

THE KING'S JOURNAL

Proclaiming the Gospel of the Kingdom More Fully

Ezekiel's Temple and the Prince

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EDITORIAL

Dear Friends,

May's Journal arrives later than I intended, now that it is June, and for that I offer my sincere apology. Life has been unusually full, and despite my best efforts, I found myself behind in nearly everything. Yet even in the delay, the Lord has reminded me of something important: sometimes He slows us down so we can return to the foundations, to truths we may have forgotten, or perhaps never fully appreciated.

Because I did not have a new issue prepared, I felt impressed to republish several articles from past Journals, messages that remain just as vital today as when they were first written. Most of us have not read them in years, and even if we have, truth has a way of meeting us anew when the times demand it. One article in particular, *The Prince and the Palace*, has been a personal favorite of mine for over two decades. I have printed it before, but its relevance only grows stronger as we watch prophecy unfold with increasing clarity.

We are living in a solemn hour. The subjects of Ezekiel 9, the premillennial kingdom, and the sealing are not comfortable topics for many, yet they are essential. Inspiration warned that a time would come when God's people would say, "He is too merciful to visit His people in judgment." That time is now. If judgment begins at the house of God, then surely, we must be gathering every drop of extra oil we can, allowing the Spirit to search our hearts and align our lives with Heaven's call.

This issue is an invitation to do just that—to revisit the messages that prepare a people for the sealing, for the establishment of God's kingdom, and for the final work that will lighten the earth with His glory. Truth does not grow old. It does not lose its power. It waits for people willing to receive it.

Thank you for your patience, your prayers, and your continued desire to study with us. May the Lord bless you richly as you read, and may these messages strengthen your faith for the days just ahead.

Barbara Eustace

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The Prince and the Palace

By

Garrick Augustus

For so many years the subject of Ezekiel's Vision recorded in Chapters One, Nine, Ten, and Forty through Forty-eight have eluded Christians, even some of those who display earnest zeal and keen intellect in the study of the Sacred Scriptures. Indeed, from the earliest of times, the Book of Ezekiel was deemed by the Jews, the Cabalistic Pharisees, who came out of the Babylonian captivity, to be such a Book of Mysteries, that a Jew was not allowed to read It until he was 30 years old. See Footnote on Ezekiel 1:5, in the Douay Version of the Bible.

One inspired author, commenting on the call of the Prophet Ezekiel writes: "The Call of Ezekiel to the Prophetic Office is one of the most interesting experiences of the Ancient Seers, and the revelation of what he saw by the river Chebar is perhaps of greatest importance to Heaven and Earth at this time than is any other Vision on Sacred record, because in a remarkable way it reveals That Which united Heaven and Earth, even as the Dardanelles link two important Seas," (Pre-Eleventh Hour Extra, Pg 5).

Ezekiel was among the captives from Jehoiachin's captivity in the year 599 BC, under the reign of Zedekiah, the Kingdom of Judah was completely destroyed by Nebuchadnezzar and his notorious army. This leg of history is of highest interest since Ezekiel informs us of the time he had the various visions. His first vision was "by the river Chebar" in the "fifth year of king Jehoiachin's captivity," (Eze. 43:3). This was in the year 595.

BC. Ezekiel's last vision was "in the five and twentieth year" of his captivity, which takes us to 594 BC," (Eze. 40:1).

In Ezekiel's last vision, we read: "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the City was smitten, in the selfsame day, the Hand of the Lord was upon me, and brought me thither. In the of Visions God brought he me into the Land of Israel, and set me upon a very high Mountain, by which was as the frame of a city on the South.

"And he brought me thither, and behold, there was a man whose appearance was like the appearance of BRASS, with a line of flax in His Hand, and a measuring reed; and He stood in the Gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought thither; declare all that thou seest to the House of Israel. And behold a wall on the outside of the House round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth of the building, one reed; and the height, one reed. Then came he unto the Gate which looketh toward the East and went up the stairs thereof; and measured the threshold of the Gate, which was one reed broad; and the other threshold of the Gate, which was one reed broad," (Eze. 40:1-6)

THAT BRASS-COLORED MAN IS CHRIST

From the nature of the account of this vision, it is clear that the “man whose appearance was like the appearance of BRASS, with a line of flax in His Hand, and a measuring reed,” standing in the Gate is none other than the Lord Christ Jesus, (Yashua the Messiah), (Dan.10:5-6; Rev. 1:1)

ZION THE CITY OF DAVID

The fact that in this vision, Ezekiel was transported “into the Land of Israel” shows that the events about which he wrote (Chapters 40 to 48 inclusive) all occur in the Land of Israel... the domain of the Kingdom of Glory in Its infancy.

