Christian sect in India which to this day claim origins in the Apostle Thomas.

⁵ See James Jordan's writings for a more complete explanation of this symbolism, Geneva Ministries, PO Box 131300, Tyler, TX 75713. That address is old. Access his material on the web through Dominion Books or Biblical Horizons publications.

⁵ See Adam Clarke's commentary on these texts in Ezekiel.

commanded to go west and forbidden to go east. Here, we have a clear and direct indication of Divine intentions.

But there is also strong Old Testament typology to support the westward expansion concept. It is in the “Eden/Temple” imagery where it is most prominent.⁶

In Genesis 3:24 we find the entrance to the paradise of Eden is on the east side. This is the side which is guarded by the Cherubs. To get to the entrance, *one must go westward*. To leave Eden, and the presence of God, like Cain, one must go east.

In Ezekiel 11:1 we find the temple also faces eastward. Again, the place of God's presence is the temple. And to get to the temple, to the presence of God, a man must go *westward*.

Likewise, in Ezekiel 47:1, we find that the life-giving water of God's temple flows eastward. Thus, to get to its source, one must go *westward*.

If we take such symbolism in Ezekiel to refer to the Gospel era, then it is easy to understand why Paul was instructed to go westward and why Christianity continues in a westward course.⁷

While the New Testament is hermeneutically superior to the Old Testament, it does not operate in a theological void. There is nothing done or taught in the New Testament which is not at least anticipated in the Old Testament.

⁶See James Jordan's writings for a more complete explanation of this symbolism, Geneva Ministries, PO Box 131300, Tyler, TX 75713. That address is old. Access his material on the web through Dominion Books or Biblical Horizons publications.

⁷ See Adam Clarke's commentary on these texts in Ezekiel.

My reason in citing the above scriptures is not to prove the doctrine. One cannot prove anything with typology alone. I am not suggesting that the westward course of Christianity is something which should have happened as if it were a moral precept. Rather, I am simply stating the obvious: Christian civilization *has indeed* flowed westward and is continuing westward. The new frontier of Christian influence is still westward, specifically, in Asia. And it is my belief that Christianity is about to leap the oceans to become not only the religion of Europe and the Americas, but also the religion of Asia.

After Asia, then what? I do not believe there is a literal, geographical temple or Eden to which history is heading. But eschatologically, there is. There is a destination and conclusion to this odyssey. It is plainly stated in the New Testament, a matter to be addressed in due time.

The Kingdom People

Historically, Bible commentators have taken typology to make the New Testament a reinterpretation of the Old Testament, to make the Church the New Israel, and Christ the New David (Acts 2:30-36). He rules on Earth through the Church, the New Kingdom Nation (1 Peter 2:4-10) from His Throne in Heaven, the New Jerusalem (Galatians 4:26; Hebrews 12:22-24).

Christ and His Kingdom are the center of Bible prophecy (Revelation 19:10). This theology says Jews are no longer the kingdom people. The Church, which is composed of former Jews and former Gentiles, together form a new ethnic identity in world history: the Body of Jesus Christ (1 Corinthians 12:13; Ephesians 3:6).

In the Old Testament, Christ's kingdom was primarily manifested through ethnic Israel. In the New Era, it is manifested through the Church in general, and in all ethnic groups which respond favorably to the Gospel. As Jesus told the Jews of His day:

Therefore I say to you that the kingdom of God will be taken away from you, and will be given to a people who bear fruits. And whoever falls on this stone will be broken, and whomever it falls upon, it will destroy.

Matthew 21:43-44 (Lamsa)⁸

Although Israel as an ethnic identity will be preserved, this theology says it is no longer the focal point of God's work in the earth. The mission of the Church is; for the Church is the proximate redemptive agent of God's work in the lives of men and nations. For early American preachers and theologians, this concept of the Church was the premise to their understanding of Bible prophecy. The Great Commission, the most clear and systematic pronouncement of the Church's mission became the focal point of Bible prophecy.

The Paradigm of Bible Prophecy

While it will be argued in a later chapter that the traditional understanding of "the Church" is defective, for now, we will use the above as a working definition. **"The Church," whatever it is and was, is the recipient of**

⁸ For George Lamsa who translated into English the other Received Text: the *Peshitta*. It is available through Harper & Row Publishers.

“The Great Commission.” That is what interests us here; for the Commission, as a contract, provides clauses which form a paradigm of Bible prophecy in the post-Ascension world:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

- Matthew 28:18-20 (KJV)

If we treat the Great Commission as a legal document (which it is; it is a will or testament),⁹ we find *seven* clauses which I introduce here, but will develop further with their prophetic significance in a later chapter.

The first one we might call the *sovereignty clause*: "All power [authority] is given unto me in heaven and in earth." Christ here asserts His lawful dominion over all mankind and over human history. Before any would-be conqueror such as Alexander the Great or Julius Caesar can begin his conquests, he must provide moral justification for his actions. It might be specious; it might be fraudulent. But he must provide something. He must declare his right to rule the people he is about to attack. Christ has done that here. He has declared His right of sovereignty over the territorial inhabitants of "heaven and earth" as a matter of Divine right. In this sense, Jesus is not acting any differently than any other would be world conqueror.

⁹ We should look upon the 12 Apostles as the executors of Christ's estate.

The second is the *migratory clause*: "Go ye therefore." Christ wants His disciples to become the visible representatives of His authority. This requires their physical nearness to the locale over which He wants to manifest dominion. This makes sense. Armies must go through the process of physically invading and occupying a land they intend to conquer before the new ruler can declare himself in legal possession of it.

Third is the *territorial clause*: "and teach all nations." Some interpreters translate "teach" into the verb "disciple" which literally means "enroll as students." In this clause Christ identifies the intended realm of His authority to be "all nations." This clause will become increasingly important later when we begin to explore the meaning of the term "Gentile" and how it is related to prophecy and the westward march.

This clause is also an imperial command in the sense that Christ wants to impose a new governmental structure upon the nations. Subordinating the nations to pupilage strips them of their own rights to sovereignty and requires that they submit to new instructors.

Fourth is the *liturgical clause*: "baptizing them . . ." By liturgy, I mean its etymological meaning as "public works." The nations become formally enrolled as Christ's disciples through the act of preaching to them and submitting them to the confession of baptism. Baptism is a public act of demarcation between the heathen and the elect. It is an act of submission to the new sovereign and a transition from the old life to the new.

In the ancient world, conquerors had the power over the life and death of their new subjects. If the captives lived, they did so by his grace. They had no rights. He

could degrade them or exalt them at will. Very often, the new subjects were given names to reflect their new status. They were “born again” into a new kingdom.

The fifth one is the *preceptive clause*: "Teaching them to observe all things whatsoever I have commanded you." This is the process of Christianizing a society. It is the process of bringing the laws and customs and life styles of a people up to the standard of God's Word.

The very notion that a conqueror would not change anything in the land he conquers is ludicrous. Conquerors always change the laws and the customs of their subjects to suit their own interests.

Likewise with Christ's claims upon the world, His teachings are the new law to be taught and obeyed. They are good laws reflecting the character of our benevolent sovereign.

The *validation clause* is the sixth one: "and, lo, I am with you always." Here is the assurance of Divine presence continually validating their work as Christ's representatives. Christ is an active sovereign. His rule has never lapsed through neglect. It is continually enforced with sanctions, sanctions which are verbally administered by His disciples and executed by the Holy Ghost. Unlike earthly sovereigns, Christ does not rely upon military force. His power is spiritual and changes the nature of mankind. The use of force only comes into play when evil men persecute the workers of the Gospel.

The *duration clause* is the seventh one: "even unto the end of the world." That is, the age of time in which this Commission is in force - the period of Christianizing the nations. Here, it is suggested that the “end of the age”

has not been arbitrarily set, but rather is dependent upon the human response to the Gospel. When the process of “discipling the nations” has been completed, that is when the end comes. We have specific texts to support such a view:

And this gospel of the kingdom shall be preached throughout the world as a testimony to all the nations; then the end will come.

- Matthew 24:14

As we continue through this study, there will be occasional reference back to these clauses. So, you might be benefited in learning them.

Chapter Two

The Covenant as Prophecy

The Third Kind of Prophecy

Covenantal prophecy is the third kind of prophecy (sometimes called "conditional prophecy"). In many respects it is the most important form of prophecy, for it is the most encompassing. Covenantal prophecy is concerned with the sanctions of the covenant: obedience to covenantal law brings blessing, disobedience brings cursing. Most people fail to see the prophetic significance of the covenant. This is because they define prophecy in terms of the soothsayer. But the covenant, like a contract, has terms and conditions, and events which take place when those terms and conditions are fulfilled. Unlike typical contracts, a covenant is a contract that usually creates a relationship affecting all areas of life – like marriage. Biblical covenants affect the lives of the immediate parties involved and also their descendants unto the third and fourth generation (for the wicked) and unto the "thousandth generation" for the righteous (Exodus 34:5-7).

Covenantal prophecy is when God comes to a person or nation and makes them a promise that a certain thing will happen if they keep the requirements He sets down in His covenant. Elijah was able to predict that Israel was going to experience a drought (1 Kings 17:1-7), not because he received a special revelation, but because that was one of the sanctions for breaking the covenant (Deuteronomy 28:22-24). As God's representative, it was in his power to cause the Divine sanction to be executed through a prayer of malediction (James 5:17-18). You can

predict what will happen to a person who obeys the Word of God. He will be blessed with the specific benefits promised in God's Word (e.g. Psalms 1:1-3; many of the Proverbs, etc.). You can predict what will happen to an entire nation, as in the case of Israel, centuries in advance because God says there are specific, governmental consequences (sanctions) for its choices (Deuteronomy 28; 31: 24-29; Proverbs 14:34; Isaiah 60:12).

Since all human action, whether individual or collective, is under God's moral Government, there is never a time in the life of men and nations when sanctions are not being experienced - good or bad. Every choice, every policy decision, has temporal as well as eternal consequences. There are no neutral zones in God's universe. Either you are a covenant-keeper or a covenant-breaker. You are either receiving good sanctions or bad ones.

Providential Government

The intended effect of the sanctions of covenantal law is obvious: God has rigged the universe to favor the righteous so that they will grow in numbers, strength, and dominance in the earth, while the wicked grow weaker and eventually die off (if they are not converted).

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

- Psalms 37:22 KJV

This magnifies the importance of understanding moral government, Divine law, and Divine history - all of

which are found in the Bible. The Scriptures provide the authoritative record of the terms and performance of the Covenant. What God did then, He will do today. What He did then, He will also do tomorrow (Malachi 3:16; Hebrews 13:8). This empirical predictability of God's character and government is the basis of covenantal prophecy. He is a faithful God.

Covenantal prophecy, therefore, is the anticipation and working out of Christ's rule among the nations (Psalms 2; Isaiah 9:7; Micah 4:1-4; Acts 2:34-35; 1 Corinthians 15:25; Hebrews 1:8, 13). This has sometimes been called "providential government" or "Divine Providence."

Christ's reign is not one of reaction to man's choices. His is an active sovereignty (see the *validation clause* of the Great Commission). He is the Warrior/Redeemer (Revelation 19), a militant Lord. His is an aggressive dominion, not content until the "limits of the earth" are a part of His domain. Christ is not just a judge passively meting out sanctions after the facts. He is a redeemer. He is trying to save mankind, all of mankind (John 3:16). Christ is shortening the process of redemption, which is accomplished naturally by godly procreation and material blessings and by supernatural intervention in the quest of evangelism and regeneration.

By mercy and truth is iniquity purged.
Proverbs 16:6

God has provided for the universal distribution of His Word (Romans 10:14-18), His truth, and His mercy - a chastisement unto restoration (Hebrews 12:5-11) - so that the final day of redemption may be hastened (Romans 8: 18-27; 2 Peter 3:11-12).

Early American View of Providence

The concept and term of "Providence," used frequently by George Washington, the Founding Fathers, and even expressed in the Declaration of Independence, had been developed with technical precision by their time. It was not so commonly used by Christians until the Puritans and the theologians of New England began to use it to describe their experiences and observations of current events. It was not meant to secularize public references to deity as is often claimed by profane atheists of our day.

The word "Providence" described the working out of God's will in history, particularly, American history. Based on such scriptures as Romans 8:31, early Americans and their precursors believed that the will of God, for individuals and nations, was manifested in the circumstances and events which surrounded their lives. They had a keen sense in interpreting the events of their day in the light of biblical parallels and precepts. That is one reason why they so often compared America to Israel of the Bible. They were judging their national experience with the Divine standard of national experience: the Hebrew republic. They did not make the mistake of falling into a pagan notion of Providence, a fatalism which saw "that which is, is right" (although, the danger existed in the sometimes hyper-Calvinism of New England's Puritans). Nor did they take their destiny into their own hands. *Providence* was **God's provision** accessible to the man of God and the people of God who would make use of it. They looked for God's will to be expressed in an event, an opportunity. Then they applied a biblical standard to that situation and prayed for God's blessing. If a sign of God's blessing followed, then they pursued further. If not, then they went a different

direction.

George Washington was very much a man of prayer. And it can be said that the entire War for Independence was fought while following the lamp of Divine Providence, as Washington forcefully affirmed:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency . . .

- First Inaugural Address, 1789

The records of the Founding Fathers are replete with similar references to Providence, a fact that cannot be lightly ignored. Even the Declaration of Independence contains more than one reference. It was no mere window-dressing for public speeches; it represented the Founders' unique perception of Bible prophecy.¹⁰

The Sheep Nations and the Goat Nations

When the Son of man comes in his glory, and all his holy angels with him, then he will sit upon the throne of his glory. And all nations will gather before him; and he will separate them one from another, just as a

¹⁰The doctrine of Divine Providence was a central theme in Sir Isaac Newton's historicist view of Bible prophecy. Historicism was the predominant view among the early Protestant Reformers. It teaches that the unfolding of history is a progressive fulfillment of biblical prophecy, a notion which fits comfortably with the Reformed doctrine of predestination. It is interesting that the modern edition of Newton's Commentaries on Daniel and Revelation comes from a facsimile of Thomas Jefferson's personal copy of Newton's work.

shepherd separates the sheep from the goats. And he will set the sheep at his right, and the goats at his left.

- Matthew 25:31-33

On the Great Day of Judgment, everyone will receive a final verdict pronounced on their lives and their eternal destiny declared. We will all be assembled in an orderly manner: by families, tribes, nations, and races - and by generations. It will not be a haphazard mob standing before the Throne of God. We will be judged individually and by collective unit. Why? It is because of the organic unity of mankind which we will discuss in the next chapter. You and I will be there. So will Adam, Noah, Abraham, and Jacob. Our fathers and mothers will be there. All the covenantal heads in society in each generation will not only have to give account for their private moral lives, but also the moral effect their lives had on those who were under their authority. I tell you, the more you think about it, the scarier the Day of Judgment becomes, especially if you are a government official, minister, or a father. Read James 3:1. If you are in a position of authority, be prepared to be judged according to a harsher rule.

There is a collective aspect to judgment, both temporal and eternal. We are not punished for someone else's sins (Ezekiel 18), but we are punished for the way our lives have had a negative effect on other people. We are not islands. "As iron sharpeneth iron, so one man sharpens another." (Proverbs 27:17; cf. Mark 9:42).

Jesus in the Scripture quoted above is suggesting a collective aspect to His judgments. Postmillennialists believe that this parable is referring to His judging of the nations during and completing His Millennial Reign.

When a comparison is drawn from the use of the word "**coming**" to "his throne in heavenly glory" with Acts 2:32-36; Daniel 7:13-18, 22-27; Psalms 110; 1 Corinthians 15:22-28 and a host of other Scriptures, they conclude that the reign with "a rod of iron" has already begun.

Premillennialists will say that Christ is reigning now but in a coming Millennium will do what He is doing now, except in bodily form on Earth for a literal thousand years. How you want to interpret the Bible's teaching on the Millennium has no bearing on my thesis. **What is absolutely essential, however, is that you recognize Christ's present-kingdom.** You *must* acknowledge that "He rules the world with truth and grace, and makes the nations prove the glories of His righteousness and wonders of His love," as the Christmas carol goes. He comes with vengeance upon the reprobate who stand in the way of others getting saved; but the focus of His work is to save the world (2 Corinthians 5:14-6:2).

So if we apply this Parable to mankind in a collective sense - the nations - then we can say that there are sheep nations and goat nations. The sheep nations are the ethnic groups which have collectively received the Gospel and become Christian. The goat nations are the ethnic groups which have heard the Gospel but have collectively rejected it.

Although our world today does not look very Christian, historically, there have been very few goat nations; while in comparison, there have been many sheep nations. Like a flock of sheep with a few goats scattered in their midst, so it has been with mankind. Many have accepted the Good News, a few have rejected it; but there have been many more who have not heard. *The nations who have not heard the Gospel are not goat*

nations. Goat nations are reprobate nations under the sentence of judgment. The nations which haven't heard are considered the "lost sheep."

We need to look at this from a generational point of view, as well. At one time, there was a group of nations in Europe called "Christendom." Today, that group of nations is humanist. That is why we should consider that there will be a generational division on Judgment Day. The spiritual condition of your generation affects your accountability. And there is a graded system of accountability, although only God knows it (Luke 12:47-48). There is a subjective aspect to the Law. Eternal judgment is based upon God's knowledge of the heart, while temporal, human judgment must be based on actions.

While at certain times in history there have been those in each nation who have heard and received the Gospel - a remnant - I believe there will come a time when all of mankind in a collective sense (though, perhaps, not individually) will be the obedient subjects of Jesus Christ. Someday, a generation will arise which will cling to the Lord. This, I regard as the consummation of the age of the Gospel.¹¹

How will we know when this scenario is about to happen? I will address that question shortly.

The Divisions of Mankind

The ultimate division of humanity is the one described above: *the moral one*. This is the division between saint and sinner. There is no distinction more important than this one

¹¹There are two references in Colossians that indicate Paul believed the Gospel had been preached to the entire world in his generation (1:6; 1:23). Why Christ did not return will be discussed later.

because this one decides where we spend eternity - in heaven or in hell. Compared to this, there is no division that matters. Eternity is a long time.

However, there are lesser divisions of mankind, temporal ones for a temporal world. (There are and will be lesser divisions of rank in heaven, but that is beyond the scope of our study). They are not valid when we use them to decide eternal questions. But they are valid for temporal questions because redeemed man has been called to exercise righteous dominion upon the earth. Our tasks are predetermined by our capacity and opportunity, or in other words, the provisions of Divine Providence.

For example, there is the division of the sexes between male and female, which we know has nothing to do with our eternal salvation, but is still regarded as an important aspect of God's creation. You have heard that "biology is destiny." Certainly, the male does not have the capacity to bear children. That aspect of dominion he will never experience because he is not a female. Gender roles illustrate the fact that there are "stations" in life which we all must respect as expressions of the will of God.

There are other temporal divisions. There is the division of the generations between parent and offspring. Mankind is also divided into other categories, as well: racial, ethnic, linguistic, geographical, political, economic, and familial. And on a lower level still, there are more subdivisions based upon custom, human experience, and personal interests which a little reflection will suggest.

However, I want our focus here to be on the divisions which are emphasized in the Bible and which have immediate bearing on who it is that God sends the Gospel to when He refers to mankind in a collective sense. All of mankind is intended to receive the benefits of the Gospel, but it is a mankind divided into groups as asserted in the Great Commission. It may seem irrelevant to us, but when God looks at humanity, he sees these groups which He created. What are they?

