

A decorative border surrounds the central text. It features various green leaves of different shapes and sizes, some with small brown buds. Three butterflies are scattered throughout: one orange and black, one purple and blue, and one blue and black. A small blue bird with black spots on its wings is perched on a branch in the bottom left corner.

Who Rules the World?

Terrie Lambert 05-30-2020

Presented by Rennae & Donna Speiginer

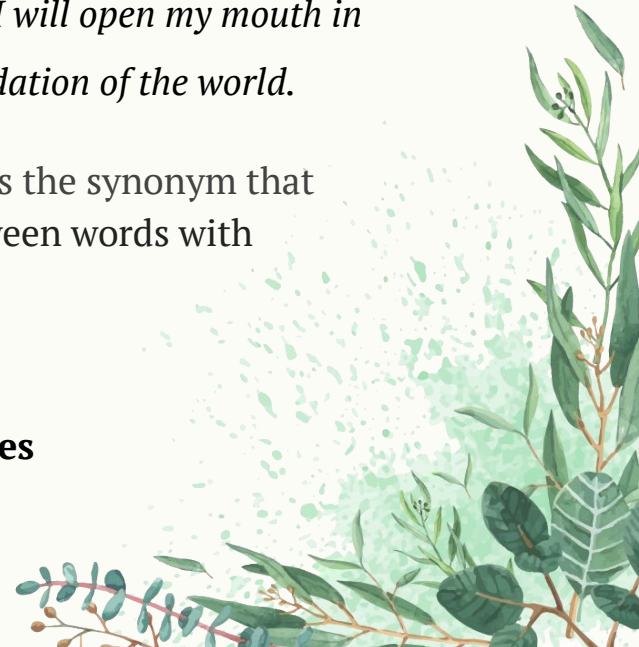
As we review our previous study, we started looking at Matthew 13, verses 34-35 which is about parables

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

This passage tells us about a particular truth about parables. What's the synonym that is used for parables? A synonym is the relationship that exists between words with closely related meanings.

Parables are Secrets: Parables = Secrets
Secrets are Prophecies: Secrets = Prophecies



What is the other word for **secrets** given in Matthew 13:10-11?

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

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

Parables = Secrets = Prophecies = Mysteries

So, we know that parables are prophetic and we know that prophecies are given in parable form.



In the Old Testament...

they are referred to as **secrets** and in the New Testament they are often referred to as **mysteries**, however they are the same thing. They have one particular theme and Matthew 13:10-11 tells us the theme. **What is this theme about?**



The Kingdom of Heaven

The Kingdom of Heaven

We see that the term the “Kingdom of Heaven” is exclusive to the gospel of Matthew. If you go to Mark or Luke or anywhere else in the New Testament it refers to the “Kingdom of God” but Matthew says the “Kingdom of Heaven.”

When we think of the **Kingdom of Heaven** vs **the Kingdom of God** the only difference is, that Heaven is a **place** and God is a **being**.



They are different but in another sense they are the same. **The Kingdom of Heaven is the Kingdom of God.** Given that parables are prophecies or secrets, we went to a particular prophecy to learn more about the Kingdom of Heaven. Do you remember which particular prophecy we went to? **Daniel 2.**

In Daniel 2, the word **secret** is used 7 times.

Also, in Daniel 2, we see a mountain with a stone cut out, then we see an image made of gold, silver, iron and clay. Which one of these images represents the Kingdom of Heaven?



The Mountain



Given that Heaven is a place then what is this Image?

It's an image or representation of the Kingdoms of this World



Kingdoms of the Earth (World)



Kingdom of Heaven





When we say the **Kingdoms of the World** we know we're talking about what's happening here in this world on earth.

When we talk about the **Kingdom of Heaven** we're also talking about what is happening here on Earth.

This isn't Heaven in the celestial sense where the Throne of God is. A lot of Adventist would believe that and teach it.

The Kingdom of Heaven is here within you, it's here on this earth.



If the Kingdom of Heaven is also the Kingdom of God, then the Kingdoms of this World are also the kingdoms of what?





Who lives in the World?

Men and Women. What is this image a picture of?

Is it a picture of Satan? No, it's a picture of a man.

Not just any man. What kind of man is represented here in this image? **A King**

So, this image is a representation of a King. We know that you can't have a King without a Kingdom or a Kingdom without a King. There is an image here of a King but we know it's also a Kingdom even though that's not what you're seeing in this image. You're not seeing a Kingdom, you're seeing a King but the inference is that it's also a **Kingdom**.



What are we seeing at the Mountain?