It should also be noted that Mount Zion is on the southern portion of the Promised Land, the place of ancient King David’s palace grounds. The “high mountain by which was the frame of [the] city” can be nothing less than Mount Zion, the Place of the Palace of the Great King, (Psalm 48:1-4)

THE KING OF THE CITY

It is of interest to note that anciently, Zion was known as the “city of David,” (2 Chron. 5:2). In the TYPE, David was the king of God’s own choosing, to preside in Zion’s royal courts. So too in the ANTITYPE, Christ, the Lamb, the King, is seen standing on Mount Zion with the 144,000, (Rev. 14:1; 12 Tract Pg 44). The name David means “The Beloved” and refers to Christ, (8 Tract Pg 96).

And since Mount Zion, is the city of ancient David, where more fitting a place for Antitypical David to sit than in the city which bears ancient David’s name, his royal insignia. Who else can bear this insignia than the Beloved Himself—Christ, the “Majesty [King] of the Universe”—when He visits the Earth, and sits as The

King, in Judgment (Matt. 25: 31-46). See also The Dardenelles of the Bible, Page 5 and The Judgment and The Harvest, Page 47.

What can the “measuring reed” in the hand of Christ represent, but the LAW by which all will be judged “measured” during the time of the Judgment for the Living in His Church on Earth? This same truth is repeated in the Book of Revelation: “And there was given me a reed like unto a ROD: and the Angel stood, saying, rise, and measure the Temple of God, and [measure] the Altar, and [measure] them that worship therein. But the Court, which is without the Temple, leave out, and measure It not: For It is given unto the Gentiles: and the Holy City shall they tread underfoot 42 months,” (Rev. 11:1-2 Brackets Added).

THE ‘PRINCE’ OF THE PALACE

Special attention should be paid to “the Gate which looketh toward the East” because therein lies the key to understanding the vision. After describing the details of the Palace (Temple), the Lord speaks of the “Prince” (King) of this Palace: “Then He brought me back the way of the outward Sanctuary which looketh toward the East; and it was shut.

“Then said the Lord unto me: This Gate shall be shut, it shall not be opened, and no man shall enter in by It; because the Lord, the God of Israel, hath entered in by It, therefore it shall be shut. It is for the Prince; the Prince, He shall sit in it to eat bread before the Lord; he shall enter by the porch of the Gate, and shall go out by the way of the same,” (Eze. 44:1-3).

Since “no MAN shall enter in” by “the East” Gate but the “Lord, the God of Israel”, and the fact also that this “Gate” is reserved “for the Prince” Who “shall; enter by the way of the porch of the [East] Gate”, it is clear that both the Prince and the Lord are one and the same Person.

This “Prince” moreover, is the same personage alluded to in an earlier vision given to Ezekiel, wherein the Lord said: “And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it,” (Eze. 34:24). Indeed, the Gospel Prophet Isaiah also, clearly shows the DUAL NATURE of this God-Prince, when he refers to Him as “the Mighty God, the Everlasting Father,” and in the same breath, also, as the “Prince of Peace,” (Isaiah 9:6). Mystery of Mysteries! Wonder of divine Love! “Unto US a Son is GIVEN” (Ibid).

In Isaiah 9:6 we see many names the child who was born “to us” was given. Proving Jesus is the Prince who enters the temple.

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

That God would take the form of a human being and retain that human FORM and continue to intervene in the affairs of finite humanity as “God with US,” (Matt. 1:23) in that human form; yea being forever “US”, all through eternity, is a mystery that no finite mind can fathom. Indeed, this will be the study of the redeemed through the ceaseless ages of eternity! (See Desire of Ages, Pg 25).

Those who are truly “David’s Followers,” (8 tract 56) are encouraged and strengthened, and unbelievers are left dumbfounded when they realize that the “Lord God of Israel” is a SERVANT of His People: the “servant David”, the “Prince” of the Palace on Mount Zion.