I call them the "Five L's": *Land, Lineage, Language, Law, and Lord*. Mankind is divided by God into 1) geography (Land), 2) genetics (Lineage), 3) tongue (Language), 4) customs (Law), and 5) sovereignty (Lord). If you look at these divisions closely, you will see that these are the necessary elements for making a nation. For instance, national unity cannot naturally occur when people do not share the same land, racial heritage, mode of communication, rules, and rulers. East Pakistan became Bangladesh because its mother country, Pakistan, was 1500 miles across the borders of India. The French-speaking Canadians in Quebec are always agitating for separation from English-speaking Canada. The Kurds share a lineage different from the Turks and the Iraqis. Understandably, they want their own country.

These are only a few examples which are recent. History can afford many more.

Fortunately, we do not have to look only to secular history to understand the divisions of mankind. The tenth and eleventh chapters of Genesis provide the explanation. The geographical division is introduced in 10:25, the linguistic division in 11:1-9, and the genetic division in the genealogies of both chapters. There are 70 nations in all, and it is to these nations that God calls Abraham's

descendants to be “a blessing” in chapter twelve.

A more systematic division is found in Revelation 14:6, where we find the Gospel is preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The phrase *them that dwell on the earth* refers to what is known elsewhere as the *och'l os* (in the Greek), “a throng.” A throng is an unorganized group of people who are in one place. They are not related to each other except by the fact that they happen to be sharing the same space (Land). The second term, *nation*, of course, is the familiar Greek word “ethnos,” from which we get ethnic. Most of the time the word ethnos is translated "Gentile" in our Bibles. And this affords much confusion if you do not realize that “Gentile” is a Latin word which was originally used by the Romans for all nations other than their own. A nation, in the strict sense, is a people who are united by a common government and territory. "Nation" is associated with rule in Mark 10:42, with kings in Luke 22:25, and thus has reference to political distinctions. It is a relationship base upon sovereignty (Lord).

Sometimes, the Bible uses the word nation as a subdivision of humanity. But generally, it is an inclusive word. Just like love is listed as one of the fruits of the spirit in Galatians, yet is also representative of all of them in 1 Corinthians 13, so it is with “nation.” At times, it is a specific category. At other times, it is a general one.

Mankind is also divided into *laos* (people) which is a relationship based upon custom, and *glossa* (tongue), a relationship based upon common speech. "Kindred" is the Greek word *patriia*, a relationship based on a common father.

But the ethnic diversity of mankind has lacked a unifying factor. There have been many rulers, many rules, many lands, many languages, and many fathers. Adam was originally intended to be the federal head, but he is dead. Christ came as the last Adam (1 Corinthians 15). He is corporally alive in Heaven, forever. Therefore, mankind can now properly reflect the unity and diversity principle in the Trinity. The nations (diversity) are united in the nation (the Church).

Is the Church a nation? Let us look at the criteria. Does the Church have a lord? Yes, it is Jesus. Does the Church have a Law? Yes, it is the Bible. Does the Church have a Language? Well, yes, but it takes a little reflection. If you look at Pentecost (Acts 2), we see mankind symbolically united in language by the miraculous "gift of tongues." But additionally, we have seen historically that every nationality which has had the Bible translated into its language, its language and literature has been transformed. Yes, I believe that by the power of the Holy Spirit, the Church fulfills this criteria, as well. How about Lineage? Yes, we have been begotten by the Father through the Holy Spirit. Finally, the Land: Does the Church have a territory? Yes, the entire earth. The Body of Christ is a new ethnic identity introduced into human history. It is the nation of nations, just as Christ is the Lord of lords.

I should add that the Church is not defined here as organized Christianity, but as the universal and invisible body of people who have been born again. The Sheep Nation (the Church) begets the sheep nations (churches). The Church Universal begets the Church Local.

A Fatal Flaw in the Logic

So far, I have offered a viewpoint which fits in nicely with traditional Churchist theology. But there is a fatal flaw in this reasoning which has plagued Christianity since almost the very beginning. It is the belief that the spirit can be a substitute for the flesh.

The historic church has misinterpreted and misapplied Paul's polemic in Romans and elsewhere into a Gnostic perception that the *real* world is the intangible and imperceptible spirit realm, while the world of the flesh is the passing, irrelevant dimension to human experience and activity. Paul never meant for his dichotomy of "flesh v. spirit" to be interpreted in a metaphysical sense. Metaphysics is an imposition of Greek philosophy on biblical moral categories. Paul used the term "flesh" to describe a moral condition, a life under Divine sanctions for covenant breaking. The "spirit" is, conversely, a condition of blessing for covenant keeping.

What does this have to do with our discussion? We cannot have a spiritual existence without the flesh. That is the point of the Resurrection. The material realm is the venue for dominion. Without it, there can be no dominion. A spiritual existence without the opportunity for dominion is the very definition of hell itself. Had Christ been raised without a corporeal body, He could not have been declared the Lord of anything.

On this point, the Creeds are in agreement. The first Councils defended the Incarnation for this same reason. Christ was truly God and truly man in all attributes pertaining to the divine and human natures.

However, this principle must be extended to the Church, as well. “The communion of saints,” as says the Apostles’ Creed, extends to the Church Militant (the flesh) and the Church Triumphant (the spirit). To “spiritualize” the prophecies of the Bible pertaining to the Coming of Christ, the Millennial reign, and the Resurrection of the Saints is to fall into this same Gnostic trap. We cannot be satisfied with a symbolic fulfillment anymore than the Jews could at Christ’s first coming.

Furthermore, the most radical of assertions holds that there is not only a spiritual lineage, but a fleshly lineage which is necessary in forming the Covenant community. Some have suggested that the Jews fit this component of a Covenant lineage. But that, too, is a mistake. Paul identifies them as a “severed branch,” not the root (Romans 11). It is not enough to say that the Covenant community of Jesus Christ is formed around His headship by the indwelling of the Holy Spirit. Nor is it enough to say that all “born again” Christians qualify as visible representations of His Kingdom. They are not the “root,” either. Identifying the “root” is the key ingredient in forming Covenant nations. What the root might be will be explored in a later chapter.

A Covenant Nation

The paragraph above is meant to acknowledge a historical verity that never is mentioned in history books: some nations in history have been created when bodies of Christians have asserted the civil power. These are the sheep nations, the covenant nations. Secular historians will account for these events by saying that religion is merely one of the unifying factors for a nation. But that is a cynical half-truth. For when we are dealing with Christianity, we are dealing with an imperial power, the power of Christ the King. He has commanded His followers to invade the nations as missionaries and convert them. Then He commands them to make the nations Christian by *causing* them to obey His Laws. Christianity is not just one among many religions. Nor in Christian nations is religion merely one among the many factors

of unity. Rather, it is the only unifying factor. For when a nation ceases to be governed by God's people, it degenerates into barbarity, civil war, and destruction. It degenerates into the cycles of anarchy and tyranny, the fruits of mankind's fallen nature.

A Covenant nation is when the Church, the Redeemed of God, is manifesting itself in the civil realm, within a concrete, geographical area. It is the nation which is bearing the fruits of the kingdom (Matthew 21:43). Some of the marks of a Covenant nation include: a) the blessings of providential government (Deuteronomy 4:33,34), b) answers to prayer (Deuteronomy 4:7,12), c) sanctions (Deuteronomy 28:1-14; 8:5; cf. Hebrews 12:6), d) an ancestry of faith (Deuteronomy 5:10; 7:6-9; 10:14,15), and e) title-deed to the land (Deuteronomy 11:12 cf. Matthew 5:5).

At some periods in history, there have been more covenant nations than at other periods. It has depended upon the Church's commitment to the Great Commission at any particular time. At times, some aspects of the Great Commission have been emphasized, and others neglected. Unless all clauses of the Commission are operational in a nation, that nation will cease to be Christian.

For example, it is not enough to make a nation nominally Christian by baptizing them (the *liturgical clause*). Unless the *preceptive clause* is pursued, that nation's formal acts of veneration will become empty and ineffective. Also, if a nation refuses to practice the

migratory clause, it will find, too late, itself surrounded by pagan enemies which are bent on its extermination.

Like Israel, a Covenant nation can be divorced by God, vomited out of the land, and cease to be a nation. Therefore, when it comes to prophecy, we must dismiss from our thoughts the notion that there are certain telic prophecies which concern America, Russia, Israel, or China, or any other nation, in a specific sense. Those which do concern national groups in the Old Testament were fulfilled long ago. Only a few telic prophecies concern us today. The rest were fulfilled then literally or transferred and fulfilled by the Church. Our concern for the westward course of Christianity rests upon two telic prophecies, some typology, and a lot of covenantal prophecy. God does not play favorites with national groups. His Church is the apple of His eye.

The Kingdom Nation

There have been a handful of nations in the Christian era which have played a prominent role in Christian history. These have been the Kingdom nations. **A Kingdom nation is a sanctuary nation.** It is the nation where church groups from all nations flee to for refuge. These Kingdom nations have been the beacons, the leaders among Covenant nations. During the era of Roman persecutions, it was Celtic Britain in the West and Armenia in the East. During the early Dark Ages, it was Brittany and Ireland. In the Middle Ages, it was the Pyrenean region of northern Spain and southern France. During the proto-Protestant period, it was alternately Wycliffe's England and Huss's Bohemia. Early in the Reformation, it was Switzerland. Later in the Reformation period and the early modern era, it was Holland. Today, it is America.

A Kingdom nation is a single-ethnic nation which becomes a multi-ethnic nation because, by its demographic composition, it represents all Christian nations - the Church International. All of God's people, in all nations, will find someone in the Kingdom nation who is from their country and is ready to help

them. God, it seems, has seen to it that each generation has a witness of a Christian nation which is receiving His blessings in an unusual manner, a nation peculiarly suited to do His kingdom work in the earth.

We can readily see how America has been so used. But Christian influence has waned during the past century, and it is not altogether certain whether God's people can regain their positions of authority, or whether God must call some other nation to take America's place. We will discuss this further in a later chapter.

The Great Prophecy

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would nor! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, TILL ye shall say, Blessed is he that cometh in the name of the Lord.

- Matthew 23:37-39 KJV
Emphasis added

In the next chapter, I shall attempt to explain why God has sent Christianity on its westward course. But here I

think we find its destination: Jerusalem. I know it is sticky subject trying to separate physical Jerusalem from spiritual Jerusalem. As a general rule, most prophecies in the Old Testament referencing Jerusalem have been fulfilled during the Intertestamental Period with the Maccabees and later, in Christ and His Church. However, there are some New Testament prophecies (telic prophecies) which are quite plain concerning the future. The above is one of them.

It does not appear within the scope of Bible prophecy that a new temple be built in Jerusalem. The Bible does not seem to teach that this is the destiny of history. Certainly, the renewal of a sacrificial system which sets aside reliance upon Christ's Atonement would be a blasphemous retreat from the Gospel.

The restoration of a pre-Fall Eden in our age does not seem to be the goal of the Gospel either, although the blessings of the Millennial Reign are approximate and are identical in character to the blessings of the Gospel Age. This fact is suggestive of postmillennialism.¹²

However, it does appear that God intends the collective conversion of the Jews as a key component of the Great Commission. These prophecies are found in Romans 9-11, and will be discussed at length in the next chapter. They were of keen interest to the Puritans and early American theologians who believed in a Last Days conversion of the Jews (although not the extreme opinions of the dispensationalists who see a new priesthood and a new sacrificial system).¹³

¹²Golden Age Peshier

¹³See Ian Murray's *The Puritan Hope*

Most early theologians in America saw no role for Jerusalem. They believed that this prophecy would be fulfilled in America, i.e., the Jews would immigrate to America and be converted to Christianity. And indeed, outside of Russia, there are more Jews in America than the rest of the world combined. No other nation of the earth has had as many Jews converted to Christianity than in America. Therefore, it is not immediately evident that a Jewish nation-state in Palestine is necessary to the fulfillment of these prophecies discussed by Paul in Romans.

The exception, of course, would be what Christ said in the above passage about Jerusalem. If Jesus felt He must go to Jerusalem to die, and like the prophets of old (Luke 13:33-35), He felt compelled by that city's typical significance at His first coming, we should not neglect that significance today in reference to His final coming. We are instructed by Christ that a time will come when the city of Jerusalem will be populated by the descendants of Abraham, and that Jerusalem will be converted to Christianity, and that it will lead the nations in a final liturgy of praise which will pull Christ from the Throne to receive His Bride and conclude this glorious Age of Grace with the Resurrection of the Saints. While Bible prophecy does not require a temple to be built, the Temple Mount seems to be the most fitting place for this Convocation of convocations to occur.

Here, I have not added much that is new concerning Jerusalem. Many theologians have talked about it, but they do not see its relation to the Great Commission. Nor do they provide a concrete, step-by-step approach for making this future event a reality. They see its fulfillment as some arbitrary and discontinuous act of God's sovereignty, rather than a logical conclusion of many

previous steps involving the Church's work among the nations. That is why this book is different from all others on this topic.

Chapter Three

Jews & Gentiles in Prophecy

The Organic Unity of Mankind

In Genesis 6:3 God makes a doctrinal statement: "man is but flesh." This statement suggests a theological tradition called traducianism. This doctrine teaches that God created the entire human race - all who would be born and all who could be born - when He created Adam. This position is reinforced by Paul when he said that Levi existed in the loins of his father Abraham (Hebrews 7:10). That is why the spilling of a man's seed was considered uncleanness in Leviticus 15:16-18. You will never fully understand the rationale of sexual morality in the Bible until you realize that the seed of a man and the seed of a woman are alive to God and have individual - albeit fractured - identity to Him. Most of that seed will die in the process of bringing new life into fruition, as in all of nature. And in God's Providence, it may be reseeded in a future generation to be manifested. But it is important to understand that the biblical use of the word "seed" is a reference to life, not potential life. Uncleanness is anything associated with death and decay.

In contrast is Manichaeism which teaches that the human body is just a receptacle for the immortal spirit. But this is not what the Bible teaches. Man's spirit is organically connected to his flesh. It does not transcend the body. The life is in the blood, not the spirit (Genesis 9:4; Leviticus 17). The spirit cannot live beyond the grave, unless empowered by the Holy Spirit. This may seem to be a novel theory, but it is not. If you spend much time reading the early leaders of the Reformation, you will find that their biblical exegesis led them to similar views. Much of our modern evangelical teaching on the tripartite (spirit-body-soul) nature of man is nothing but lingering Hellenistic superstition from the old churches.

Traducians believe that the human spirit is generated by natural procreation, not by special creation. This means that all humans are organically and judicially tied to their federal head: Adam. That is why it is not unjust for God to let us struggle in this fallen and cursed world. We were there when Adam sinned.

Augustine was a traducian. But traducianism does not prove Augustinianism (or Calvinism). Augustine was once a Manichean and then later adopted an extreme traducianism as an overreaction to his previous error.

In contrast, the Druids were traducians of a different and more balanced sort, and Pelagius – the boogie-man of Augustinians – was a Druid. The Druids taught a pre-existence and incarnation which began in the primordial human.¹⁴ That was Adam in Christian doctrine. Unlike the Hindu Karma, however, Druid reincarnation was a procession of intergenerational, cellular memory.¹⁵ Scientists may call this phenomenon "instinct," but to the Druids, it was spiritual as well as the terrestrial. It was really a form of *spiritual* traducianism because it maintained an organic unity to the species that is more than just physical.¹⁶

Natural death is not the same as eternal death. Man cannot sin like Satan did. There is no redemption for Satan because he sinned in his immortality. Man sinned in his mortality (he had not yet partaken of the Tree of Life); therefore, redemption was

¹⁴ “The doctrine of transmigration was certainly Druidic, but it is equally certain that it was held by the Druids in a sense the Greek and Italian schools of philosophy have failed to transmit to us. . . In all changes of the ‘byd mawr’ [proto-human existence], until it assumed the morphosis of man [primordial man], the soul was in occultation, or eclipse.” (Morgan, p. 21-22).

¹⁵ “The faculty of the soul which constituted more especially its eternity, or imperishable self-identity, is *cov*, or memory. . . For the end [purpose] of such memory is to preserve such [humanity] . . . from a second fall.” (Morgan, p. 19)

¹⁶ Druidism, as did Enochian Judaism, taught that each covenant line had a guardian angel. It is very possible that people with visions of past lives are really tapping into the intergenerational memories of these angelic beings. I realize that the Celts, being great storytellers around the campfire, were very superstitious like the Greeks. It was not so of their Druidic leaders, but it has always been true of all peoples that the common folk tend to be this way while their educated are less so.

possible for him and his descendants. God intends to save us from mortal sin *before* making us immortal. And that is why, I suppose, the sin against the Holy Spirit is unpardonable (Matthew 12:31). For if we sin after having received a taste of the Spirit's immortality, we have sinned in the *likeness* of Satan. And if we spurn the Lord's calls to repentance repeatedly until we close our eyes in death, then we have sinned one too many times. There is no redemption after the grave for this kind of person.

My reason for all of this theology is to show you that our destinies are intricately tied to what is done in the flesh. Also, we see here the basis for collective judgment, as well as individual judgment. There is a spiritual connection between the generations. We see here the basis for the doctrine of Election which is tied to prophecy and affects everybody because it "rains on the just and the unjust" alike (Matthew 5:45).

The Gentiles

And he [Noah] said: "Blessed be the Lord, The God of Shem, And may Canaan be his servant. May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

-Genesis 9:26-27

It was mentioned in the last chapter that Genesis 10 and 11 record the progenitors of the Gentiles, i.e. the nations of mankind. There are 70 nations which are descended from the three sons of Noah: Shem, Ham, and Japheth. It is from these three that we believe the three major races have descended. The Negro is descended from Ham. The Mongoloid is descended from Japheth. And the Caucasian comes from Shem.

Now, that last statement has been disputed. There has been some confusion as to where the Caucasian has come from.

The source of that confusion is the account in Genesis for where these races settled. The Semites settled in the Mesopotamian region, Japhethites settled in the coastal regions of the Mediterranean. Since most Caucasians live on the European side of the Mediterranean, Bible scholars have concluded that they are descended from Japheth.

This cannot be true, however, for at least two obvious reasons. First, there are no racial characteristics that Caucasians share with Orientals. And second, the history of conquests and migrations show that the Mediterranean was eventually populated by the Semites (with the aid of Phoenician fleets) and the Japhethitic peoples were, very early, pushed north and east. Europe was depopulated of Mongols in a manner similar to the way the North American continent was depopulated of Indians in our era. Many North American place names have retained their original Indian nomenclature. Think of state names like Wisconsin, Illinois, and Dakota. Everyone knows that the predominant percentage of their populations is of European descent, but a thousand years from now, anthropologists might make the mistake of identifying their inhabitants with the Indian races.

The bearing this has on our study is that the Semitic gentiles went west, while the Japhetic gentiles went north and east. Hamitic gentiles went south, mainly to Africa. If Christianity went west, is it possible that it has something to do with these racial migrations?

In the text above, Noah has declared that God was Shem's God. We might justly infer that Shem was the family priest. Thus, the Semite nations have been the priestly nations.

Japheth would be the most populated of the races that would expand over large portions of the earth's surface. He would come into contact with Shem's God by dwelling in Shem's tents (coming under Shem's covenantal covering). Unfortunately for Ham's firstborn, Canaan was cursed in slavery. But God limits the curse to "three or four generations," unless it is renewed by

personal sin. His blessings extend unto “a thousand.” So, while this text might be recognizing the idea of racial characteristics which are passed-on through the generations and which result in predictable moral decisions, they are not inevitable. They are not causes like other natural laws. They are influences which free will may accept or reject.¹⁷

Some theologians, mostly liberals, see no present day application of this Noahic prophecy. They see it as largely a folklore account to justify Israel’s genocide against the Canaanites. However, since they operate from an evolutionary premise, we must dismiss their rather narrow interpretation. The study of genetics continues to challenge our generation with new understanding about our past. It is entirely reasonable to believe that Noah was simply commenting on the social effects the racial characteristics he saw in each of his sons would have on his descendants. His curse was not arbitrary. He must have had reason to believe that Ham’s moral character was true of Canaan, also, and that certain traits would be passed-down from generation to generation.

The Apostle to the Gentiles

Paul speaks much of himself as "the apostle to the Gentiles." But it is rather curious that he made no attempt to go to the African gentiles or to the gentiles of the East. He went to European gentiles. Other Apostles, as we have noted before, went deep into Asia, some into Africa. Yet in spite of this fact, Paul gives himself the rather unique title of being the Apostle to the Gentiles, a mission which was confirmed by James, the

¹⁷A most important study on racial biology and its influence on moral behavior see *Race, Evolution, and Behavior* by J. Philippe Rushton (Charles Darwin Research Institute, Port Huron, MI, 2000). Rushton is a well-credentialed academic who has cited in his book important empirical statistics to demonstrate that race is more than skin-deep. As might be expected, his book caused a firestorm of protest and has been heavily censored. While it is unfortunate that he operates from the traditional evolutionary premise to which most scientists subscribe, his factual presentation does conform well to a theological interpretation.

brother of Jesus and the first bishop of the Jerusalem Church (Galatians 2:9).

It seems likely that there was something different about European gentiles that made them uniquely “*the Gentiles*” because Paul was satisfied that his work was completed when he was facing martyrdom (2 Timothy 4:17-18). And he had gotten no farther than Rome, Spain, and some insist Britain. What was special about these European gentiles? And why was Paul the “Apostle of the Westward March”?

I am not sure that we can come to an indisputable conclusion, although my mind is satisfied with a conclusive answer. But the answer I offer, I must offer as propositional, not as dogma. For Paul himself tells us that there were secrets concerning his ministry “which were unlawful for a man to utter” (2 Corinthians 12:4) and that, for his many revelations, there was sent a messenger to “buffet him” (2 Corinthians 12:7). He spoke of the preaching to these European gentiles as a great mystery (Ephesians 3:1-7), which would not be fully understood until its completion. **Therefore, we must accept for the time being, that although the westward course of Christianity is an obvious fact, its meaning and purpose are an obscure teaching in the Bible.**

Prophecy is sometimes that way. If everybody could understand prophecy, then the parties involved in its fulfillment would try to manipulate it.¹⁸ I am talking about telic prophecy here. Conditional prophecy is meant to be understood and the outcome changed by repentance, but telic prophecy, especially if it is buried in typology, is meant to be understood only by the spiritually mature.

¹⁸ An example of this is General Allenby’s liberation of Jerusalem at the close of the First World War. The British invasion of Palestine was as much motivated by the influence of British Israelites – the first Zionists – in fulfilling Bible prophecy than any strategic military objective.

If there is to be found a conclusive answer to this mystery, it will not be known apart from Paul's dissertation about the Jews in Romans 9-11.

The Second Telic Prophecy

The first telic prophecy which has had direct bearing on the "westward march thesis" was Jesus' cry over Jerusalem. I think it established the destination of history. But that did not necessarily tell us which direction the torch of the Kingdom would go. It could have gone east instead of west. That leads us to the second telic prophecy:

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in.

- Romans 11:23

There is that word "until" again. It seems to pop-up every now and then. If we ask the great question, "When will the Jews be converted?" here you have your answer. It will happen when this "fullness of the Gentiles" event has occurred. What does it mean?

Well, first of all, Paul is talking about true Jews here who are Israelites, people with whom Paul shares a common ethnic heritage. This point is important. While Paul uses the term "Jew" and "Israelite" interchangeably in this discourse, it is clear that he is referring to his racial kinsmen. He is not talking about the followers of Judaism which could include any nationality. Paul passionately hated Judaism. Religious Jews were those "of the synagogue of Satan, who say they are Jews but are not" (Revelation 2:9; 3:9). The "hardening of heart" he describes has occurred to the true Jew because he has been deceived with the pride of the false Jew. This condition will

continue “until the fullness of the Gentiles” has occurred.

Second, it is not the same thing as the "*times* of the Gentiles" that Jesus talked about in Matthew 24. Even dispensationalists will admit that. "The times of the Gentiles" refers to a heathen siege of the city of Jerusalem, and it occurs for only 3^{1/2} years. The "fullness of the Gentiles" has reference to their conversion to Christianity.

Third, it does not mean the nations of the Great Commission, that *all* the nations of the earth must be converted to Christianity before God will return to the Jews. [Of course, dispensationalists fudge a little bit and say that God will only convert a remnant from all the Gentiles. The wording of the Great Commission invalidates such an interpretation because it calls for the *discipling* of all nations.] Rather, we are talking about the Gentiles who were the recipients of Paul's missionary endeavors. They are “the nations” being referenced here. There is something peculiar about the conversion of these “nations” which leads to the conversion of the true Jews, which then, in turn, leads to the conversion of “all nations” described in the Great Commission. When the fullness of these nations “has come in,” then we can get on with completing the Great Commission. It will be important in our discussion later to carefully identify exactly who were the recipients of Paul's ministry.

Fourth, the “fullness” does not refer to the covenantal blessings of the Kingdom. Here, I break company with the Puritans. It was the traditional belief of early American theologians that the Jews would be converted when they were "provoked to jealousy" (Romans 11:4). And that is true. But I think the Puritans made the mistake of thinking that the "provoking" would occur by receiving the blessings of the covenant through obedience to the Mosaic Law. To my knowledge, the Puritans had better success with the Jews than any Christian group had previously. Their astonishing material prosperity, which was indirectly the result of the meticulous

application of biblical law and which provided the economic and cultural basis for our modern society today, also has had the effect of converting some Jews to the Christian faith. At no other time in history have the Jews been as well received as they have in America.

The Puritan success, although encouraging, did not accomplish this prime objective: the conversion of the Jews as a people. Actually, the Jews were unimpressed. They thought the Christians were just imitating them. How could they be provoked to jealousy by what they perceived to be the Judaizing of the Christian faith?

By the beginning of this century, many Christians began to think that the Jews needed to have a nation in Palestine. So, the Christian nations of the West set up the modern State of Israel. It is humanist and persecutes Palestinian Christians. The Puritan and Zionist measures at dealing with the Jews have been human efforts to force God's hand. To date, they have been failures.

Election and the Jews

Christ had already come to the world and yet Paul wrote (11:12, 15) that genetic Israel would be the agents for such wonderful things:

Now if their stumbling has resulted in riches to the world, and their condemnation in riches to the Gentiles, how much more is their restoration. . . And if their rejection has resulted in reconciliation of the world, how much more will their restoration be? Indeed it will be life from the dead.

Here is St. Paul, the champion of spiritual Israel (e.g. Galatians), arguing the case for a further messianic role of racial Israel.

He had previously argued the point that Abraham's

descendants were “heirs of the world” (Romans 4:13), not just the tiny sliver of land we call Palestine. And then he reminds his Roman readers that Abraham was called to become the “father of many nations” (v.17), making him the father of the Gentiles and the Jews.

This is a confusing argument. On the one hand, Paul says racial inheritance is not important; everyone can be a son of Abraham in a metaphorical sense through faith. And then here, he extracts a Divine promise that the seed of Abraham would become a multitude of nations filling the earth. Is Paul obfuscating the doctrine? Does he even know what he is talking about?

The Doctrine of Election

"For the gifts and the callings of God are without repentance" (Romans 11:29). We must first come to an understanding of how Paul handles the doctrine of election.

As it pertains to salvation, the doctrine of election has to do with the act of calling. The preacher, who is the Divine spokesman, administers the grace of the call to salvation (10:14-17). God does not call everybody at once. It is a spreading out process (3:2). The sooner you hear the Gospel, the more grace has been shown to you. Since in the New Covenant salvation comes only to those who are called, the people of Jerusalem, at the time of Christ, were the most favored. They heard it first. In this sense, election equals the call *plus* acceptance.

As it pertains to prophecy, the doctrine of election has to do with nation-groups and the fulfillment of God's will in history. This doctrine forms the basis of Paul's belief that the Jews, as a national identity, will be converted to Christianity. In this sense, we can see that **election is not directly concerned with personal salvation** (not all Jews will necessarily become

Christian).¹⁹ Election, as Paul discusses it in these chapters, pertains to God's redemption or punishment of nations as nations and in history. It has to do with the righteous dominion of the earth.

Now, this kind of election may *indirectly* affect personal salvation. Since I was born in America and not in the jungles of Africa, my exposure to the Gospel at a young age increases the probability that I will become a Christian. But the primary object of election is God's selection of people and nation-groups to accomplish His purposes on Earth and in history. Election is concerned with the consummation of God's plan for the human race and the terrestrial universe.

For example, it can be argued that our Lord's prophecy concerning Jerusalem is a conditional prophecy and not telic prophecy: His return to Jerusalem is conditioned by the conversion of its inhabitants. Conversion is dependent upon the “call” plus “acceptance.” “Acceptance” is a human response which can be withheld by the individual. If this kind of election is what is meant in terms of prophecy, then some prophecies – theoretically, at least – may never be fulfilled. And if the Second Coming of Christ, the Millennium, and the Resurrection are all dependent upon whether the inhabitants of Jerusalem accept the Gospel, then they have the power to defeat the will of God.

However, I think what is conditional is the timing. Jesus did not say “if” but “till.” We know our Lord's coming at the end of time is non-negotiable. It is going to happen someday. But like Peter says in his second Epistle (3:12), we have it in our power to “hasten” the day by our diligent labor at completing the Great Commission. In the case of Jerusalem, God will simply bring

¹⁹Under the influence of Calvinism, most Christians think election has to do with salvation. “Jacob I have loved and Esau I have hated” has been interpreted to mean that Esau was damned from the moment of his birth. In my opinion, this is a serious error. Election has to do with dominion, not salvation.

about historical events which will empty the city and repopulate it with a new generation that will be receptive to the Gospel.

Therefore, Paul says the Jews "are beloved for the fathers' sake." God keeps coming back to them. God promised Abraham that his seed would administer God's blessings to all of mankind. This Abraham understood to refer to his genetic descendants. Theologians misinterpret Paul in Galatians when he describes Christ as the fulfillment of the Abrahamic Covenant as the Seed (singular) of the "free woman." (Galatians 3:16). He was referring to salvation. However, the New Covenant involves salvation *and* dominion. In reference to salvation, "the Seed" can only refer to Jesus Christ. But in reference to dominion, it refers to the Church (plural) as the "seed of Abraham."

Even Abraham suggested to God that he should adopt Eliezer, his chief servant, as his son, and that the promise should be passed-on through him by adoption. But God insisted the promise would be fulfilled in his genetic offspring (Genesis 15:1-4). That was the basis of Paul's insistence in Romans that God still intends to save Israel. Here in Romans, Paul, the champion of spiritual Israel, is arguing the case for racial Israel. Yes, Christ is a genetic descendant of Abraham. Yet, He is not the fulfillment of *all* the promises made to Abraham, but rather the **mediator** of all the promises to Abraham's seed, both spiritual and physical (Hebrews 9:15). To interpret it any other way is to make Paul contradict himself.

It is through Christ and through the genetic descendants of Abraham who are converted to Christ that the Abrahamic covenant is administered to the human race.

"But what of the Church?" you ask. That is precisely the point of Paul's arguments. The Jewish people are a dead nation (severed branches) as long as they are not in the true Church. Conversely, as long as Israel is not a part of the Church, the nation of nations, as an ethnic group, then the Church is not a

completed body. Just as the body is not whole without all of its parts (1 Corinthians 12), so also the Church is not complete until all the nations of mankind are engrafted in. Why are the Jews so special as an ethnic group? Read Romans 9:1-5. The Jews have been the priestly servants of mankind.²⁰ **And as long as the people of Israel are unconverted, the Church will not be able to complete its mission on the earth.**

What is it in particular that the Church cannot do without the elect descendants of Abraham? Two things, I believe.

First, the Church cannot succeed in winning Asia to Christianity. This goes back to the Noahic blessing of the Shem/Japheth relationship discussed earlier. The judicial and priestly covering of Shem cannot be placed upon Japheth until the Elect of Israel have taken their place among the Semitic nations. As it stands now, the Church can succeed in gathering a remnant out of the Asiatic nations. But it cannot attain the institutional victory of national redemption. This concept will have to be developed later when we discuss the particulars of the Great Commission and apply them to national discipleship. It is enough to say for now; however, that national discipleship has occurred in a nation when it has embraced the rule of Christ.

Second, the Church cannot administer the blessings of the Millennial Kingdom. Although the eternal blessings of salvation, forgiveness of sins, eternal life, etc. are given to us in Christ and no other, the temporal, earthly blessings of Christ's Millennial Reign (international peace, prosperity, healing, longevity, etc.) are beyond the grasp of humanity until Israel is incorporated into the Church.

²⁰This mission of the Jews was taken seriously by the Romans (see Robert Eisenmann, *James the Brother of Jesus*: Viking, 1996). When the sacrifices on behalf of the Emperor and the Roman state were stopped at the Temple, the Romans used it as a pretext for invasion.

A premillennialist does not expect these blessings until Christ returns to set up His kingdom on the earth. But that still does not change how we get from here to there. Whether you are post or pre, it still does not change the fact that the Millennial blessings are out of reach until the Church becomes a completed body. Just as people are "members in particular" of Christ's Body in the Church-Local, so also are Christian *nations* members of the cosmic Body of Christ.

The Fullness of the Gentiles

Returning to the discussion on the phrase the "fullness of the Gentiles," it cannot refer to all heathen nations of the earth simply because that itself involves the completion of the Great Commission. It would be a useless redundancy like saying, "The Church cannot complete the Great Commission until it has first completed the Great Commission." Thus, the expression "the fullness of the Gentiles be come in" must refer to the making of the cosmic church into a completed body. The Church is not capable of completing the Great Commission until it is a completed and matured Body.

Read carefully Ephesians 4:11-16, for example. Here, we see that a fivefold ministry will be needed for the equipping of the saints until the "perfect man" is attained. As you look around today, do you see the need to dispense with the ministries of apostles, prophets, evangelists, teachers, and pastors in these Christian lands of ours? We need them more now than ever. How can we expect to fulfill the Great Commission when the Church has not yet been disciplined itself?

Does it refer to "European Gentiles"? No, I do not think so. Paul was an apostle to the Gentiles *in* Europe, but it does not necessarily follow that he was the apostle *of* Europe. That distinction will be appreciated more as we proceed through this study.

What does Paul refer to? I am not sure that he even knew. That may sound shocking, but Peter says that the old Hebrew

prophets did not understand everything they wrote either (1 Peter 1:10-12). It may be that the passage of time was required before the meaning of Paul's statement would become clear. At any angle, there is nothing else in the Bible to hang this concept onto in order to understand it except the one mentioned above which refers to Abraham's seed becoming "a multitude of nations." Is it possible that Paul was referring to the scattered descendants of Israel as the British Israelites maintain?

In Genesis 48:19, their commentators claim that the Hebrew - "*me-lo-hag-goyim*" - can be translated either as "a multitude of nations" (as it is in this text) or with the rendering Paul used in Romans: "fullness of Gentiles." Is it possible that Paul was referring specifically to Jacob's blessing upon Ephraim, the son of Joseph? Ephraim became identified later as the northern kingdom of Israel and then the "lost" tribes of Israel. Was Paul simply declaring that all Israel – Jews and Ephraimites (gentiles) – had to be reunited under the headship of Christ in one Covenant body before the Great Commission could be consummated? Was he working his way westward because he believed the "lost sheep of the house of Israel" were somewhere living in that direction?

Ephraim's blessing was not fulfilled in Old Testament times (see Hebrews 11:21 and 11:39-40). This would be a covenantal prophecy awaiting fulfillment, one which is dependent upon the covenantal faithfulness of the people. Is it still valid for our time today? That question must be saved for our next chapter.

Chapter Four National Covenants

*The house of Israel and the house of Judah have broken
my covenant which I made with their fathers.*

- *Jeremiah 11:10*

*The LORD made not this covenant with our fathers, but
with us, even us, who are all of us alive here this day.*

- *Deuteronomy 5:3*

In 1644 the peoples of Scotland, England, and Ireland entered into mutual National Covenants with God and with one another to become a Christian people adhering to God's Law and the doctrines of the Protestant Reformation. A result of this Covenant was the Westminster Confession. This event represented a turning point in the civil experience of those peoples.

Whatever calamities which may have befallen the peoples of the British Isles prior to that time, either as the result of Divine or natural sanctions, certainly after that time, everything that has happened since then must be weighed from these explicit oaths of self-malediction. As explained by the Auchensaugh Renovation by the Reformed Presbytery of 1712:

If any engagements can be supposed binding to posterity, certainly national covenants to keep the commandments of God, and to adhere to his institutions, must be of that nature. It cannot be denied, that several obligations do bind to posterity; such as public promises with annexation of curses to breakers . . . as Israel's covenant with the Gibeonites, Josh. 9:15, 19. The breach thereof was punished in the days of David, 2 Sam. 21:1. [Some 400 years later!]²¹

²¹ Source, Still Waters Revival Books, Edmonton, AB, Canada (1995)

The idea that calamities befalling us today could be sanctions from covenant-breaking generations ago is preposterous to the modern mind. The modernist believes he can remake himself everyday. He believes the past is irrelevant. If that is so, then why did Christ have to die for the sin of Adam, a man who lived thousands of years earlier? There is an organic unity to history. There are consequences for every moral choice.

Are these covenants relevant to the American experience?

Indeed, they are. If the case for perpetual National Covenants is sound, then all nations descended from the British Isles are bound by them. The Pilgrims' Mayflower Compact acknowledged James the First as their civil head "by the Grace of God." When these Covenants resulted in civil war in England, the Puritans fled to America to continue the cause.

Is America in Bible Prophecy?

The Kingdom of God is not dependent upon or inextricably tied to a particular nation. God does not need America or Israel or any other nation. America needs God. The Kingdom of God comes down from Heaven, not up from within any national virtue. The Kingdom is of Divine origin not ethnic origin.

Therefore, while we can say that America has become central to Bible prophecy, we should mean it in the covenantal sense, not the telic sense. The Bible contains no direct references to America. But it does talk about the concept of Covenant (sheep) nations. It also talks about Kingdom (light) nations. America at one time fit the criteria of both. In some sense it still does. But if it ceases to do so, then God will take His work elsewhere.²²

However, America is "beloved for the fathers' sake" just as Israel was. The blessings of the Covenant extend to the

²² We believe that the next Light nation will be a covenant and commonwealth formed between New Zealand and Australia, if those nations will respond to the call.

thousandth generation for those who love God (Exodus: 20:6). That is at least forty thousand years . . . a long time. America began as a people in covenant with God. God will keep that covenant even if we, the unworthy descendants, do not.

The next chapter will contain a more complete discussion of America's destiny. Before that would have any meaning, we must come to grips with the prophetic significance of the Great Commission.