The carnal, Babylonian mind, cannot fathom such a One as God, because to the Babylonians, anciently, as well as in our day, “The gods... dwelling is not with

flesh,” (Dan. 2:11). To the Babylonian mind, God is not only invisible, but so far removed from us that the Prophecy: “Sing and rejoice, O Daughter of Zion: for lo, I come , and I will dwell in the midst of thee,” (Zech. 2:10) does not mean what it says, that God WILL COME and LITERALLY DWELL (reign) in the midst of His people. To the Babylonian mind, it is impossible for the Scriptures to really mean what they say in this regard because to him, God’s “dwelling is NOT with flesh,” (Dan. 2:11) there is no such thing as God becoming flesh, and dwelling “with US”.

GOD’S REPRESENTATIVE?

Babylonian theologians therefore teach that since God is so far removed from us, then humankind must have someone in the PLACE of God, to represent Him—a visible representative, a Viceroy (Vicar), a visible king on Earth. Such is the teaching of the most powerful CULT in our day—The Roman Catholic Church, the lineal descendant of ancient Babylon’s Mystery Religion.

It was this hellish doctrine which the Pharisees brought with them from Babylon, which caused the Jews to reject Christ as the Messiah, because He claimed to be God in the flesh.

Wherever such a teaching is found, whether in the fallen Protestant Churches or among professed “Reformers” in our day (who are still struggling with this lingering vestige of the religion of Mystery Babylon), this teaching must be identified and called for what it is, Babylonish and ANTI-CHRISTIAN, (1 John 4:1-3; 2 John 7).

**JESUS USUALLY TALKS ABOUT
HIMSELF PROPHETICALLY IN THE
THIRD PERSON!**

One fundamental feature of the Prophetic Scriptures is that the very One (Jesus) Who indicted the Scriptures, speaking in Them, through His Prophets, usually speaks about HIMSELF, grammatically, in the third person. This is a hallmark of Holy Writ which many Bible Students have over-looked, and consequently fallen into the snare of the Babylonish, anti-Christian doctrine of the redeemed servant-king to be enthroned as ruler over God's People. Because Jesus Himself speaks in the third person in Ezekiel 37:24 about someone "David My servant" to reign as king over His People, It is difficult for those who approach the study of the Bible with a Babylonish mind-set to grasp the Truth that Jesus is here speaking about HIMSELF. This Truth can be illustrated even plainer in other Scriptures. For example, in Isaiah we read:

(1) "Behold My servant, whom I uphold; Mine elect, in whom my soul delighteth. I have put My Spirit upon him: he shall bring forth judgment to the Gentiles.... A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto the Truth," (Isa. 42:1-30). See also Matthew 12:18-20, where Matthew applies this Prophecy to Christ.

(2). "He shall see the travail of his soul and shall be satisfied; by his knowledge shall My righteous servant justify many; for he shall bear their iniquities". No keen and honest Bible Student would fail to see that Christ, in the above Scriptures is speaking about HIMSELF as if he is speaking about a third person "My servant", yet when confronted with a similar situation as is found in Ezekiel 37:24, many fail to see this same principle. The religion of Mystery Babylon

has had such a lasting impact upon such minds that they cannot reconcile the two. See Romans 8:7.

**THE 'PRINCE' LIGHTENS THE EARTH WITH
HIS GLORY!**

"Afterward he brought me to the gate, even the gate that looketh toward the east: And behold, the glory of the God of Israel came from the way of the east: and his voice was like the vision which I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court, and behold, the glory of the Lord filled the house," (Eze. 43:1-4).

Once again, it can be further seen that as "the gate that looketh toward the east" is reserved for the LORD, and as in Ezekiel chapter 44 "no man" but the LORD is to enter through it, here is seen again that the 'PRINCE' is coequal with the LORD—they are one and the same person. It should be especially noted too that it is at this time that "the EARTH" shines with 'HIS GLORY". This is a direct fulfillment of the Loud Cry Prophecy: "And...I saw another Angel come down from Heaven, having great Power; and the EARTH was lightened with HIS GLORY," (Rev. 18:1).

As Ezekiel states that "David my servant shall be king" and "My servant David shall be...prince," (Eze. 37:24, 25) it can be clearly seen that the words "king" and "prince" are used interchangeably. This must be so, otherwise one would have to split the Prophecy into antitypical David the "king" and antitypical David the "prince", an unscriptural endeavor.