The Great Commission: Not Just Evangelism

Some years ago, I was troubled by a couple of verses I found in the first chapter of Colossians (vs. 6 & 23). In them, Paul, who was approaching the end of his apostolic career, stated quite plainly that the Gospel had been preached to the whole world. What bothered me was that Jesus had said the end would come when the Gospel went to every nation (Matthew 24:14). I could not understand why Jesus did not come in Paul's time. The conditions had obviously been met. Or had they?

Most commentators tend to gloss over the meaning of these texts because they exist as anomalies to the assumption that world evangelism is a goal which has yet to be achieved. Postmillennialists will say the end Jesus referred to was the "eon" (age) of the temple, not the "cosmos" (world) of creation. Dispensationalists claim that our Lord's prophetic discourse on Mount Olivet could not have referred to just the Jewish Holocaust in 70 A.D., since the cosmic events described in Matthew 24:29 did not occur. It boils down to whose symbolism you want to believe. Do we expect the sun to be darkened and the moon turned to blood in a literal sense? Does the "age" refer to the Jewish temple or to the Gospel?

Unfortunately, neither camp explains the obvious bearing the above passages seem to have on the Great Commission:

The Great Commission requires more than just preaching the Gospel to the nations.

Preaching is just the first step. This book has little to do with what end-times speculation usually is concerned about. The perspective offered here is not *apocalyptic*. Rather, it is concerned with the mandate of the Great Commission as a covenantal mandate and its bearing on Bible prophecy. I am not beginning with prophetic models and then adjusting the terms of the Great Commission with them. I make the Great Commission the center of all prophetic references. This is what I call the *Soteriological Model* (see *The Separatist Papers*, No. 4).

Why has not Jesus returned, yet? **The Great Commission has not been completed.** That is my position. The only reason Jesus has not come for His Bride is that the Bride has not prepared herself for the wedding. She has not matured, nor has she performed the tasks required of her to make her a fit Bride for the Groom.

Many Bible teachers will concur with this position, but will confine that process of preparation to something spiritual. Operating with their Manichean paradigm, “spiritual” means something merely internal. Is that all the Great Commission requires? Does the Great Commission require only a symbolic completion: meaning that everyone must hear the Gospel, but are not expected to accept it?

No, the Great Commission requires righteous dominion. It requires the discipline of external obedience to the Word of God, which is what the very meaning of the word "mature" implies. A seed of corn is fruitless if it remains internal. When it *externalizes* itself and participates in God's created order, then it manifests its potential unto complete fruitfulness. A Christian who refuses to exercise godly rule in society is like a shriveled seed of corn rotting in the soil. Worse yet, he is like the steward who hid his talent in a napkin, and found to his dismay that his Lord gave him only stripes for such infantile behavior.

Analysis of the Mandate

The Great Commission calls for teaching of the Law of Christ to all of mankind; it requires the formal enrollment of the nations into the Kingdom of God and the instruction of true worship to God. In short, it calls for discipleship and strict compliance with the will of God.

And for whom does it require this of? The nations: man organized collectively. Thus, the Great Commission demands an individual *and* an institutional (societal) subjugation of all mankind to the rule of Christ. It is a civil mandate.

Let us look again at the separate clauses of the Great Commission (Matthew 28:18-20). *First* is the sovereignty clause: "All power [authority] is given unto me in heaven and in earth." Dispensationalists like to say that the Greek word for "power" here is really *exousia*, meaning authority. This is to imply that Christ is officially the ruler of the universe, but not in a practical sense. They say Christ is the legitimate ruler, but in practice, Satan rules the nations. They love to quote passages like "the prince and the power of the air" to limit the scope of the Great Commission to the task of gathering an oppressed remnant. They have no vision of Christ's rule beyond an inward psychological condition.

Most of mankind is not willingly obedient to the rule of Christ. That is quite obvious. However, the human revolt against Christ's Kingdom is not escaping negative sanctions. Christ is actively enforcing the temporal curses for Covenant-breaking right now. He is making war against His enemies (1 Corinthians 15:24-26). **Christ is in effect ruling now; the nations just have not yet officially submitted to that rule.** True, all *authority* is posited in Christ, but all *power* has been posited in the Holy Spirit. And "Ye shall receive power [*dunamis*: Gr.] after that the Holy Ghost is come upon you" (Acts 1:8). As Christ's visible vicegerents on the earth, He has given us authority to exercise power on the earth in His name. Christians have the authority to "bind and to loose" (Matthew 18:18-20) anything that is co-extensive with Christ's domain -

meaning everything in Heaven and Earth. This includes all earthly rulers and heavenly rulers, even Satan (Ephesians 1:20-23 & 2:6-7). If the Old Testament saints, through faith and without the perfected Covenant, could "subdue kingdoms and dispense justice," it is a disgrace that Christians cannot (Hebrews 11:33 & 39-12:4). Christians are called to go forth and administer the blessings and cursings of Christ's reign in an official sense. They are to heal the meek and wound the wicked, asserting the promises of God for destruction and reconstruction.

Here, we find the reason for the *migratory clause*: "Go ye, therefore." The physical presence of Christ on earth has been substituted by the physical presence of His disciples who are called to rule with Him and in His stead. The omnipresence of the Holy Spirit provides something more than the carnal presence of the man Jesus. It provides an internal oneness with God. That is why Jesus said it was expedient for us that He physically leave us (John 16:7). See also 2 Corinthians 5:16. Christians provide a visible hierarchy of the Kingdom of God among men. It is something needed by carnal men, men who are forced under the heel of Christ's external reign. Christians have direct communication to Christ through the Holy Spirit, and therefore, do not need a visible hierarchy. [I am speaking of matured Christians, here. Spiritual infants still require the supervision of the five-fold ministry - Ephesians 4:11-15].

The bearing these two clauses have on Bible prophecy is twofold: first, it demonstrates that Christ can be no more a King ever than what He is now; and second, Christians cannot rule with Christ anymore at any future time than what they are doing now. It is an arbitrary distinction in theology which says that the rule of Christ, with and through His Saints, is somehow different in mode and effect during a future Millennium than what is occurring now.

Of course, this does not compel us to say that we are in the Millennium. The fact that Christ is now reigning on Earth through Christians will not fit the definition of the Millennium until the blessings for Covenant-keeping begin to take effect.

Who are the Nations?

The *territorial clause* is central, I think, to the prophetic significance of the Great Commission: "and disciple all nations." It goes back to our discussion earlier about the creation of nations in the early chapters of Genesis. What did Jesus mean when He said, "all nations"? Did He mean mankind divided up into political subdivisions? Does this mean that a king can require his subjects to be baptized, and thus make his nation formally a Christian nation? Or did Jesus refer to the ethnic divisions according to genetic origin, many of which have no political identity? Did He mean the human race divided into languages or territory?

All of this has tremendous significance. Just because a preacher proclaims a salvation message in Peking, it does not mean that China has received the Gospel. That is why earlier in this series I spent considerable effort at explaining what the Bible defines a nation to be. Remember the five L's: *Lord, Land, Law, Language, and Lineage*? All of these factors come into play, as I will show. What I will soon explain to you will surprise you. We may think that the Wycliffe Bible Translators' division of mankind into language groups is the most complete division there is. But even that falls short.

To understand what Jesus meant when He said "all nations," we have to go back to the Abrahamic Covenant, because Jesus is the mediator of the Abrahamic Covenant to the Gentiles (i.e. nations) - Galatians 3:8, 14. Administering the blessings of the Abrahamic Covenant is the objective of the Great Commission:

"And in thee shall all *families* of the earth be blessed."
- Genesis 12:3

"And all *nations* of the earth shall be blessed in him."
- Genesis 18:18

Both of the above verses refer to Abraham. Both refer to the same covenant. Each uses two different words to describe the recipients of the Abrahamic blessings. The first one is

mishpachah - translated “family.” The other is *goyim* – translated in our English Bibles either as “heathen” or “nations.” “Families” in Genesis 12:3 is translated as “ethnos” (nations) in Galatians 3:8.

We find then that there are four uses of the word “Gentile” which affect our understanding of Bible prophecy. We have “Gentile” as the *goyim*: all the descendants of Noah in their various ethnic groups. Then, we have *goyim* in the sense of “heathen” which is a description of a moral condition. Third, we have *mishpachah*: all of the *goyim* organized into family groups. And then, finally, we find the descendants of Abraham becoming a company of *goyim* (Genesis 17:5).

So, when Paul referred to the “fullness of the Gentiles,” in what sense did he use the term? Was he referring to the “heathen” or was he referring to the whole world. Or could he have been referring to the Abrahamic gentiles?

When Jesus issued the Great Commission, He spoke to His disciples in Aramaic. In the Greek it is translated “ethnos.” But in the Aramaic, did He use the Hebrew *mishpachah* or did He say *goyim*? And was He referring to the *goyim* of Abraham or the *goyim* of Noah?

Well, look at the Abrahamic Covenant again in Genesis 12. The nations Abraham’s descendants will bless are the nations (descendants) of Noah described in the previous two chapters, which include the descendants of Ham and Japheth. Context tells us that the Abrahamic gentiles will bless the Noahic gentiles. If Jesus were only referring to the Abrahamic gentiles, then that would limit the scope of world evangelism to those portions inhabited by the descendants of Abraham. But in the *sovereignty clause*, Jesus declared His rule over the entire cosmos. So, He must have referred to all of mankind in this text.

The *goy* in biblical literature often carries the notion of “heathen” as the outcasts of humanity. The *goyim* are the throngs of world peoples who have no covenantal status (Psalm

78:55; 79, etc.). They are like the beasts of the field (Psalm 10; Jude 10).

Remember, however, that *mishpachah* is used in Genesis 12 to describe the goyim, a term which is translated as “family.” This is a word which describes a kind of social organization. When Paul translated it as “ethnos” (the Greek for nations), then he must have had this social organization in mind.

Likewise with the Great Commission, Jesus must have had the family in mind, also.

The Family & the Great Commission

I offer this thesis: the nations of the Great Commission are all the families of the earth. The "nations" refers to collective mankind in its smallest, indivisible unit - that is, the family unit. It is the only indivisible social unit there is (Mark 10:9). A family is a nation, and a nation, as we know it today, is really supposed to be a composite of a multitude of miniature family-nations.

But if the families (*mishpachah*) of the earth are goyim (the heathen with no covenantal status), then something must be done to reconstitute them as families with covenantal status. That is done through baptism, baptism according to households as it was practiced by the Apostles in the Book of Acts. In this sense, baptism becomes a family rite of initiation into the family of Jesus Christ. While this fact provides for us an important clue as to how the Commission can be completed to satisfy the expectations of Bible prophecy, I must leave it for now. I must first demonstrate that the family fits the definition of nationhood.

Let us look at the five L's and test whether the family fits the definition presented in an earlier chapter. *First*, does the family have a *lord*, someone who makes the rules? Yes, it is the father.

Are there rules in a family? Absolutely, sociologists call these customs. Social customs created by families satisfies the *second* "L" category of *law*.

How about *lineage*? Yes, the father begets his children, and for that reason, they are all related to each other. *Land*? There is the family estate. Everybody needs a place to live. *Language*? Have you ever heard of the expression "the mother tongue"? Every family has its own unique vernacular. All the children of a family have a common *lord, law, land, lineage, and language*, and therefore, can be called a nation.

I will take it one step further to say that the family is the purest form of nationhood. And the farther away a "nation" drifts from the organic structure of the family, the faster its foundations will crumble.

A biblical definition of the family, one which ties it to the land, is imperative to understanding prophecy, as well as social order (a topic I have explained in my book *Restoring the Foundations*). A nation requires a territory. A family without an estate is like a nation without land. Such is not possible. Biblical terranomics required that each family be parceled its own piece of land which could not be sold forever. Thus, each plot of ground, or territory, had a name - the family name. It is my belief, based upon the above evidence that the Great Commission requires that the subjugation of mankind proceed by one family/estate at a time through a sacramental process. This process fulfills the Gospel objective to subdue and redeem the earth and all who dwell upon it.

If the above conclusion is true, then we have a lot of work to do.

Entering the Blessings of the Kingdom

While the *sovereignty clause* tells us who issues the Commission and the *migratory clause* explains who the parties

are that perform it, the *territorial clause* tells us who the objective of the Great Commission is. And the liturgical and preceptive clauses explain to us the thing to be done to the recipients. It is not enough that all of mankind simply hear the Gospel. Television preachers are not enough. Baptism and personal discipleship are required. These functions can be done only by ambassadors of Christ's Kingdom who are physically present for an extended period of time.

The ordinance of baptism is the visible sign of formal submission to the rule of Christ. It is the initiatory rite which marks the person as an enrolled disciple of Christ's Kingdom, His *mishpachah*. If you believe in "believer's baptism," you might have problems with this, because the Bible does not teach that all of mankind will be Christian in heart . . . and believer's baptism requires proofs of regeneration. But if you believe as I do, in baptism by household - a Biblical practice where everyone in a man's household (children, servants, etc.) were baptized along with him - then you are not tempted to pass off as unrealistic this part of our Lord's command.

The *preceptive clause* requires the enforcement of biblical law in each household and on each family estate in the world. When every family/nation on Earth is formally enrolled as disciples of Christ's family (baptism) and have submitted to the discipline of His Word, then, and only then, can we truly say that we have demonstrative evidence that the Great Commission has been completed. Until we embrace this kind of concrete theology, discussion of the Great Commission will remain, as it has largely been through the centuries, a speculative area of study. Until then, we are more like children at play rather than men at work.

For an agreement to be consummated, both parties must be present for its execution. That is the purpose of the *validation clause*. Our work as Christ's emissaries is legitimized by His presence - demonstrated by "signs and wonders" (i.e. Divine Providence). A man cannot speak as a spokesman of

Christianity to the world if he is not a man for whom God will answer prayer. This is the purpose of the Millennial Blessings: Christian nations will receive such providential benefits that the world will be compelled by them to become Christian also (Zechariah 8:20-23). Obedience to the laws of the Covenant has its inherent blessings (natural consequences). But the Millennial Blessings are the result of God's sovereign grace, limited only to those who belong to Christ. Our work must be accompanied "with signs following" (Mark 16), both as Christian individuals and Christian family/nations.

Whether one is a premillennialist or amillennialist, they both must concede that at least a portion of the Blessings of the Millennial Reign must be enjoyed the Christian peoples of the earth if their witness is to be taken seriously by the heathen. This is the difference between Jews and Christians. Jews have the law, and will benefit from its natural blessings. But Christians have the law **and the birthright**. Hence, they can expect both the natural and the providential blessings of God's Kingdom.

To digress briefly, this is why the Pentecostal message and the theology of Charles Finney must be taken seriously: they both emphasize the importance of a systematic application of the promises of God to all areas of life. Obviously, some groups are more consistent than others in how they pursue that application and the results are mixed, but that does not invalidate the position. The visible benefits of Christ's reign among Christians are imperative to the completion of the Great Commission. This will be the topic of the final chapter.

Finally, the *duration clause* goes hand-in-hand with the *validation clause*. "Even unto the end of the age" is a phrase which refers to the age of Christ's Kingdom mediated by His Saints and concluded when "the last enemy" has been destroyed (1 Corinthians 15:24-26).

Are We in the Millennium?

As a postmillennialist, I equate "the Millennium" with the "Kingdom of Christ," and since Christ is obviously ruling the earth now, I have to say "yes, we are in the Millennium." But if you can separate the two, then you are not forced to accept my conclusion. What is important for you to accept is that a token amount of the Millennial Blessings must be experienced by Christians in order to empower them to complete the Great Commission.

Let me put it another way: Christ is the ruler of the nations now. The blessings of that reign belong to the sheep nations, the ones who have voluntarily submitted to His rule. The rod of His curses belongs to the goat nations, the ones who consciously revolt against His rule. This sorting out of mankind will continue until the sheep nations dominate the goat nations. Then there will be an apostasy, as a generation will arise in the sheep nations which will forget the Christian roots of their success. As a result, the goat nations will be emboldened to attack the camp of the saints, only to be quickly dispatched by fire from heaven. Then the final judgment will come. (See Revelation 19-21)

It is possible to insert the Second Advent anywhere in that scenario. It might needlessly complicate the thesis, but it does not contradict it. What is imperative for you to realize is that the completion of the Great Commission is the prerequisite for the Second Advent. And the completion of the Great Commission requires a higher state of Christian civilization over a larger portion of the earth than what has been hitherto envisioned. It also requires a generous period of time - say fifty to a hundred years if America were to return to its Christian roots before this generation is gone. If not, it might be another thousand years.

Such a discussion must await the next chapter.

Chapter Five

Westward to America

The Westward Course of Empire

*Westward the course of Empire takes its way, the first
four Acts already past,
A Fifth shall close the Drama with the Day;
Time's noblest Offspring is the Last.*

- Sir William Berkeley
(Colonial Governor of Virginia)

My first introduction to the notion of the “Westward March” occurred when I was a schoolboy learning about “Manifest Destiny” in history class. Much criticized by modern liberals, “Manifest Destiny,” was a somewhat secularized version of 19th Century American ambition which claimed the right to annex all the territory from the Atlantic to the Pacific. “Go west, my son” was common counsel in those days for many families lacking opportunity for their offspring.

This vision was embraced politically and militarily. The settlement of the American West is to this day a subject of romance and nostalgia. It was a time when men did extraordinary things and learned to make something from nothing. It was also a time when men understood that taking dominion required initiative and a moral justification for one's actions. The wars against Mexico and the Indians of the Great Plains could not have been fought by guilty men. Some over-arching principle was necessary to give substance to their claim

to the North American Continent. Manifest Destiny was that principle.

The theological premise which produced the doctrine of Manifest Destiny is suggested in Berkeley's poetry. "Westward the course of Empire takes its way" is a reference to the succession of empires from ancient times. First, we find the origins of imperialism in Babylon – a kingdom of central Asia - which was then succeeded by a people to its west: the Persians. After the Persians came the Greeks, and then, after the Greeks were the Romans. They form a chain of succession moving westward.

"The first four Acts already past" is a biblical reference, specifically to the prophecies of Daniel. On two separate occasions, the Old Testament book of Daniel relates visions suggestive of this thesis. The first was the prophet's interpretation of a vision by the great Babylonian king, Nebuchadnezzar.²³ In his dream he saw a great statue composed of various metals. The head was made of gold, the arms and chest were made of silver. The torso was made of brass and the legs consisted of iron. The feet were iron mixed with clay.

Daniel interpreted these metals to represent successive world kingdoms. The first was Nebuchadnezzar's Babylon: the head of gold. (Flattery is always helpful.) There were to be three empires to succeed him. Commentators usually see these kingdoms as those just mentioned: Persia, Greece, and Rome. They also see the "feet of iron and clay" as a transitional political order which retains the strength of Rome but one which is weakened by disunity. In this they see the story of Europe during the Middle Ages, with Rome being represented

²³This story is found in Daniel chapter two. The second is found in Daniel chapter seven and will not be discussed here.

by the Catholic Church in the West and the Orthodox Church in the East.²⁴ They both are trying to impose imperial principles upon the tribes of Europe, but with limited success.

At the end of the vision, one sees a meteor falling from the sky and striking the image at the feet and completely destroying it. Called by many commentators as “the Stone Kingdom,” it grows until it fills the whole earth. “The Stone Kingdom” is usually identified with the Messiah and is what Berkeley was alluding to when he said, “a Fifth shall close the Drama with the Day.” He saw America as the place where the “stone” would strike the image and destroy it. In America, the old principles of empire and slavery would vanish, and the fruit of the Gospel would have its day: “Time’s noblest offspring is the last.”

Was Manifest Destiny a fulfillment of this prophecy? Was it God’s work? Or did it represent the impatience of ambitious men? To answer these questions, we must develop the thesis a little more.

Arnold Guyot’s “Physical Geography” (1873), a textbook which guided the thinking of many American youth, saw the westward march in the Providential care of the Continents themselves:

*Asia is the largest of the continents, the most central, the only one with which all the others are closely connected; and the one whose different physical regions show the greatest contrasts, and are separated by the greatest barriers. This great and strongly marked continent is **the continent of origins**. The human family, its races and civilizations, and the systems of religion which rule the most enlightened nations, all had their beginning here. By*

²⁴Both churches represent the institutional continuity of the imperial civil service. See *Hierogamy & the Married Messiah* (textbook edition).

*the great diversity of its physical features and climate, and the strong barriers isolating them one from another, Asia was admirably fitted to promote the formation of a **diversity of races**; while its close connection with the other continents facilitate their dispersion throughout the earth.*

***Europe** shows a diversity of structure even greater than that of Asia; but with smaller areas, more moderate forms of relief, less extreme contrasts of climate, a more generally fertile soil, and everywhere an abundance of the most useful minerals; while the relative extent of its coast line – its maritime zone – is greater than that of any other continent. This continent is especially fitted, by its diversity, to foster the formation of **distinct nationalities**, each developing in an especial direction. Moreover, the proximity of these nations one to another, the greater facility of communication between them, and, above all, the common highway of the sea, nowhere very distant, facilitates mutual intercourse, the lack of which arrested the progress of the civilization of Asia. Though not the continent of origins, Europe is emphatically **the continent of development**. The Indo-European race – the people of progress – find their fullest expansion and activity, not in their original seat in Iran, but in Europe, whence they are spreading over all the quarters of the globe. The arts and learning of antiquity attained their highest development, not in western Asia and Egypt, the places of their origin, but in Greece and Rome. Christianity, also, only germinated in western Asia. Transplanted to Europe, it gradually attained its full development, and became the foundation on which is reared the vast and noble edifice of modern civilization.*

***America**, different in position, structure, and climatic conditions . . . seems destined to play a part in the history of mankind unlike that of Europe and Asia, though not less*

noble than either. The structure of **this continent is characterized by a unity and simplicity** as striking as is the diversity of Europe. In its climate, those contrasts in temperature which are so violent in Asia, and still prevail in Europe, are obliterated. Nowhere do we find in America those local centres, each having a strongly marked individuality, which fostered the progress of the race in its infancy and its youth; but everywhere provision is made for mutual intercourse, a common life, and the blending of the entire population into one. Evidently this continent was not designed to give birth and development to a new civilization; but to receive one ready-made, and to furnish to the cultivated race of the Old World the scene most worthy of their activity. Its vast plains, overflowing with natural wealth, are turned towards Europe, and its largest rivers discharge into the Atlantic; while its lofty mountains, and less fertile lands, are removed far towards its western shores. **Thus it seems to invite the Indo-European race, the people of progress, to new fields of action; to encourage their expansion throughout its entire territory, and their fusion into one nation; while it opens for them a pathway to all the nations of the earth.** America, therefore, with her cultured and progressive people, and her social organization, founded upon the principle of equality and brotherhood of all mankind, seems destined to furnish the most complete expression of the Christian civilization; and to become the fountain of a new and higher life for all the races of men.

In the grand drama of man's life and development, Asia, Europe, and America play distinct parts, for which each seems to have been admirably prepared. Truly no blind force gave our Earth the forms so well adapted to perform these functions. **The conclusion is irresistible - - that the entire globe is a grand organism, every feature of which is the outgrowth of a definite plan of the all-wise Creator**

*for the education of the human family, and the manifestation of his own glory.*²⁵

(emphasis added)

To this agrees a contemporary,

Thus we find the spirit of progress traversing the whole course of human history, constantly advancing through all the confusion of rising and falling states, of battle, siege and slaughter, of victory and defeat; through the varying fortunes and ultimate extinction of monarchy, republic, and empire; through barbaric irruption and desolation, feudal isolation, spiritual supremacy, the heroic rush and conflict of the Cross and the Crescent; amid the busy hum of industry, through the marts of trade and behind the gliding keels of commerce; through the bloody conflicts of commons, nobles, kings and Kaisers to New and Free America. There the Englishman, the German, the Frenchman, the Italian, the Scandinavian, the Asiatic, and the African all meet as equals. There they are free to speak, to think, and to act. They bring the common contributions of character, energy and activity to the support and enlargement of a common country, and the spread of its influence and enlightenment through all the lands of their origin. . .

America, then, will colonize Ideas, extensively, when her institutions are thoroughly matured. The process, indeed, commenced with her birth, and her Spirit sails with her ships in every sea and visits all lands. . . Without Asia, Greece, and Rome, there would have been a very imperfect

²⁵I am indebted to the fine compilations by Verna Hall in *The Christian History of the Constitution of the United States of America, Christian Self-Government* (Foundation for American Christian Education, Bicentennial Edition).

*modern Europe; and without modern Europe, America must have begun at the beginning, with all the lessons, discoveries and discipline of thousands of years to learn. Happily, we seem authorized to believe that, as she concludes the possible great migrations of humanity, she has so well learned the lessons of experience as to have given due flexibility and capacity of improvement to all her institutions, and, when necessary can reconstruct herself within herself.*²⁶

In John Fiske's "The Beginnings of New England" (1889), he explains that the ancient Oriental world practiced *conquest without incorporation* (tribes defeating and making slaves of their neighbors) as a form of nation-making, while the Roman method introduced the idea of *conquest with incorporation, but without representation*. It integrated conquered peoples into the normal commercial and political life of the nation, but gave them no power to decide policy. The third method of nation-making he calls the Teutonic (or English) method which contains the principle of representation. While war and conquest were still a part of this process, it was not inherent in the system; for a nation *could* be formed through mutual consent or a confederation of tribes. This love of self-government found its supreme opportunity in the making of the American nation and was perfected in "no taxation without representation": "You must not take a farthing of my money without consulting my wishes as to the use that shall be made of it. Only when this principle of justice was first practically recognized, did government begin to divorce itself from the primitive bestial barbaric system of tyranny and plunder, and to ally itself with the forces that in the fullness of time are to bring peace on earth and good will to men."

²⁶ *Ibid*, excerpts from Charles Bancroft's "The Footprints of Time" - 1879

So, unlike Christopher Columbus' ostensible motive to take the Gospel to the heathen of Asia or the Pilgrim's desire to found a colony for "the advancement of the Christian faith," Manifest Destiny relies upon a utopian, almost evolutionary vision. It all sounds very noble, but it lacks sufficient repudiation of an evil past or any reference to the Covenant. True Americanism was meant as a departure from that evil past, not a continuation of it. As Progressives, the authors quoted above offer an inspiring hope but lack the sense of separatism which characterized the sentiments of earlier Americans. Many Americans came to these shores as white slaves.²⁷ They had no love for the institutions of their original homelands. In them, they saw only oppression. The intellectuals of the progressive era in the late 19th Century had lost that understanding and could only use vague inductive speculations to justify what had become a racial jingoism.

The American Indian could have been won over peacefully through example. So could have Latin America. Instead, greed and opportunism prevailed, and the fruits of that sinful impatience are with us to this day. Berkeley's "Westward March of Empire" is a reality, but America is not the Stone Kingdom. Its institutions have retained the imperial doctrines of the Old World, chiefly in its economic system. It will be destroyed along with the rest of that idolatrous image presented to us in Daniel's prophecies.

²⁷ *They Were White and They Were Slaves – The Untold History of the Enslavement of Whites in Early America* by Michael Hoffman II (Wiswell Ruffin House, NY, 1991); *To Hell or Barbados – The Ethnic Cleansing of Ireland* by Sean O'Callaghan (Brandon, 2000).

The Westward March of the Covenant People

A correct understanding of this historical process must begin with an understanding of the Covenant. The first covenant of consequence for the destiny of nations is found in their progenitor: Noah. He called Yahweh “Shem’s God” in unique distinction from his other sons. This strongly suggests a priestly role to the Semitic peoples.

As mentioned in an earlier chapter, the Semites settled the Middle East and then migrated to colonize the coasts of the Mediterranean. This is supported by George Lamsa’s translation of the Peshitta, the ancient Aramaic text, which refers to the sons of Japheth – Gog and Magog – as China and Mongolia (Ezekiel 38:1-2, cf. Genesis 10:2):

Gog and Magog are the Aramaic names for China and Mongolia. The prince of Magog was the chief prince of Meshech (Moscow). And Tubal (Tobolsk) is a city in Siberia.

Most of the Russians are of Mongolian origin. In Biblical days the Mongols, Moscovites, and the people of Tubal were nomads who preyed on agricultural communities and, at times, fought against the civilized nations.

These powerful tribes were known to Babylonians, Persians, and the remnant of Israel who were scattered east of Persia [modern Iran: JS]. Moreover, the Syrians and the Babylonians traded with these nations in the Far East.

These nations from the Far East invaded Persia and Palestine in the twelfth century, but at last were defeated near Jerusalem. They may again, under the leadership of China or Russia, try to conquer the world as they did during the reign of Kublai Khan and his grandson, Hulago Khan, and other Mongol overlords. The battle between the Asiatic powers and the European powers may be called the Battle of Armageddon and the advent of the kingdom of God (Rev. 16:12).²⁸

²⁸*Old Testament Light* (Harper & Row, 1964), p. 834

Lamsa still confuses the early Teutonic tribes with these people, but as has already been noted, there is no racial affinity between them. Certainly, the later Teutonic tribes which were of Semitic origin came to occupy the lands of the Teutonic Japhethites, just as they did of the Japhethite Indians in the Americas. Most states and place names in North America still bear their aboriginal names.

History tells us that the Phoenicians were the first colonizers of the Mediterranean world. The city-states of Crete, Asia Minor, Greece, Italy, Spain, Carthage of North Africa, and the British Isles were all settled by their fleets. The Phoenician cities of Tyre and Sidon were too small to provide enough people to start these prolific colonies. Obviously, these were the port cities of emigration for the Semitic world at that time.²⁹ And they went west.

These were not Israelites, at least, not of the post-exilic period. As Lamsa points out above, the lost tribes of Israel were deported to central Asia into what is now Iran. They would later form the Parthian Empire and compete with Rome during the early Christian period.

Consequently, Paul's ministry was not to the House of Israel. Some Anglo-Israel authors try to make the Gentiles into Israelites. That notion lacks textual support in Paul's Epistles. The "lost tribes" are referenced in 1 Peter and James 1:1. But those epistles are directed to the dispersion in Parthia.

Parthia was evangelized by the other Apostles. Paul, on the other hand, went to Rome (the fourth empire of Daniel's vision) and became the first apostle to present the Gospel to the Emperor. He also met British captives in Rome and

²⁹ *The Lost Ten Tribes of Israel. . . Found!* By Steven Collins (CPA, 1995). His material can be found on the Internet. This is not a new thesis. Immense scholarship from 19th Century archeology has long established the role of Parthia in the ancient world.

evangelized them. They are mentioned by name in the New Testament.³⁰

Paul also evangelized Asia Minor, its coastal cities and the Galatians. The Galatians were Celts from previous migrations over the Bosphorus. Likewise with the cities of Greece (Corinth, Thessalonica, Philippi, etc.) – these were “new” Greek cities, chiefly Macedonian, with large Celtic populations.³¹ Celts and Romans appear to be the principal recipients of Paul’s ministry.

In analyzing what Paul meant when he called himself “the Apostle to the Gentiles,” their common denominator appears to be that they were uncircumcised Semites who can be identified as the fourth Gentile kingdom of Daniel’s vision. Rome was the kingdom of iron. The Celts were the feet and toes of mingled clay and iron.³² Paul was the Apostle of the Westward March because the drama of Semitic imperialism was moving westward. This succession of kingdoms suggests an apostasy of the descendants of Shem which must play itself out until the coming of the Stone Kingdom – the Kingdom clearly of divine origins because it is made of a stone “hewn without hands.” This historical epoch can be described as “the times of the Gentiles,” a time of oppression and tribulation. It will come to an end when “the fullness of the Gentiles” has occurred.

The Times of the Gentiles

And they will fall by the edge of the sword, and they will be taken captive to every country; and Jerusalem will

³⁰ Linus, the first bishop of Rome in Apostolic times and Pudens in 2 Timothy 4:21 married to Claudia, formerly Gladys of a British royal family (see Macaulay, *The Soul of Cambria* and Morgan, *St. Paul in Britain*)

³¹ *History of the Celtic People* by Henri Hubert (Bracken Books, 1992 from the two volume set published in 1934). Hubert’s discussion of the complex migrations of the Celts argues for what he calls an “endosmosis” in which the Celts settled these regions without expelling the previous inhabitants, and then intermingled with them, especially in the urban centers. By the time of the Gospel, they had lost much of their cultural heritage, but not all. Jerome, who had traveled in Celtic lands in his youth, relates that he could understand the languages of both the Celts of Gaul and the Celts of Galatia (vol. 1, p. 41). See also Gerhard Herm’s *The Celts* (St. Martin’s Press, 1975).

³² Stivers, *The Holy Conspiracy – Christian Druids and Cultural Alchemy*

*be trodden under the feet of the Gentiles until the time
of the Gentiles comes to an end.*

- Luke 21:24 (Lamsa)

The above prophecy of Jesus has rolled off the tongues of many fundamentalist preachers since the founding of the State of Israel in 1948. It is the proof text in their claim that the "fig tree" has blossomed and that the dispensation of the Gospel is about to come to a close. "God is now turning back to the Jews," they tell us, "and His prophetic time clock has resumed ticking."

The validity of this claim also depends upon whether the notion of "self-fulfilled" prophecy has any merit. At the behest of British Israelites, General Allenby "liberated" Jerusalem from the Turks in 1917. Jerusalem was of no strategic importance to the outcome of the First World War. The conquest was simply a manifestation of the British desire to pursue an agenda which was inspired by a certain interpretation of the Bible. The revolt of Palestinian Jews against the British in 1948 - which led to the modern Israeli state - was also based on an interpretation of the Bible, albeit a much different one.

The conflict over Jerusalem today reflects an on-going religious debate. Of course, the Muslims lay claim to the city based upon the teachings of the Koran. American Fundamentalists support Israel based upon their theological persuasion which says the Jews are "God's chosen people." "Chosen for what?" is not always a useful question because Fundamentalists embrace this theology for emotional reasons, not rational ones. With dreamy eyes toward the sky and a much hoped for "rapture of the church," the idea of persuading these

people that they will die like the rest of us is probably a hopeless exercise.

But for the rest of us, there might be hope. Jesus plainly said that Jerusalem's role as a center of worship is now gone:

Woman, believe me, the time is coming, when neither on this mountain nor in Jerusalem will they worship the Father. . . But the time is coming, and it is here, when the true worshippers shall worship the Father in spirit and in truth; for the Father also desires worshippers such as these.

- John 4:21, 23 (Lamsa)

Perhaps as a place of memorial, Jerusalem might be of value. Jesus was determined to suffer there in memory of the prophets before Him. And He promised to return (Luke 13:33-34). However, He clearly told His disciples to disperse throughout the world, preaching the Gospel (Acts 1:8). As a center of operations, it ceased in the 1st Century and was eventually replaced by Rome, a different mountain top. The Father still waits for mankind to give up its mountaintops and to worship Him "in spirit and in truth."

If our day be not the end of the "time of the Gentiles," then when will it end and how will we know? That is an appropriate question.

Sometimes, we miss the forest for the trees. Read carefully the words of Jesus from our opening text in Luke. Most commentators think the "time of the Gentiles" ceases when Jerusalem is no longer "trodden under foot," meaning "under Gentile control." But that isn't what Jesus said. He said Jerusalem would no longer be "trodden under foot" when the "time of the Gentiles" came to an end. That may seem to be a subtle change of emphasis, but it is very important.

There is another event which signals the end of the time of the Gentiles. What is it? Before that question can be addressed, look again at what Jesus said:

"until the time of the Gentiles comes to an end."

Do you see it? Of course, you can't. You are looking through the lens of previous religious indoctrination.

I will help you. **Jesus was saying that when the time comes that Gentiles cease to be Gentiles, then the restoration of the Jews will occur and not before then. This is what Paul meant by "the fullness of the Gentiles" – the Semitic Gentiles.** This event must occur before the Great Commission can be finished in taking the kingdom of Christ to the whole world.

Do you see the difference? In the previous and most popular model - a view I call "the Apocalyptic Model" - we must have war and bloodshed and pestilence and catastrophe. In that model we must have Armageddon and genocide.

In the latter model - a view I call "the Soteriological Model" - we must have redemption and a rebirth in human nature. In this model we must have moral law and a change in social organization.

Which do you think represents the spirit of the Gospel? The first one creates division in mankind; the latter creates unity. When one considers the words of James in Acts 15:14-17 and the entire ministry of Paul who worked to break down the division between Jew and Gentile (Galatians 3:28), there can be no other way of looking at it. The "times of the Gentiles" refers to the time that the Gentiles are used as God's rod and ends when the "fullness of the Gentiles" occurs – when they are converted and receive headship in Christ and His appointed heirs and thus cease to be Gentiles. Thus, baptism, not circumcision, makes an end of the Gentile.

Chapter Six The Semitic Birthright

The Father of Nations

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

- Genesis 25:6

The next biblical figure which is presented to us as the recipient of the Semitic birthright is Abraham. First called “Abram” in the biblical text (Genesis 12), his name is later changed to “Abrah-*am*”: “the father of the peoples” (Genesis 17:5, 9). At this point, commentators usually begin to de-emphasize the literal demographic implications of the Covenant in favor of a figurative interpretation. It is obvious that the Jews have never been a prolific people. The people identified as Jews today and who are supposedly the recipients of this Covenant have never consisted of more than a few millions. The latest count is somewhere between twelve to fifteen million. Embarrassed by this fact, theologians have instead emphasized Abraham’s role as the progenitor of the Messiah and the multitudes of humanity which have since become Christians. They see these prophecies fulfilled in the Church. Abraham has become the *spiritual* father of many nations.

But the context of the Genesis story does not support this interpretation. Prior to the introduction of Abram in Genesis 12, we have the story of Noah’s descendants. Noah is the father of the nations of Genesis 11 and 12. It is nowhere suggested that he was a father merely in some symbolic or

spiritual sense. If Noah is literally a “father of nations,” why shouldn’t Abram be?

Later in Abram’s story, we find him troubled by his lack of offspring. He suggests to God a solution: he will adopt his leading servant as his heir (Genesis 15:2). Yahweh rejects the idea of adoption, but rather insists that the Covenant be propagated through the usual process of descent: “He that shall come forth out of thine own bowels shall be thine heir” (Genesis 15:4). While the doctrine of adoption is clearly taught in the Scriptures (Romans 8:15-17), it is always through a relationship with a physical descendant of Abraham (Galatians 3:14). It is never a substitute for the begetting commanded in the Dominion Covenant (Genesis 1:23-30).