REPUDIATION OF DEAD MEN

AS KINGS PREREQUISITE TO

THE LORD'S DWELLING WITH US!

In a most unequivocal manner, the Lord told Ezekiel that He will reclaim His rightful “place” as King, and sit and reign over His people as soon as His people totally repudiate the idea of men as kings (especially the dead ones, the ‘carcasses’) when He declared: “Son of man, the place of my feet, where I will dwell in the midst of the children for ever, and my holy name shall the house of Israel no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy Name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever,” (Eze. 43:7-9).

The presumption to aspire to the Throne of the Eternal One, “setting their threshold by my threshold, and their post by my post” is the very spirit of the Papacy and that of Lucifer, (the first pretender to the Throne) who has always aspired to be equal with God.

It was from the carnal mind of Lucifer that prompted Israel to seek a mere man to be king over them, and thus, the Lord “gave [them] a king in [His] anger and took him away in [His] wrath” (Hosea 13:11), just as he acceded to their wish for flesh, and in His anger gave them quails to satisfy their gluttony which also brought upon them the wrath of God”. Read numbers chapter 11. Such will be the end of those today who have not yet learned from Israel’s sad history of rejecting God’s Ways. A king will be given in accordance with their carnal hearts, but the retribution

of the Wrath of God will also follow for this rebellion against Heaven, the “STRONG DELUSION” (2 Thess. 2:11) the false human king, anti-Christ will be unleashed upon the world, and all those who have rejected God will have a taste of hell before God finally destroys them (beginning with Eze. 9).

THE LORD'S FINAL PLEA

In His final plea with His people today is: “Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them forever.” The idea, you see, of a human king is the main reason Zechariah 2:10 has not been fulfilled. It cannot be over emphasized, that the Lord Jesus yearns to come and PERSONALLY reign over His People, but there is a “LET”, and obstruction, a hindrance, men appointing THEMSELVES or their friends as kings, or even worse, appointing as king the “carcasses” of those who are already in their graves. What “cabalistic mysticism,” utter blasphemy, pretenders to the Throne of Yahweh!

To those who are ensnared by the heresy of this doctrine which comes straight from the pit of hell, much grace still abounds for the saving of the soul. The God of Israel has given a most glorious promise if only His people today will ‘repair the breach’ that Ancient Israel made when they rejected God as their King. That promise is the opportunity to see the Kingdom established, with all that pertains to it, for He says He will “shew [us] the form of the house, and the fashion thereof, and all the ordinances thereof, and all the laws thereof,” (Eze. 43:11). But to show us “the goings out” and the “comings in” is to reveal to us Who is the “Prince” (King) of this kingdom really is, since the Scriptures tell us it is He [Who] shall ENTER [in] by the way of the porch of the gate, and shall GO OUT by the way of the same”—the entrance that “looketh toward the East,” (Eze. 44:1-3). Can we now see the reason for the “East Gate”

as recorded in Ezekiel Chapter Ten, after the Sealing Angel has made his Report? It signifies that Jesus will descend to earth to purify His Church and simultaneously set up His Kingdom!

And the fact that when the Kingdom is established, “the name of the City from that day shall be, “THE LORD IS THERE” (Ezekiel 48:35), proves that He has not always hitherto been literally here on Earth, and He will then actually, and fully TAKE “the reins in His Own Hands” (T.M. 300), to sit “upon the Throne of David...to order and establish His Kingdom with judgment and with justice from henceforth even FOREVER” (Is. 9:7; Dan. 2:44; Luke 1:32).

“Even so come Lord Jesus.” (Rev. 22:20) Ω



The Prince of the East Gate



By the river of Chebar,
I saw the Man of Brass appear—
With a measuring reed in His hand,
Saying, “Son of man, draw near.”
He set me high on Zion’s hill,
Where the City of David stands,
And the Prince who enters the East Gate
Is the Lord of Heaven’s land.

Open up, O East Gate,
For the Glory comes from God alone.
Only the Lord may enter there—
The Prince of Peace, the Holy One.
His voice like many waters,
His light fills all the air.
And the name of the city forever is:
“The Lord is there.”