In selecting Abraham as the recipient of Shem’s priesthood and dominion, the Scriptures imply that the Semitic nations will eventually be absorbed into those of descent from Abraham. His descendants will eventually become so prolific as to constitute in themselves the Semitic race.³³

In reference to the Westward March, the above text introduces an important aspect to the doctrine of dominion: **the priestly heir moves westward, while the non-priestly heirs move eastward.** Abraham did not want his other sons (which history shows became the Arabs and other nations of the

³³ The Song of Moses in Deuteronomy 32 suggests this process of demographic absorption: “The Most High divided the nations; when he separated mankind, he set the bounds of the people according to the number of the children of Israel” (v. 8). The mathematical possibility of this scenario was demonstrated by Gary North some years ago in his book *Moses & Pharaoh* (Institute for Christian Economics, 1985). On pages 20-21, he computed the birth rate of Israel from the 70 persons that entered Egypt to the 600,000 males that left in the Exodus. It comes to 3% per annum. At that rate, Israel would have consisted of 176 billion people four centuries later during the time of the Davidic monarchy. There are currently 6.5 billion inhabitants of the earth. In my book *Eros Made Sacred* I explain how this was possible. I use the census data found in the book of Numbers to show that the average Israelite family had 27 sons. Obviously, Israel was a polygamous culture which made use of midwives. High birth rates cannot be sustained without midwives.

Middle East) to interfere with Isaac's future role in the Promised Land. The Promised Land was the place of dominion for the priestly nation. Abram's personal journey westward took him to the land of Canaan where he was commanded to settle and eventually displace the Canaanites with his own offspring.

When his later descendants proved unworthy of righteous dominion, they, too, were driven out of the land and carried into captivity eastward. Thus, an eastward march represents regression into defeat and slavery. A westward march is marked by freedom and advancement. In sending the sons of his concubines (servant girls) eastward, Abraham is giving them dominion, but not priestly dominion. The birthright he reserves for Isaac, the son of the free woman (Galatians 4:31).

One of the central aspects of priestly dominion is the opportunity for godly procreation.³⁴ In this respect, the non-priestly nations provide an important link in the continuation of the Westward March; for God's priestly rulers find their brides in the East. To find a bride for Isaac, Abraham charges his servant Eliezer that he would not take a woman from the land of Canaan, but instead, that he would go east to his father's kinsmen to find a wife for his son. The same was true of Jacob. His parents, Isaac and Rebecca, sent him to "the land of the east" to search for his wife (Genesis 29:1).

Inversely, the taking of wives from the west is considered plunder and rape. The saddest chapters of European history are the invasions from the hordes of the East for slaughter and sexual predation. The very word "slave" comes from "Slav" and the experience of the Slavic peoples who were subjected to

³⁴ Also known as "hierogamy," see Stivers, *Hierogamy & the Married Messiah*

these brutal regimes. It is a perversion for the daughters of the priestly race to be subjected and used by the non-priestly races.

The American experience also reflects this directional phenomenon. The first pioneers were usually men who found it necessary to come to the new land alone. The hardships were too great for women and children. After the men settled a homestead, they sent east for their wives, first in Europe, then later as the nation moved westward, to the Atlantic Coast and the Midwest.

In choosing their wives from among their kinsmen, they avoided the risk of miscegenation and an offspring which was lost to the identity of their fathers. When a man marries “a daughter of the land,” he often finds himself isolated. His wife tends to identify herself with her kinsmen and not with her husband. She is torn between loyalties. So are her children. Not so with the mail-order bride from “back home in the east.” She is as isolated as he is and finds comfort in his company. Together, they form a team representing their heritage in a new place.

The Westward March is a part of the Divine process of transforming the world. It will not work if men are absorbed by the pagan populations surrounding them.

Ephraim: The Next “Father of Nations”

There is one other biblical figure that is identified as a “father of nations”: Ephraim, the son of Joseph. Joseph was presumably Jacob’s intended firstborn, Reuben having lost the birthright through moral failure. Jacob reinforced that presumption when he blessed the two sons of Joseph on his deathbed. He adopted them as his own sons by giving them an

equal place in the tribes of Israel. With this new status for his sons, Joseph received the double portion.

Ephraim was not the firstborn; yet his older brother was passed-over. Ephraim received the Abrahamic blessing, as the text says,

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac. . . And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

- Genesis 48:16, 18-19

We have no Scriptural fulfillment of this prophecy. Ephraim became one of the tribes of Israel, and then during the time of the monarchy, the ten northern tribes became identified with Ephraim: “Israel” and “Ephraim” becoming synonymous terms (e.g. Isaiah 11:13; Ezekiel 37:16-19; Hosea). But we do not have any Scriptural affirmation that Ephraim became “a multitude of nations.”

We do have this statement from Josephus, a Jewish historian from the 1st Century that “the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.”³⁵ This account would place them in the center of the Parthian Empire at the time of its ascendancy.

A current scholar of biblical antiquities is Steven Collins who has written extensively on the Israelite origins of the Parthian period. He provides archeological support that in the Parthian experience, the fulfillment of this prophecy had begun:

³⁵ Josephus, *Antiquities of the Jews*, XI, V, 2

Numbers 26:35-36 records that subtribes (or clans) of the Israelite tribe of Ephraim were named the Bachrites, the Eranites, and the Tahanites. The old Seleucid province of Bactria, which grew up in conjunction with Parthia, bears the name of one of the subtribes of Ephraim in a Hellenized form. . .

*Numbers 26:36 also notes that another clan of the tribe of Ephraim descended from Eran and was known as the “Eranites.” A group of people known as the Eranians were present in the region of ancient Persia and Parthia. It is significant that Assyria transplanted the defenders of Samaria (an Ephraimite city) into “the cities of the Medes.” Therefore, we would expect thereafter to notice some Ephraimite names in the Medo-Persian region. The “Eranians” bore the exact Hebrew name of one of the clans of Ephraim in the area of Persia/Parthia. This name survives today in the modern name for the territory of ancient Persia: Iran. Indeed, the *Encyclopedia Britannica*, in referencing “Eran” in its Index section, simply states “Eran: see Iran.” The modern capital of Iran is named Teheran, also preserving the name of this Ephraimite clan . . . ³⁶*

Collins also notes that there was a Scythian tribe known to history as the “Dahanites.” They lived in this same region of Parthia. If the linguistically similar consonants of “t” and “d” are interchanged in this situation, then the “Dahanites” become the “Tahanites” of Numbers 26.

Collins marshals further evidence in citing two authorities on the peculiarities of Pehlevi, an ancient Persian language spoken by these people:

³⁶ Collins: *The Lost Ten Tribes of Israel Found!*, *op cit*, p. 209-210

Pehlevi . . . does not seem to be Persian at all, but rather Semitic. That is, an enormous proportion of the words – nouns, pronouns, verbs, adverbs, prepositions, conjunctions – are Semitic, while the grammar and construction. . . are Eranian . . . [and questions how this could have happened] . . . if not by constant contact with old Semitic nations.³⁷

And again,

The name [Pahlavi or Pehlevi], which means Parthian, can be traced back for many centuries. . . The great peculiarity of the language is that though it is Iranian, it is full of Semitic (Aramaic) words. . .³⁸

Collins does not believe that the inhabitants of these lands today are of Israelite descent. He believes that these place-names indicate that the Israelites were once living there during a much earlier time in history and later moved away. Our interest here is in identifying a fulfillment of biblical prophecy.³⁹ Clearly, a fracturing and expansion of the tribal clans of Ephraim had begun.

This evidence suggests, also, why there is no Scriptural fulfillment of Jacob’s prophecy: Ephraim did not become a company of nations until *after* the Canon of Scripture had been closed. The tribes and kingdoms identified above came into existence after the writing of the Old Testament. And while the Parthians are mentioned in the New Testament (Acts 2), their identity and influence are understated for the simple reason that Rome and Parthia were locked in a “Cold War” during the New Testament era. Most of the New Testament was written for a Roman audience. It would have been considered highly

³⁷ Ibid, p. 210 quoting Zenaide Ragozin

³⁸ Ibid, p. 211 quoting Encyclopedia Britannica

³⁹ This is a telic prophecy, in my opinion. It must occur in the course of time and cannot be nullified.

subversive to announce that Christianity was in fact a fifth column advance of its chief political rival.⁴⁰

Although well on its way to becoming a “company of nations,” the Ephraimite prophecy was still in its nascent stage during the New Testament era. Four tribal provinces, however great they may have been, still fall far short of the kind of demographics envisioned by Jacob.

The Westward Migrations of Ephraim

During the New Testament period, we find the ten tribes in Parthia. Most of the apostles went east to these people. We find Peter in Babylon (1 Peter 5:13) and James (1:2) writing an epistle to them specifically. Paul goes west to Rome and then to Spain after his release from his first imprisonment (Romans 15:24, 28). In the Sonnini Manuscript, which some claim is the missing 29th chapter of Acts, we find Paul in Britain, where, according to this account, he encounters descendants of Israel from the pre-exilic period:

And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain; for he had a long time purposed to journey thitherwards, and he was minded to go from thence into Britain. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian Captivity, had escaped by sea to the “isles afar off” as spoken by the prophet, and called by the Roman’s Britain. And the Lord has commanded the Gospel

⁴⁰ Quoting George Rawlinson, the primary authority on Parthian history, he references a “Summit Conference” a few years after Jesus’ birth in which “Phraataces [Parthia’s emperor]... responded to Augustus, dispatching to him a letter wherein he took to himself the favourite Parthian title of ‘king of kings,’ and addressed the Roman Emperor simply as ‘Caesar’” (Ibid, p. 314). In declaring Himself “the King of kings and Lord of lords,” Jesus Christ identifies Himself as the rightful ruler of Parthia, the home of the House of Israel at this time (Revelation 17:14; 19:16).

to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel. And no man hindered Paul, for he had testified boldly of Jesus before the tribunes, and among the people, and he took with him certain of the brethren which abode with him at Rome; and they took shipping at Ostium, and having the winds fair, were brought safely into an haven of Spain. And much people were gathered together from the towns and villages and the hill country; for they had heard of the conversion of the Apostle, and the many miracles which he had wrought. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle from God.

And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing into Britain, they went therein, and passing along the South coast, they reached a port called Raphinus. Now when it was noised abroad that the Apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the East Gate of their city, and lodged in the house of an Hebrew, and one of his own nation. And on the morrow he came and stood upon Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them and many believed the word and the testimony of Jesus Christ. And at even the Holy Ghost fell upon Paul, and he prophesied, saying: "Behold in the last days the God of peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the mount that testifieth of the

patience and long-suffering of a servant of the Lord."⁴¹

While it is entirely possible that this account is true, it is difficult to know whether *all* the Celts were indeed Israelites. This narrative later has Druid priests presenting Paul with evidence of their Israelite origin, which Paul accepts and then embraces them.⁴² It is an acceptable thesis that the Druids retained artifacts and customs from Israel. But there seems to be too much paganism engrained in these old Phoenician colonies

⁴¹ From Frederick Haberman's *Tracing our Ancestors* (self-published, 1934, reprinted, 1989), p. 141. Haberman introduces the manuscript as follows: "A copy of the Acts of the Apostles in the Turkish Archives at Constantinople contains twenty-nine chapters, one more than the Book of Acts in our Bible." The passage quoted here comes from verses 1-10 of the chapter.

⁴² The entire text with notes can be found in the *Restoration Scriptures – True Name Edition Study Bible* (Your Arms To Yisrael Publishing & Gateway Press, Baltimore, 2005). <http://www.yourarmstoisrael.org>. This manuscript was discovered and translated by C. S. Sonnini, a Frenchman who lived during the 18th Century. Because it lacks corroborating evidence, it must be considered apocryphal in terms of Scriptural authority. Although it may be a corrupted text, it still remains a valid and uncontrived source of evidence to support the larger body of research which claims an apostolic presence in Spain and Britain.

(e.g. consider Carthage where human sacrifice was practiced) to believe that the popular religion of these people was actually the religion of the biblical patriarchs as taught in the Law of Moses. More likely is the scenario that these colonies were founded by Semites and apostate Israelites who wanted to flee the witness of God. In coming to these people, Paul found common ground but he also found a people who needed spiritual deliverance. Whatever their condition, it cannot be argued against that the Gospel was indeed successful in the Celtic world.

Israelites or not, the Celts were not recipients of the Ephraimite blessing. The people of Parthia were because they were addressed as such by James, as noted above.⁴³ The question that follows then is “How does Ephraim play into the drama of the Westward March of Christianity?”

The answer is found in the historical record of social and political upheaval in Parthia during the 3rd Century. It fell to the Persians after the Parthians had exhausted themselves in a successful but debilitating war against Rome. The Persians exploited the weakness of their Parthian rulers and seized control of the empire. With their new found power, they chose to initiate a pogrom of massive genocide against the Parthians rather than continue the peaceful co-existence which had occurred under Parthian rule.⁴⁴ Weakened politically and militarily, the Parthians had only one option if they were to survive: massive migration.

During the third and fourth centuries, waves of tribal migrations occurred – first westward to Armenia where most of the Christians fled. Armenia, a self-ruling kingdom caught between the rising and falling fortunes of the Roman and Parthian Empires, proved to be an important sanctuary during

⁴³ The prophets of Hosea and Amos addressed their writings to the northern tribes of Israel which are quoted in the New Testament to refer to Israel of the captivity.

⁴⁴ Collins can be cited again here as he quotes a Persian historian: “The Persians took offense at the religious practices of the Parthians; this was probably one of the reasons that led them finally to revolt” – p. 322. The old Semitic family cult of the Parthians was replaced by Zoroastrianism as the state religion.

this period. It rivaled Britain as the first Christian kingdom and benefactor of the Jerusalem Church now in dispersion.

But Armenia is a small country and was too far away for the larger body of Israelites that lived to the east. Most of the tribes went northward over the Caucasus Mountains into the large and empty steppes of Russia. As new waves came, pre-existing tribes were forced to move westward, not eastward because the hostile Mongols were to the east. In time, these tribes connected with the small colonies of Goths and Scythians which bordered the Roman Empire in what is now Baltic and the Balkan regions. This process was largely completed by the fifth century. During the fifth century, the North Country entered a mini-ice age that forced these formerly Parthian tribes further west to the Rhine and south into the Grecian peninsula. They became the “barbarians” recorded by Roman historians where they reappeared to European history.

Christian influence was greatly weakened among these people during these desperate years. The fight for survival often degrades people psychologically and morally. But as conditions improved and contacts with the Celts - first in Macedonia and Galatia, then in Gaul - became more numerous, its influence revived. The story of Europe is very much about this process of Christianization which began in Parthia and was consummated in the later missionary endeavors of Irish monks.⁴⁵

The Semites of Europe were now joined to the House of Israel through these migrations. Ephraim’s blessing became fulfilled on the continent of Europe and then to the New World during the Age of Discovery.

⁴⁵See *How the Irish Saved Civilization* by Thomas Cahill (Doubleday, 1995). St. Columbanus founded monasteries as far east as Kiev.

Chapter Seven

The Nation of Priests

And ye shall be unto me a kingdom of priests . . .

- Exodus 19:6

The Priestly Blessing

The essential feature of a priestly blessing is the conferring of guardianship. Priests protect the sacred: the sacred being anything that belongs exclusively to the Creator. In this respect, a priest must answer to God for the proper care of His property. In some general sense, everything is God's property. But there are some things He has declared off-limits to everyone but Himself. Over those things and prerogatives, He has placed priests in guardianship. All of mankind was given the right of dominion upon the earth, but it was Adam, God's firstborn, who was given dominion of the Garden of God.⁴⁶

At first, the Semites were given the geographical center of the earth in which to dwell. This represented their priestly status. One of the aspects of guardianship is to guide others to the path of righteous dominion. Through example, teaching, and sometimes sanctions, priests are meant to help the rest of mankind in the proper stewardship of the earth. To be effective, this task requires equal proximity of influence. A priest cannot properly fulfill his guardianship role if he is isolated from the people. Spatial closeness facilitates this.

That is why the Levitical priesthood was made heir of the major cities with their immediate precincts and had no title to the agricultural areas. The land is where people disperse; cities

⁴⁶ Adam was directed to "dress and *keep*" the Garden. "Keep" means to "guard" and protect.

are the places where people gather. They are places of closeness and effective influence on the culture. Cities provide the opportunity to propagate ideas. The ancient Levitical cities symbolically represented the original Garden of God. The city walls gave definition to these symbolic gardens. By living in these enclosures, the Levites were close but also set apart spatially from the rest of Israel. Lacking identity in an inheritance like the other tribes, they were set apart by certain customs of which only they were the recipients.

One of those customs was the Lord's tithe, which was ten percent of the land's increase. It was God's tax reserved only for Him. God directed that the tithe be given to the Levites.

The Levites were also guardians of the sacred precincts and custodians of the law. It was their job to educate Israel in the Torah and to preserve Israel's moral integrity. Israel was a nation of priests – the whole land being sacred – therefore, the Levites were obligated to direct them in the proper use of the land, their families, and the customs set forth in the Torah.

What seems confusing, at this point, is the fact that the Levites did not receive the double portion of anything, which is an essential feature of the blessing of the firstborn.⁴⁷ In a tribal culture, the firstborn son is the father's deacon at the family shrine and later succeeds him as the family priest. According to the biblical text noted in the last chapter, that blessing was passed-on to Ephraim, the son of Joseph. Yet, we find no record of the Ephraimites performing sacerdotal functions, except when they usurped the Levites by forming the northern kingdom and establishing Baal worship.

The Levites were identified as the replacements for the firstborn of Israel. Why do we have this anomaly?

⁴⁷ See Stivers, *The Ministry of the Firstborn* for this and following discussions of the role of the firstborn in biblical law.

Looking at the historical context might be helpful. The Levitical priesthood appears to be a provisional remedy for Israel's apostasy in the Golden Calf incident (Exodus 32). Up to that time, we find no contemplation of a separate caste of priests. Aaron appears destined for a special role, but it is not clear whether his sons would share that role with him.

When the Golden Calf incident occurred, it was the tribe of Levi which stood with Moses in the time of judgment. Immediately following this account, we find Yahweh unveiling a plan to use the Levites instead of the firstborn of each family (Numbers 1-3). Israel was running the risk of falling into paganism, so priestly dominion was taken away from the family.

However, this was not the establishment of an eternal principle (Malachi 4:6). With the coming of Christ, the "firstborn has been brought back into the world" (Hebrews 1:6; 12:23). It was a disciplinary measure that was necessary in the plan of redemption. The familial structure has been restored and the priestly mantle has been returned to Ephraim to finish the ancient directive of the Semitic nations (Hosea 14:8).

Priestly Demographics

And of Joseph he said. . . His glory is like the firstlings of the bullocks, and his horns are like the horns of unicorns; with them he shall push the peoples together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

- Deuteronomy 33:17

Another essential feature of the priestly blessing is that the priest is meant to become the new template of the new humanity in each new generation. Like a farmer who selects

his best seed from the harvest for next year's planting, the priest is a part of this process of human cultivation. Each generation must decide who the worthy heirs of its fruits are. The priests help establish the standards to provide an accurate evaluation of the offspring by being an example and interpreting society's experiences.

That is why in ancient times the firstborn had control of the family inheritance and the family harem. He was obligated to dispense the inheritance and the harem, first to himself as a double-portion, and then to the rest of the sons in an equitable manner. But he was obligated to exclude apostates and to rank the other sons according to their worthiness. This may have been decided by the father before death, but not always. The firstborn, as the Kinsman-Redeemer, was the Executor of the Estate and in this role, determined the direction of the culture. Anyone who controls the land and the harem in a culture directs the culture.