Put away the kings of men,
Let no throne stand beside His own.
For the Lamb will reign in Zion,
And take the reins alone.

Open up, O East Gate,
Let the Kingdom rise in glory.
The Prince is here, the Lord is near—
Fulfilling Ezekiel’s story.

<https://youtube.com/shorts/zEPl0xjFyQk>

How Can I Prove to a Seventh-day Adventist that the Slaughter of Ezekiel 9 is Literal?

By Victor T Houteff

Answer: First call his attention to the fact that the Lord Himself was at the threshold of the earthly house while the slaughter took place therein. Carefully study Tract No. 1, The Dardanelles of the Bible, treating of the event as seen by the prophet, and get this point along with kindred ones well fixed in the mind. Second, acquaint him with Testimonies, Vol. 5, p. 211, which says: "Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God." Then approaching the subject from another angle, introduce the Spirit of Prophecy evidence which reveals that when the message of Ezekiel 9 is proclaimed to the church, some will deny its literal fulfillment, saying: "He is too merciful to visit His people in judgment."-- Testimonies, Vol. 5, p. 211. And consequently, is written the sad pronouncement: "They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed." -- Testimonies, Vol. 5, p. 11. To say that the slaughter of Ezekiel 9 is not literal, is to say, "The church will never feel the stroke of God. We need not look for miracles and the marked manifestation of God's power as in former days."

Those who say this are condemned for denying the plain warning of the literal, miraculous, slaughter described by Ezekiel. Third, from Isaiah 66:16, 19, 20 shows that the slaying mentioned in verse 16 is to be literal, for those that escape are to be literally sent to all the nations, to proclaim His glory and His fame. Furthermore, that this literal slaughter is in the church only, is seen from the fact that those who "escape of them" are God's servants whom subsequently He sends to the Gentiles. If, though, the slaughter is not literal, then for what purpose will it be, and from what

will they "escape"? Ezekiel saw them as literally slain (Ezek. 9:8). Ω

Ellen G. White on Ezekiel 9

Barbara Eustace

“Who are standing in the counsel of God at this time? Is it **those who virtually excuse wrongs among the professed people of God**, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners **IN ZION [God’s church]**, will never receive the mark of God's sealing approval. **They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons.** Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and cry for all the abominations that are done" **IN THE CHURCH**. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. **Read Ezekiel, chapter nine.** {RH, September 23, 1873 par. 5} All emphasis and brackets supplied by me.

“But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him

through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." (RH, September 23, 1873 par. 6)

“God said to Joshua (in the case of Achan's sins), **‘Neither will I be with you any more except ye destroy the accursed from among you.’** How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? **Said God to Joshua, ‘Thou canst not stand before thine enemies until ye take away the accursed thing from among you.’** He pronounced the punishment which should follow the transgression of his covenant. (RH, Sept. 23, 1873, par. 7)

Here we can plainly see that Ellen White is referring to the “professed” people of God. Who are they? The world? Absolutely not, she is referring to God’s Seventh-day Adventist Church.

Those “in Zion” who do not take a stand against the “sins” in the church are the ones to feel the wrath of an angry God. Just as God said to Joshua “Thou canst stand before thine enemies until ye take away the accursed thing among you, he is telling His professed people today you cannot stand either before your enemy till the accursed thing is taken away.

“Study the ninth chapter of Ezekiel. **These words will be literally fulfilled;** yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. **Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them,** but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear? Will you receive His message? Will you be converted before it is too late? Soon, **very soon, every case will be decided for eternity.**” (Letter 106, 1909).

Every case? Many want to believe this means for the church and the world. Not at all, she is letting us know every case in the church will soon be decided. God will have a people upon the earth to whom will give the three angels messages again and the fourth angel of Revelation 18:1 will join them, giving them the power of the loud cry. Read Joel 2 these are they, God’s mighty army that will put fear in the hearts of men, those cut out of the mountain (God’s church) Dan 2:44 who will break in pieces the kingdoms of this world.

What purpose would it serve for God to slaughter the wicked in the church at the same time as the world? The Bible clearly states that the wicked in the end will die at the brightness of his coming. Dying from the brightness is not the same as being slain by angels. Ω All emphases in this article was supplied by me.