In the previous chapter, we discovered that the northern tribes of Israel formed a separate kingdom and then were taken into captivity by the Assyrians. By this time, Ephraim had demographically absorbed the other tribes and had become representative of them. Later during the time of the early Christian church, they became the kingdoms of Parthia, but were defeated by the Persians and expelled to the north and west into the frontiers of Europe. This process took centuries to accomplish.

When the barbarians invaded the Roman Empire in the 4th and 5th Centuries, Ephraim had now become "a company of nations" which was now pushing "the peoples together to the ends of the earth," as the text says above.

In ancient times, "the ends of the earth" was an expression referring to the Atlantic coastline, beyond which there was no known land. If one examines the shape of the European continent, we can see how it was possible that the

Ephraimite nations “pushed the peoples together.” Europe is shaped somewhat like a funnel. The broad expanse of Russia narrows as one proceeds westward. Invasions from the east would force tribal groups closer together the further they moved west, especially so for those which settled in the British Isles. We can see now how the prophecies and benedictions of Jacob and Moses were literally fulfilled in early European history. The Covenants endure.

It is obvious at this point – if we accept as valid these Israelite connections in ancient history – that the first settlers of the North American continent were of Israelite extraction, specifically Ephraimite. Through a process of ethnosmosis, the priestly race continues to absorb all the others and to transform them into one Covenant body.⁴⁸ America has been called “the melting pot” of the world. This expression was never meant to glorify some sort of social experiment with miscegenation, but to demonstrate that the peoples of the earth are capable of living at peace with one another if they enjoy the right spiritual and judicial covering. America’s religion and government have made the melting pot possible. However, its standards of citizenship have been too loose. Each wave of immigration has produced a fundamental change in the electorate that has had debilitating results in the nation’s religion and politics. The results have been an increased racial animosity, special interests, and a fracturing of society. These kinds of issues will be examined in the final chapter.

The Battle for the Semitic Blessing

The long adversarial contest between the United States and Russia represents, certainly in part, a battle for the Semitic blessing. It is a contest over which nation and which philosophy of social order will be the model for the nations of the earth to follow. I pointed out that the Semitic race was the recipient of the priestly calling over the Japhetic and Hamitic peoples. This

⁴⁸ “And in the shall all families of the earth be blessed,” must be a reference to ethnosmosis and explains Paul’s claim in Romans 4 that the seed of Abraham are “heirs of the world.”

calling was first enunciated by Noah. And it is remarkable that virtually all of the religions and political systems of mankind - good and bad - have been of Semitic origin. The Semitic nations have been creative in this sense; the others have been absorptive.

Russian women want to come west. The United States has become the world's harem. In prevailing over the old Soviet Union, the United States is also the sole super power and apparent firstborn. It is heir of the priestly mantle to dispense the earth's resources – the land. Will it do so judiciously?

The United States and Russia are both of Semitic origin.⁴⁹ Both have chosen opposite principles of faith and government. Each have developed and matured their systems to refined distinctions. The Russians have made a religion out of the state.⁵⁰ The Americans have built their nation upon congregationalism.⁵¹ The Russians propagate a political system based upon subjugation and external control. The Americans have embraced self-government with union.

The distinctions and apparent destinies of these two nations were noted with foreboding by two great men of the nineteenth century, who I quote at length. The first is from

⁴⁹ Russia is a very large country, two and a half times bigger than the United States. Most of Russia is in Asia and is constituted by persons of Mongolian descent. I am referring to the old Russia which began in Europe around the region of Kiev.

⁵⁰ For most of us who are ignorant of Russian history, we have believed that Russia was Christian until the Bolshevik revolution. The idolatrous demands of the state are mistakenly supposed to have originated with communism and its atheistic ideology. Such is not the case. Russian Orthodoxy, as the Third Rome, is a continuation of Byzantine statecraft which claims to exercise authority in the name of God. God and the state are one and the same according to this Orthodoxy and is a continuation of the Roman imperial system. Its repression and cruelty are well-known to history. The Communists did not invent the torturing of religious and political dissidents. Nor did they invent the idea of a controlled society. It is a part of the imperial system which has continued since ancient times. In reference to Russia, see *The Russians' Secret* by Peter Hoover and Serguei V. Petrov (Benchmark Press, Shippensburg, PA, 1999).

⁵¹ It is not generally known that this form of church government prevailed in New England and became the model for American localism. Congregationalism teaches that each Christian church is autonomous. The current vogue of denominationalism did not exist in the United States until after the Civil War (see Stivers *The Separatist Papers* and R. J. Rushdoony, *The Nature of the American System* (Thoburn Press)).

Alexis de Tocqueville in the final paragraphs of his celebrated *Democracy in America* (1835):

There are, at the present time, two great nations in the world, which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. . . All other nations seem to have nearly reached their natural limits . . . but these are still in the act of growth. . . The American . . . gives free scope to the unguided exertions and common sense of the citizens; the Russian centers all the authority of society in a single arm: the principal instrument of the former is freedom; of the latter, servitude. Their starting point is different, and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe. [Emphasis added]

The next is that of Commodore Matthew C. Perry after he had opened Japan to the West:

*It seems to me that the people of America will, in some form or another, extend their domination and their power, until they shall have placed the Saxon race upon the eastern shores of Asia, and I think too, that eastward and southward will her great rival in future aggrandizement [Russia] stretch forth her power to the coasts of China and Siam; and thus the Saxon and the Cossack will meet. . . Will it be in friendship? I fear not! The antagonistic exponents of freedom and absolutism must thus meet at last, and then will be fought the mighty battle on which the world will look with breathless interest; for on its issue will depend the freedom or slavery of the world ... I think I see in the distance the giants that are growing up for that fierce and final encounter; in the progress of events that battle must sooner or later be fought. (March 6, 1856)
[Emphasis added]*

Statements like these have been expunged from American textbooks of recent generations. It would be a justified suspicion to believe that the American elite, under the influence of Hegelian logic, rejected the Christian perception of America's destiny, and instead, sought to avoid the inevitable conflict by compromise - making the United States and Soviet Union so much alike that a merger of the two to form a world government would be possible. The idea of a showdown between right and wrong, embodied in two opposing empires, offends the relativism of these godless leaders. But a confrontation with the Russian system of government is not only inevitable, it is a moral necessity. President Reagan, a man aware of the old American perception of our nation's destiny, may well have had that in mind when early in his Presidency he referred to the Soviet Union as that "evil empire" in connection to his allusions of America's "rendezvous with destiny."⁵²

Whether Americans, in general, are conscious of their nation's Divine calling or not, God's Providence will work out that destiny regardless.

⁵² Recall our discussion in the Introduction. Most Americans thought the idea of a merger between the old Soviet Union and the United States was ridiculous. Unfortunately, it has in fact occurred. Yes, the Berlin Wall came down and the Soviet Empire fragmented. But the people of the United States have embraced **all** Ten Planks of the Communist Manifesto. The Manifesto has become the mark of American patriotism, e.g. the Patriot Act, income tax, centralized banking, public schools, and so on. The United States won the job over the Soviets to become the enforcement arm of the New World Order. That is what our policing around the world, including Iraq, is really all about.

The Battle for the Sacred City

Along with the battle for the Semitic priesthood is the battle over the city of Jerusalem. Each of these contests has eschatological significance in the racial consciousness of mankind. The nation which succeeds in the fight for the Semitic priesthood becomes the Light Nation of the earth. **The people who possess Jerusalem will be the representatives of mankind to the Throne of God.** They cannot be the self-appointed priests of mankind. They must be chosen by providential means.

The fight for Jerusalem has been long and bitter. Moslems war against Christians, Arabs against Jews. Each has had its turn to possess that great city, but it has been a bitter-sweet heritage. It is presumption. Jerusalem will remain a haunt for jackals as long as the Great Commission remains unfinished. Jerusalem will not become sacred space again until the presence of the Lord is there. And the presence of the Lord will not be there until Jerusalem recognizes its Messiah and leads the world in a final liturgy of praise to the King of kings and Lord of lords.

A problem in fulfilling the Great Commission is Islam. How do we convert the Moslems? We will not convert them until we deal with the racial antagonisms between Arab and Jew that go all the way back to Isaac and Ishmael. Ishmael was cast out and Isaac was accepted. Ishmael is the progenitor of the Arabs. That resentment runs deep.

That racial resentment will evaporate when the Jews acknowledge that they, too, are cast out, that they are not God's chosen people, either. When the Jews humble themselves at the foot of the Cross and recognize their personal need of a Savior – that they cannot expiate their sins on their own - the Arabs will follow them. The Jews ceased to be true Jews when they rejected Christ. Completed Jews embrace their Messiah. They are not found in synagogues. They are found in churches.

The Jewish Dilemma

Historically, the Jews have been faced with a dilemma: they have no absolution for sin. Ever since Jesus destroyed their temple in 70 AD, they have not had a sacrificial system to release them from sin. They have tried to resolve this in many ways, among them being the following: a) hermeneutically water-down the Torah so that it is impossible to break it (Phariseeism), b) rebuild the Temple and restore the priesthood (Zionism), and c) deny the existence of sin (Communism).

Yes, that is correct: Communism is of Jewish origin. It is a carefully documented fact that the ideology and vanguard of the Communist revolution in Europe was the work of apostate Jews who saw Judaism as a dead-end street and refused to embrace Christianity. From Marx and Engels through Lenin, Trotsky and their Bolsheviks, Communism was the work of Jews gone AWOL. They did this because they could not cope with the guilt of sin. They had to deny its existence by denying God and moral law.⁵³

Do you see why it is so important to convert the Jews to Christ as an ethnic group? Not a few here and there, but as a whole people? Their rejection of Christ has produced two of the greatest impediments to fulfilling the Great Commission: Zionism, which alienates the Moslem world; and Communism, which opposes us in Asia.

⁵³ “It should be recalled that Judaism, especially in its classical form, is totalitarian in nature.” (Israel Shahak, *Jewish History, Jewish Religion*, Pluto Press, London, 1997), p. 103. Shahak points out that Judaism was forced on the Jews by the Romans in about 200 AD. Ever since, Jewish rabbis have collaborated with secular authorities to enforce their hegemony upon that unfortunate people. The Khazar kingdom during the early Middle Ages and north of the Black Sea converted to Judaism. Russia’s origins in Judaism, Byzantine Orthodoxy, and Mongol miscegenation have combined to create its history of totalitarianism. Communism was simply a revolt against Judaism and all organized religion, first by Jews and then by former Christians who hated the old regimes. That Communism continued Russia’s history of oppression answers the question: “Can a leopard change its spots?”

Additionally, Higher Criticism, which is a method of interpreting the Bible that denies its veracity, began in Germany under the instigation of atheistic Jews who denied the inerrancy of the Hebrew Scriptures. It quickly spread to criticism of the New Testament; and thus, liberal Christianity (sometimes called modernism) was born. As long ago as 1898, Abraham Kuyper, the Prime Minister of the Netherlands, said at Princeton that Christianity's "western course through China and Japan is impeded ... by modernism." Japan is secular and China is communist today. We have made no progress in almost a century.

China: The Salt Nation

The conversion of China to Christianity has been the tantalizing objective of Christian leaders ever since Columbus. World conquest by the Christian faith is not possible without that great people. China is a dynamo of cultural power. The conversion of China would be the single greatest achievement in world history; for it would signal the formal end of paganism.⁵⁴

China is best suited to be the Salt Nation. A salt nation is a nation which performs the work of salt which Jesus describes in Matthew 5: it mingles with the peoples of the earth. America is too remote and too weak to be the salt nation. America has only 5% of the world's population. China has 25%. It is such a monolithic giant and in such proximity to the populous portions of the earth, that it is capable of meddling with other nations' internal affairs. Only China is capable of disciplining the nations in a manner which the Great Commission requires. Americans simply do not have the manpower.

⁵⁴ Capitalism will not open China's door. It has added to its depravity. A long litany of shocking inhumanity has been the story of China since it supposedly "opened to the West." The latest is that executed political prisoners are harvested for organs—even for their skin—to be used in transplants around the world. China's Communist government continues to sink deeper into a ghoulish paganism.

Oddly enough, the very nation which is most capable of being the Salt Nation is the one which has been the most isolationist through the centuries. This has rather been a blessing of Divine Providence. For had the Chinese possessed the missionary zeal of the Anglo-Saxons, the world would be less Christian and more pagan.

There are many millions of Christians in China, far more than their government knows about. They are still awaiting the restoration of the Light Nation: the standard bearer. Modernism in American Christianity and escapism in its fundamentalist branches have deprived Chinese Christians of a dominion theology, a theology which would externalize the faith into institutional victory in Chinese society. The Light Nation must be restored so that the Salt Nation - China - may have a lighted path to follow.⁵⁵

"The City Set on a Hill"

America was never intended to be a salt nation - a meddler in international affairs. It was, from the first, seen as a light nation, an example for the nations of the earth to follow. The nations would come to us for guidance, rather than us going to them to mete out justice.

God's purpose in America seems to have been to create a nation of nations, united by choice, not by conquest. Such a Christian kingdom of freemen formed of all races and ethnic groups would be the Kingdom of God in miniature. Like the Garden of God, it would be a blueprint for the nations of the earth to follow in international relations.

As one enlightened historian said of our people:

Throughout their history Americans have been possessed by an acute sense of divine election. They

⁵⁵ Is it possible that a tiny nation such as New Zealand could become such a witness to prophetically rebuke America for its failure?

*have fancied
themselves a
New Israel, a
people chosen*

*for the awesome responsibility of serving as a light to the nations, a city set upon a hill. The belief that America has been providentially chosen for a special destiny has deep roots in the American past, and it is by no means a belief that has been given up in this secular age.*⁵⁶

Much depends upon what American Christians do with their cultural heritage. By the middle of the 21st Century, Americans who have lived within living memory of Christianity's influence in their civic institutions will be gone. We will be either a Christian Republic or a gigantic

concentration camp - a Kingdom Nation or a howling wilderness. We are going to see social upheaval in the coming decades, as the nation slips into insolvency and is subjected to competing foreign powers.

If the high state of civilization we now enjoy can be preserved and reunited with its Christian roots, then we can expect to see the continued disintegration of the old Soviet system and the conversion of China. The fulfillment of the Great Commission will occur soon afterwards. It would be the result of the compounding of blessings over time, a process which accelerates the closer you get to the end.

On the other hand, if America cannot be returned to its Christian roots without Divine Judgment on the entire culture (which is what I expect), then the Great Commission will not be fulfilled for generations. This is because judgment would require the destruction of our capital base, our wealth, our technology, and our population. America would be too weak to defend the integrity of its borders, let alone pursue its destiny. It would take the Remnant at least two generations to restore the nation to its calling.

⁵⁶ Conrad Cherry, Pennsylvania State University – *God's New Israel* – as quoted by J. Franklin Snook in *To Heal the Nation* (America's Promise, 1977).

The Puritan, Edward Johnson, noted that even the heavens heralded America's beginnings:

"The summer after the blazing Starre (whose motion in the Heavens was from East to West, poynting out to the sons of men the progress of the glorious Gospell of Christ, the glorious King of his Churches) even about the yeare 1618."⁵⁷

This referred to the highly visible comet which occurred just prior to the founding of Plymouth. With such beginnings to the American drama, I cannot imagine an ending without an equal display of Providence.⁵⁸

I close with the words of William Bradford:

*His great and marvelous works they here saw,
And he them taught in his most holy law.
A small emblem hereof thou mayest see
How God hath dealt with them in some degree,
For much of himself they now there have seen,
And marvelous to them his works have been.*

⁵⁷ *Wonder Working Providence*, Ibid, Slater

⁵⁸ Comet Ison of 2012 turned into the image of the Phoenix as it approached the sun. Early Christian writers believed the legend of the Phoenix was an allegory of Christ. Some believe that Comet Ison may have been the sign of the Son of Man.

Chapter Eight Mileposts to the Millennium

The Second Coming

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

- Matthew 24:27

It is remarkable that Jesus referred to His own *parousia* (coming) within the context of the westward march. He likened it to the course of lightning in the sky which shines from east to west. The lightning shines westward; so will His coming be. This reinforces the validity of our thesis.

Commentators, of course, emphasize Christ's metaphor as a reference to the *suddenness* of His appearance and leave it there. In similar manner, Jesus described Satan's fall from Heaven to the sudden flash of lightning falling from the sky (Luke 10:18). But in the larger context of biblical symbolism, His description of lightning as a phenomenon which follows a westward course adds a curious and unexpected elaboration which suggests a hidden clue demanding further explanation. We all know from observation that the direction of lightning is random. It does not follow any particular course. What kind of lightning originates in the east and proceeds west? What was Jesus talking about? Would the disciples, to whom He was addressing, have understood the meaning of this reference?

Lightning in the Scriptures often accompanies a manifestation of God's presence. His appearance at Mt. Sinai was with "thunders and lightnings" (Exodus 19:16). God uses

lightning bolts in battle against His enemies (2 Samuel 22:15; Psalm 18:14; 144:6). The visage of Yahweh's messenger itself is likened to lightning (Daniel 10:6) as also is the risen Christ (Matthew 28:3). Lightning proceeds from the Throne of God (Revelation 4:5).

However, Christ's reference here was to a *nonrandom* lightning which proceeds westward. Do we have any Messianic prophecy which would explain it? We may in Zechariah 9:9-16:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (v. 9)

Notice that this prophecy was fulfilled by Christ's triumphant entry into Jerusalem, just prior to His Olivet discourse in Matthew 24. Thus, it and what follows is a Messianic prophecy. This connection was noted by the Gospel writer in Matthew 21:5. Returning to Zechariah's prophecy, he continues:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen [Gentiles]: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. (v. 10)

This is a reference to the kingdoms of Israel (Ephraim: the ten northern tribes) and of Judah (Jerusalem, its capital). Christ will make peace between Israelite and Jew (Judahite) and his dominion will extend "from the river" (presumably, the

Euphrates) westward to the “ends of the earth.” We might say that this is a reference to the Mediterranean coastline or, in the larger context of Christianity’s world vision found in Acts, to the Atlantic coastline of Africa and Europe. In either case, this kingdom includes the Gentiles (the nations). This prophetic imagery uses geographical terms which begin in the east and then proceed westward, following the westward course of the Semitic Gentiles.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. (v. 11)

The Atonement results in a jubilee when liberty is declared throughout the land “unto all the inhabitants thereof” (Leviticus 25:10).

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. (v. 12-13)

Some commentators may see verse 12 as the beginning of a new topic disconnected from the previous Messianic prophecy. But that is an untenable position. The “prisoners” of verse 12 are the same as the prisoners of verse 11, which are liberated through the covenant of the Messianic king described in verse 9. This is the thread which unites the entire prophecy.

Here, Judah is likened to a bow and Ephraim to an arrow. The sons of Zion are made as “the sword of a mighty man” in Yahweh’s contest with the sons of Greece.⁵⁹ Greece is singled out here, not in its geographical sense, but as a representation of satanic opposition to the Kingdom of God. This prophecy was made during the time of Alexander the Great and the third pagan kingdom of Daniel’s vision. Greece was the world empire at this time and a continuation of the spirit of Babylon which was later succeeded by Rome.

*And the LORD shall be seen over them, **and his arrow shall go forth as the lightning:** and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. (v. 14)*

Now we have our answer. The “lightning” Christ was referring to was Ephraim, the House of Israel. Ephraim during the time of Parthia was shot as an arrow westward against the Babylonian world empire of the day (Rome). Christ, the warrior, is following the direction of attack. He shot His arrow westward and now is following it with the “sons of Zion” to engage the enemy (the “sons of Greece”) in hand-to-hand combat.