Isaiah

66:16 For by fire and by his sword will the LORD plead with all flesh: **and the slain of the LORD shall be many.**

66:19 And I will set a sign among them, **and I will send those that escape of them unto the nations,** [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; **and they shall declare my glory among the Gentiles.**

66:20 **And they shall bring all your brethren [for] an offering unto the LORD out of all nations** upon horses, and in chariots, and in litters, and house of the LORD.

2 Thessalonians 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

THY KINGDOM COME

By Barbara Eustace

In a past issue of *The King's Journal*, we started a series of articles dealing with the establishment of God's kingdom. We will continue with this topic for it is one of the most misunderstood topics in all Christendom.

Seventh-day Adventists are well aware that there is to be a kingdom, but most often when discussing this kingdom they will refer to the kingdom of grace, or what we would interpret as, the spiritual kingdom.

It is true that there is a kingdom of grace since the fall of man, and this kingdom must first be reigning in our hearts when Christ establishes His temporary pre-millennial kingdom, or we will not enter therein. But the Bible also teaches about the pre-millennial phase of the perfect kingdom of glory.

The topic of a literal kingdom to be established in the latter days is "the" most spoken about topic in the entire Bible, yet it is the most rejected and ridiculed of all. How sad it is that God's promise of an "ark of safety" during the final days of earth's history, to His beloved remnant people, has been mocked, ridiculed and rejected! But is there possibly a reason for the misunderstanding? Could it be that it was not time yet for "The Gospel of the Kingdom," (Matt. 24:14) to be preached?

Just before Jesus ascended to heaven in the clouds of Glory the disciples asked Him a question "saying, Lord, wilt thou at this time restore again the kingdom to Israel? "And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power," (Acts 1:6,7).

Jesus did not deny that the kingdom was to be restored, he only said it is not for "you" to know the times or the seasons.

Why do you suppose Christ did not share with the early disciples the time the kingdom was to be established? The best reason of all is that every generation has believed they will be the last and each generation has gone forth to spread the Good News of salvation as if Christ were returning in their lifetime. How would the disciples have felt if they had been told it would be 2,000 years before Jesus would return? That would have been a great disappointment to them and certainly they would not have been as enthusiastic about spreading the gospel, and probably would have allowed the cares of this life to overwhelm them; and all that they accomplished may have been only a fragment in comparison to the triumphant success, all because of their solid commitment, and fervent belief in Christ's soon return.

Should we be asking the same question today, "wilt thou at this time restore again the kingdom to Israel?"

Yes, we should be asking and praying "thy kingdom come... on earth as it is in heaven," (Matt. 6:10).

Jesus left the answer for us in the Scriptures. We need to be digging for truth as never before, adding all the extra oil we can possibly obtain to our vessels, so that we do not find ourselves awakening at the midnight hour confused and in darkness when the transpiring events all around us seem so foreign, because our theology conflicts with the reality in which we find ourselves living.

Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matt. 24:14).

From the above statement, we can conclude that this gospel of the kingdom is very significant in helping to bring about the end of the world, hence an even more

necessary reason for investigating present truth. The battle is on, and Satan is determined to undermine truth at every cost. He knows that when this kingdom is established and becomes the witness God intends it to be that his sophistries are fully exposed.

Truth and understanding are ever increasing while prophecies are fast fulfilling, yet the church is falling fast asleep, succumbing to the powers that be, and compromising with the world. We have come to the point where the majority would rather jump with the beat and be entertained with dramas and social events than to study the Bible as if our very lives depended upon it.

This is the reason we have decided to focus upon teaching about “The Gospel of the Kingdom,” (Ibid). Christians need to understand that God’s word does not come back to Him void. What He speaks is created; thus, he cannot lie. Conditional promises are only conditional until there is a people to whom God can fulfill those promises through.

“... All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition,” (AA 11.3)

“That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has ‘let out His vineyard unto other husbandmen,’ even to His covenant -keeping people, who faithfully ‘render Him the fruits in their seasons.’ Never has the Lord been without true representatives on this earth who have made His interests their own. **These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.**” (PK 713.1)

What is it that God will fulfill to Spiritual Israel? “All” of the covenant promises given to His ancient people. Do you know what those covenant promises are? Let us focus on just one of them.

“In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates,” (Gen. 15:18).

“And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” (Exo. 6:4)

“My covenant will I not break nor alter the thing that is gone out of my lips” Psalms 89:34. “For the gifts and the calling of God are irrevocable,” (Rom. 11: 29, NASB).

God will never break His promise to give the land of Canaan to His faithful, covenant-keeping, latter-day seed of Abraham. “And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal. 3:29). Heirs to salvation, heirs to Christ, and by default heirs to the covenant promises, “the Kingdom.”

God covenanted with Abraham, Isaac, and Jacob a particular plot of land, “from the river of Egypt unto the great river, the river Euphrates,” (Gen. 15:18) and He is big enough to honor His word. Adventists seem to want to skip over or otherwise alter the Bible passages teaching about the re-gathering of God’s people to the Promised Land. We have been brainwashed into believing that if we accept a literal kingdom, then we have accepted the evangelical protestant view of a 1000-year millennial reign of peace on the earth. This is not so, for while the Bible does not teach of a 1000 year reign of peace on the earth, it clearly does teach of a pre-millennial kingdom; see Dan. 2: 44. This kingdom will be before the second coming of Christ in the clouds of Glory and it will be only for a short period of time. “In the time

of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me,” (Ps. 27:5).

Earlier in this article it was alluded to that this kingdom was to be an “ark of safety” similar to the ark that God provided Noah in his day. This is true, except this ark will not be a boat and there will not be any worldwide flood to escape from. God will provide a place of refuge to those who are escaping the greatest persecution that the church will have ever experienced in all of history. And finally, when probation has ended and the seven last plagues are being poured out, God in His mercy provides for his very own a shelter from His wrath.

Ellen White once wrote, “The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it. The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood,” (1SP 84.4).

Once again, we look back at the disciples’ question, “Lord, wilt thou at this time **restore again** the kingdom to Israel? “Acts 1:6

The Merriam-Webster Dictionary definition of Restore:

- To give back (someone or something that was lost or taken); To put or bring (something) back into existence or use; To return (something) to an earlier or original condition.

Most Adventists believe that the “land” and “kingdom” will be restored when Jesus and the saints return with the New Jerusalem. But is this so? Restoration means to bring back or repair. New Jerusalem is a replacement of the old, not a restoration of it. New Jerusalem was never lost, and it cannot be “restored again.” The early disciples were clear about the new heavens and the new earth, for of this they were assured (John 14: 1- 3), but upon seeing their

King about to depart, the necessary question centering on “all that the prophets have spoken,” (Matt. 24:25) arose: what of the Davidic kingdom?

Doesn’t this at least make you wonder if our understanding, heretofore, could possibly have been tainted by preconceived ideas and therefore worthy of at least a reinvestigation?

God will indeed in His own timing, restore to His faithful people the land promised to Abraham and his seed.

Some Christians and Jews alike believe that the ingathering to Israel has already begun and that prophecy is being fulfilled now, but Zephaniah 2:1 says, “Gather yourselves together, yea, gather together, **O nation not desired.**” At this time, a wicked nation is gathering itself together, and God will remove it through a war that will purge the land, thereby preparing it for God’s chosen to inhabit.

Zephaniah confirms this further in chapter 2 verse 7, “And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.” How beautiful are His promises!

We have but only touched the surface of a very simple and yet complex prophecy. Complex in that when correctly understood there will be seen the most beautiful harmony of every promise and prophecy in the Bible.

To fully comprehend the kingdom message, it is necessary to understand the chain of events that will lead up to the setting up of this kingdom, and for what purpose this kingdom is established.

But most of all we must believe what the Bible teaches, and believe that God is not a liar, but honors His every word even to every jot and tittle.

Please stay aboard as we travel down this road, revealing what the Scriptures teach concerning this temporary premillennial Davidic kingdom, to be set up in Palestine for God's remnant people, with Christ as their King David.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (Dan. 2:44) Ω

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The Restored Kingdom Becomes a Light to the Nations. The restored people, renewed by the Spirit, become a witness to the world. The restored land becomes a testimony of God's faithfulness. The restored Kingdom becomes the launching point of the gospel to all nations.

The Story We Stand In

Today, we stand within this same prophetic story:

- We are the fruit of the Seed.
- We are the heirs of the promise.
- We are the regathered remnant.
- We are the citizens of the Kingdom.
- We are the Heralds of the King.

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