The “whirlwinds of the south” refers to the confusion wrought by the Hamite nations. Empires are highly organized systems. Hamites (Cushites) are not civilization builders.⁶⁰ Any society which relies upon them to perpetuate its institutions will disintegrate. Yet, empires must follow the path of miscegenation as a religious dogma to create unity. God uses it

⁵⁹ Zion was the site of the royal palace. The expression “daughters of Zion” refers to the royal harem. In the early Church, they were known as the virgins and widows of the Church. The “sons of Zion” refers to the descendants of King David. They were known to the early Church historians as “the Desposyni,” the Lord’s kinsmen.

⁶⁰ Nimrod might seem to be an exception, but a closer analysis of what we mean by the term “civilization” must be understood in distinction from the notion of empire-building. Empires do not create civilizations. They actually represent the process of destroying civilization.

against them to cause confusion and to aid Zion and defeat His enemies:

The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids. (v. 15-17)

The Millennial blessings are here in view. No more will the land be plagued by famine. There will be plenty for all.

Notice that God's people will win the battle with mere slingshots. Like David who killed Goliath with a sling, God's people will not rely upon armaments, but rather, the providential care of Yahweh.

The "Sign" of His Coming

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

- Matthew 25:31-32

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. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. . .

- Daniel 7:13-14

It is imperative that we understand the true meaning of the Ascension. Christian doctrine asserts that Christ ascended to His throne in Heaven and that the Messianic kingdom has already begun. Thus, the judgment of nations described in the Parable of the Sheep and the Goats is currently in progress. It is not some event reserved for a future time. The unfolding of history has itself been the working out of this Divine process and the westward march of Christianity has been central to it.

If you recall a discussion much earlier in this study, it was pointed out that the “coming” described in Matthew 24 is the same event we find in Daniel 7 above. It is not Christ’s coming to earth, but rather His coming to Heaven. The disciples asked for the “sign” of His coming (v. 3) – not at all anticipating that He was leaving, but that of His “coming” *into* His kingdom. They wanted to know when the Messianic kingdom was going to begin. That was a foremost question on every Jewish mind during that time.

Jesus said that there would be false Christs (v. 23-24) that would seem very convincing. The false Christs exist to aid in this process of separating the sheep from the goats. The Elect will not be deceived by the false Messiahs. The rest of mankind will be.

Herein lays the great danger in a false interpretation of Bible prophecy. If we separate prophecy from its moral function, we expose ourselves to deception. **Prophecies are warnings of punishment for lawlessness.** The false Christs promote a false law. As Jesus said, “Because iniquity

[lawlessness] shall abound, the love of many shall wax cold” (v. 12). The false Messiahs lead the people into lawlessness and in so doing create the climate for deception.

Modern Christians cannot understand why the Jews of Jesus’ time did not recognize Him as the Messiah. Who He was seems so obvious to us. But the Jews labored under a false view of the Law of God and of Messianic prophecy. They had “zeal for God,” as Paul says, “but not according to knowledge” (Romans 10:2):

For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (v. 3)

Modern Christians have fallen into the same trap, and for that reason, will not recognize the “sign” of Christ’s coming.

Instead, modern Christians, especially Evangelicals, run the risk of embracing the Antichrist. Jesus warned that the false Christs will work “signs and wonders.” Mankind now has the technology to “stage” the Second Coming of Christ. Holographic technology is sufficiently sophisticated that images can be projected onto the sky.⁶¹ There is a very real possibility that the world elite will exploit the dispensationalist model of Bible prophecy. They could orchestrate world events to fit a scenario of a Seven-Year Tribulation with a fake Antichrist who rebuilds the Jerusalem Temple and then leads the world into Armageddon, only to be defeated by the real Antichrist posing as Jesus Christ.⁶² Dispensationalists are hooked by a chronology completely disconnected from its moral context. Good and evil for them consists in the Jews as

⁶¹ It is entirely possible that some UFO sightings are holographic projections.

⁶² Some people think they will know Jesus by “the nail prints in his hands.” Nail prints can be faked, too.

“God’s chosen people.” They have no understanding of biblical law and the true function of prophecy. For them, they have a superstitious aversion to the number – 666 – yet have no scruples in using a Social Security number to buy and sell. They have lost all sense of what it means morally to be *anti* – Christ.

Biblical law, then, becomes the criteria to gauge our place in prophetic history. Only biblical law can tell us when a nation has been disciplined to the standards required by the Great Commission. Biblical law tells us whether an ethnic group is a sheep nation or a goat nation. It predicts what sanctions may be expected: blessings or curses.

The modern Christian believes that the Book of Revelation will be fulfilled to its minutest detail. It cannot be changed or else it is not true. Yet in the throes of Divine wrath as depicted in its text, we find that there is still a way out through repentance (Rev. 16:9 & 11). How is this possible if these judgments are not covenantal in nature, and by implication, conditional? Without the Covenant, the display of Divine wrath becomes arbitrarily based upon the secret counsels of God’s omniscience and not the standards of His revealed will. Without the Covenant and its law, we have only occultism and a capricious deity who has become annoyed with the human species. Mankind becomes the victim, which is precisely the mentality depicted in Revelation. The punished Covenant breakers defy God and curse Him for the plagues because He is viewed as unjust and petty for taking offense at man’s sinful ways.

The Law of the Covenant also tells us when we are approaching the Millennial Age with its resplendent tranquility and blessing. Divine law is not vague or confusing. Its mile markers are set forth clearly by which we can gauge our progress. We will know the Millennium is upon us, not by a

secret Rapture or tattooed foreheads, but by whether certain aspects of God's law have been put into force in society. The Scriptures are clear about this. There are several specific commandments which Yahweh has declared necessary to ushering in the Millennial Kingdom. They will be explored shortly.

Another Comforter

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

- John 16:7

Now we must face, perhaps, the most glaring contradiction in standard Christian eschatology: the Second Coming defeats the purpose of the First Coming. We find it in this text in John. Jesus must leave before the Holy Spirit can come and regenerate men. If He does not leave, the Holy Spirit cannot come. Jesus said this earlier in John (7:38-39):

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

The baptism of the Holy Spirit, then, is the goal of the Gospel: men with changed hearts. Christ must first be glorified and ascend to His Throne in Heaven. When He did this, then the Holy Spirit came. For Christ ever to return to earth as He did before, it would require that He surrender His glory and subject Himself to the humiliation of an existence in a fallen world. This would be a reversal.⁶³

⁶³I use the term “humiliation” here with its theological meaning of emptying Himself of His divine glory as He did in the Incarnation. God cannot dwell with mankind because He must veil His glory to do so. Somehow, the full effects of the Atonement cannot benefit creation unless Christ remains upon His heavenly throne with His glory in full view by the heavenly host.

In addition to the humiliation of leaving His Throne in Heaven for an earthly throne, it would require the withdrawal of the Holy Spirit from the earth. For some reason as alluded to in the text above, the Holy Spirit's activity can only continue if Christ remains upon His Throne in Heaven. Should Christ return to an earthly existence, the grace of the Holy Spirit would be no more. It would undo the intended effects of the Gospel.

This is a dilemma earlier commentators have tried to address, but one which is completely lost to the lesser minds of our day. No one has ever provided an adequate explanation of how both Christ and the Holy Spirit can work, side-by-side, in an earthly dispensation. Dispensationalist authors try to describe the Millennial Kingdom as one void of internal grace. Christ rules "with a rod of iron"; they tell us. Law and sanctions will prevail, not love and obedience. Christ will reign through sheer omnipotence without the aid of the Holy Spirit working on the human conscience. How are we ever to view this return to carnality as advancement for the human race? How can it be called an age of bliss when the world is run like a prison camp?

There is only one time when both Christ and the Holy Spirit can dwell together on Earth without it compromising God's moral government: and that is when God's will is "done on earth, as it is in heaven." The moral condition of the world must be transformed to become the mirror image of Heaven. When His federal headship of our renewed species is in full effect, then, and only then, can our heavenly warrior take a Sabbath of rest.

Ten Mileposts to the Millennium

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

- Ezekiel 36:35

Theologians tell us that the Millennium is not a time of perfection like it was in the Paradise of God. There is still death; although, longevity increases to Antediluvian levels. War is gone; so is disease. Famine is replaced by an extended time of plenty. And people are happy. But it is still the old fallen world.

What purpose, then, does it serve? If it is not the time of perfection and immortality, why must it occur at all?

The answer is that the Millennium represents a maturing of our species. It is a necessary intermediate step to eternity for mankind collectively. As individuals, our deaths do not end our existence. We have the hope of a resurrection. But when we are resurrected, we will not enter a void. We will re-enter a humanity which has learned the right kind of social organization: a new heaven and a new earth.

As a postmillennialist, I believe the general resurrection will occur at the end of the Millennium. A fallen world would be an inappropriate place for the resurrected saints. Everything must be made new at once: the earth, the universe, even heaven itself. Such a transformation does not occur arbitrarily. It represents the fullness of time, when human society has advanced to a spiritual level that it is ready for immortality. The Millennium is the final exam that gets us ready, as a

species, for eternity. It tells God that it is time to heal the creation.

You see, then, why what has been called “an eschatology of victory” is so important. If we don’t even know our dominion task or whether it is an achievable goal, it will never happen. The Church has been mired down in defeat for many centuries. It has given up the hope of changing human nature and human society. It has retreated to the cloister and blissfully waits for Jesus “to split the eastern sky.”

The first milepost to the Millennium is the faith to actually get there. We passed it in American theology during the 19th Century. Postmillennialism was the prevailing view at that time. Optimism became America’s creed.

But some saw faltering in the churches. While many believed in the postmillennial doctrine, they still believed it was all the work of God’s sovereignty. They did not believe in the doctrine of free will. They were opposed to revivals. They were opposed to spiritual experiences with God. So, they turned back.

Others pressed forward to embrace the **promises of God.** **They passed the second milepost.** They believed in a God that answered prayer. They believed in revivals. But when they got to the third milepost, they stopped. **The third milepost was the doctrine of entire sanctification.** They did not believe it was possible to live without sin. So, they, too, turned back.

A remnant continued. They held holiness camp meetings and preached the doctrine of a holy life. They had great success. Still, there was something lacking. Man’s free will is not strong enough on its own to defeat the principle of sin. Some gave up, but others saw hope in the baptism of the Holy

Spirit. **This was the fourth milepost: the Pentecostal blessing.**

In Ezekiel's promise of Eden quoted above, they found another:

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. 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. (v. 26-27)

By this time, however, Calvinists had retaken the dominant position. They insisted that this could not happen until the Millennium. It could not happen in this age.

Rev. Charles Finney countered with sermons on this text, taken from the same prophecy in Ezekiel:

Thus saith the LORD God; I will yet for this be enquired of by the house of Israel, to do it for them . . . (v.37)

To which he commented as to why the Millennium has not occurred:

*Another reason is, a disposition to defer the fulfillment of the promises to the millennium. In my apprehension, this is the very reason why the millennium has not already come: **because the church (is) waiting for the effect to precede the cause.** The millennium will be the fulfillment of these promises. Before they can be fulfilled they must be believed and pleaded. But the church seems to be waiting for the millennium first to*

come, and then they will lay hold of the promises. How long shall the church thus act? How long shall the promises that are conditioned in their very nature upon our faith remain a dead letter in the Bible because the church is waiting for the fulfillment before they are believed.

And in reference to the baptism of the Holy Spirit:

(The) church may have received more or less of the New Covenant precisely according to their understanding of the fullness of the promised blessings and their faith in the promises. . . I have already said that since the seed has come to whom the promise was made, that is, Christ, that we are to regard the promise of the universal effusion of the Holy Spirit as a promise in the present tense, to be so understood and pleaded and its present fulfillment urged by the church. Until the church come to understand this as a promise actually become due and now to be received and treated by them as a promise in the present tense, the millennium will never come.⁶⁴

The Calvinistic dispensationalists argued that these promises were for the House of Israel and not for the Church during the Gospel Age. The British Israelites responded by asserting that *we* are the ethnic descendants of the House of Israel. These promises were for us. **And so, the spiritual pioneers passed the fifth milepost: the doctrine of Israelite identity.** These were the first people to receive the Pentecostal blessing and the gift of tongues. During the first quarter of the 20th Century, the leaders of the Pentecostal movement and the

⁶⁴ These quotes can be found in a collection of Finney's sermons published as *The Promise of the Spirit* (compiled by Timothy Smith, Bethany Publishers, 1980)

advocates of divine healing were predominantly British Israelites.⁶⁵

If you will notice, the development of Christian doctrine has brought us just now to the point of empowerment. We still have not crossed the threshold to enter the blessings of the Millennial Kingdom. If we are to advance, we must come to grips with the particulars of Biblical law which are uniquely identified with Messianic prophecy.

In my opinion, *there are four*. The **first** has to do with the family:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

- Malachi 4:4-6

Every detail of Covenant law is important. But the part which preserves the integrity of the family seems to be essential in this Messianic prophecy found in Malachi. When the Law of God is used to diminish or destroy the family unit – as in the case with rabbinic Judaism and churchism – that is a sign the

⁶⁵ Charles Fox Parham, Philip Monson, and F.F. Bosworth, to name a few, are figures who have been marginalized or even omitted by the more recent historians of the Pentecostal denominations.

law is being used unlawfully. It is being used contrary to its purpose.

Our understanding of the family is very limited in modern times because we live in a socialistic age when our whole existence is governed by institutions: hospitals, schools, government agencies, corporations, and so on. That is why I have written four books on the subject: *Restoring the Foundations, The Ministry of the Firstborn, The Mother Heart of God, and The Kinsman-Redeemer*. Each of these has attempted to recapture a biblical vision of the family and the roles which each member is called to fulfill. **The family as the central institution of society seems to be the sixth milepost in our journey to the Millennium.**

Closely connected to the restoration of a biblical model for the family is the institution of polygamy. Polygamy is entwined with a Messianic prophecy found in Isaiah:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. (4:1-2)

Apparently, monogamy is not the preferred model for the marital relationship during the Millennium. Why that might be is not easy to answer in a feminist age such as ours. Churchmen point to the domestic discord that results from polygamy and tell us it simply cannot work. Perhaps that is the very reason why God wants it instituted among His people. A born again person will show grace and good will in all circumstances of life. If there is any proof of the failure of the

Gospel to change human nature, it is the fact that the Christian world must practice monogamy to keep the peace. A third of the world practices polygamy and mocks us for our pretensions of moral superiority. Certainly, the Muslim world will not be won to Christ as long as polygamy is banned in Christian countries.

The blessings of Deuteronomy 28:1-14 must not be forgotten in this context. I have pointed out in another study that the full force of these blessings is the same as those associated with the Millennium.⁶⁶ God promised His people protection from barrenness and miscarriage (Exodus 23:26; Deuteronomy 4:40; 7:14).

But these promises were made to a polygamous culture. They are not valid for a monogamous society such as our own, which is full of uncleanness and neglect of the Dominion Covenant to be “fruitful and multiply.”

Polygamy would be the seventh doctrinal milepost.⁶⁷

The eighth milepost would be economic in the banning of usury and the restoring of the jubilee. Christ said of His mission:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.

⁶⁶ See Appendix <http://www.grailchurch.org/goldenage.htm>

⁶⁷ *Eros Made Sacred or the Biblical Case for Polygamy* (1991) at <http://www.familyabbey.org>

The acceptable year of the Lord is the year of Jubilee described in Leviticus 25. It is a part of the cycle of sabbatical years in which debts are forgiven and prisoners are set free. You will recall the Messianic prophecy in Zachariah discussed earlier. It referred to the prisoners that would be set free by the Messiah. Most prisoners in history have been imprisoned for debt or corruption of blood (guilt by association or relation). Usury has the effect of creating a debtor class. There can be no middle class in a society which defines its economic activity in a monetary unit that is created through usury. Debt is the precursor of slavery. That is why Biblical law forbids both usury and long-term debt.

The ninth milepost would be the doctrine of the Desposyni. Returning to the prophecy of Zechariah, the “sons of Zion” is a reference to the Desposyni. Their role is clearly delineated in James’ ruling in Acts 15 in which he quotes the prophet Amos:

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth these things.

The “tabernacle of David” refers to the *house* of David and its dynastic mission to be the shepherds of the Gentiles. This messianic mission is also what is meant by Hosea, quoted in an earlier chapter, when he says that “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.”

To “seek David their king” means to restore the Davidic dynasty. If Jesus is the “king of kings,” then who are the kings?

They are His kinsmen according to the flesh. Jesus is not the only recipient of the Davidic Covenant. All of King David's descendants are. It is their destiny to serve Jesus Christ as His viceroys upon the earth.

It is when the Gentiles have the headship of the Desposyni that they cease to be Gentiles. That is when the "fullness of the Gentiles" has come in and the "times of the Gentiles" comes to a close.

The Church is completed by the Desposyni because they are the Root of the branches described in Romans 11. Their headship perfects the unity of the Body of Christ worldwide and provides the exact mechanism to establish the Messianic government of the Millennial Age.

The doctrine of the Desposyni is not a call to monarchy based upon primogeniture as it was practiced in Europe. However, it is a call to a Biblical Patriarchy and a Desposynic gentry from which can be drawn the ministers of our public institutions.

The particulars of this doctrine can be found in my book *Hierogamy & the Married Messiah* and in the various publications made available at www.grailchurch.org on the Internet.⁶⁸

In my opinion, this doctrine is the missing link in the chain of Christian development and delays the Westward March.

⁶⁸ ⁶⁸ <http://www.familyabbey.org> and look for the book *Biblical Midwifery* which contains an extensive study on the Davidic Covenant.

The Sacred City

The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

- John 4:21

It is quite clear that Jerusalem means nothing and yet means everything in Bible prophecy. The goal of history is for mankind to worship the Father “in spirit and in truth.” The presence of Christ upon an earthly throne in Jerusalem would seem to be a return to carnality: the petty fascinations of babes described in 1 Corinthians 2.

And yet, a Christian Jerusalem seems to be a worthy goal of our missionary endeavors. The conflicts of the Middle East stem from a carnal veneration of the city by the followers of the three main religions of Christianity, Islam and Judaism. Some kind of resolution is needed to prevent the world tearing itself apart over it. I close with this Church Policy statement from the Cambrian Episcopal Church:

§16 The Peace of Jerusalem:

The violence and strife in the Middle East has demonstrated the failure of diplomacy and the inability of the three major religious groups - Christianity, Judaism, and Islam - to exert a peaceful moral influence upon their followers. Regrettably, all three groups seem resigned to a war of genocide to resolve this conflict.

The Desposyni teach that peace will come when they are entrusted with the leadership of these three religions. Following the plan found in the final chapters of Ezekiel (a book written for the post-Exilic and pre-Messianic period, yet still relevant for us today), the inhabitants of Jerusalem must be selected from all the nations of the earth according to a lottery system. Only these inhabitants of Jerusalem may sponsor and escort worshippers to the Holy Mount (Zechariah 8:22-23), which must be excavated of any structures and left clear for pilgrims to worship in the open air (Revelation 21:22). Only then will peace come.

All races and religions must relinquish their claims of exclusivity as “God’s chosen” and recognize that all people as individuals must “work out their own salvation with fear and trembling.” As to temporal dominion, “the meek shall inherit the earth.” The meek are those who submit themselves to the burdens of family life, work hard, and live for the benefit of others. When the human species finally learns this lesson - that personal advancement comes from *service* and not from schemes of deceit or coercion to exploit others - then the Kingdom of Heaven will come to Earth.

Conclusion