Are we seeing a King? No, we're seeing a **Kingdom**. But what can we also conclude?

That it's also a **King**. You can't see the King but you've been given a representation of a Kingdom. And, we know whenever there's a Kingdom there's got to be a King.



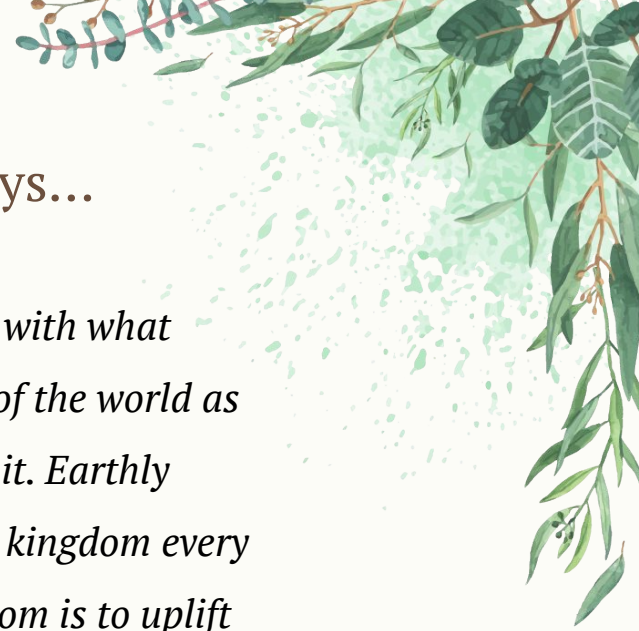
When we take a look at the Image,

we've been given a representation of a King,
however, you can't see a Kingdom but you know it's
got to be there. We know, whenever there's a **King**
theres got to be a **Kingdom**.



Acts of the Apostles pg 12, para 2, Sister White says...

*“Whereunto, asked Christ, shall we liken the kingdom of God? or with what comparison shall we compare it? He could not employ the kingdoms of the world as a similitude. In **society**, he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ’s kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God’s church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. **The members are to find their happiness in the happiness of those whom they help and bless.**”*



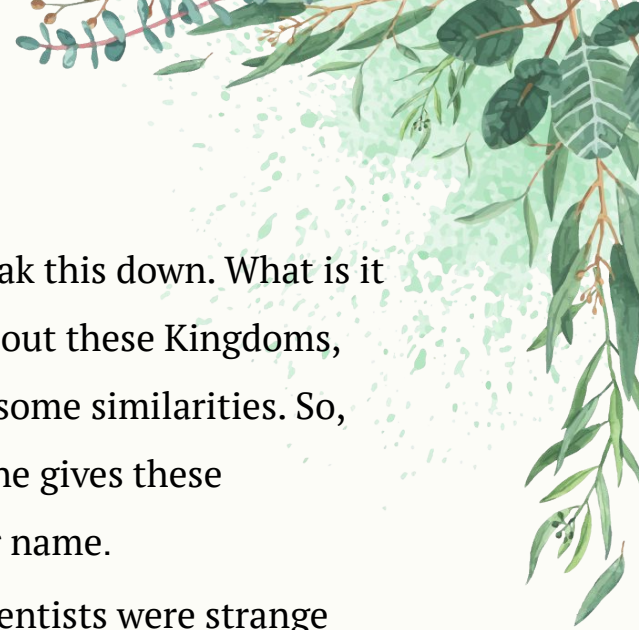
So, what are we told here?

Christ asked the question, “*What can I compare the Kingdom of Heaven to?*” He doesn't say that we are not to compare it, he's just asking a rhetorical question, “*what can I compare it to.*” As if there is nothing to compare it to. However, we know that he does compare it to a mustard seed.

So, what can we compare it to? In Daniel 2, were making a comparison? What Sister White says here, is that there is no comparison, there is no similitude when you're just comparing one particular thing.

So, we want to break this down. What is it that is *different* about these Kingdoms, because there are some similarities. So, what she does is she gives these Kingdoms another name.

Because we're Adventists were strange people, we have our own language, we talk in a prophetic language. We talk about Kingdoms of Heaven and Kingdoms of this World and real people just don't talk this way.



What does Sister White refer to it as?

*“He could not employ the kingdoms of the world as a similitude. In **society** he found nothing with which to compare it”*

So, the Kingdoms of this World is **Society** and then she goes on to rename the Kingdoms of Heaven. What does she call that? **The Church.**



Church



Society



What's the difference between Church and Society?

She talks about,

“Earthly kingdoms rule by the ascendancy of physical power;

Does the Church use any of these things?

No

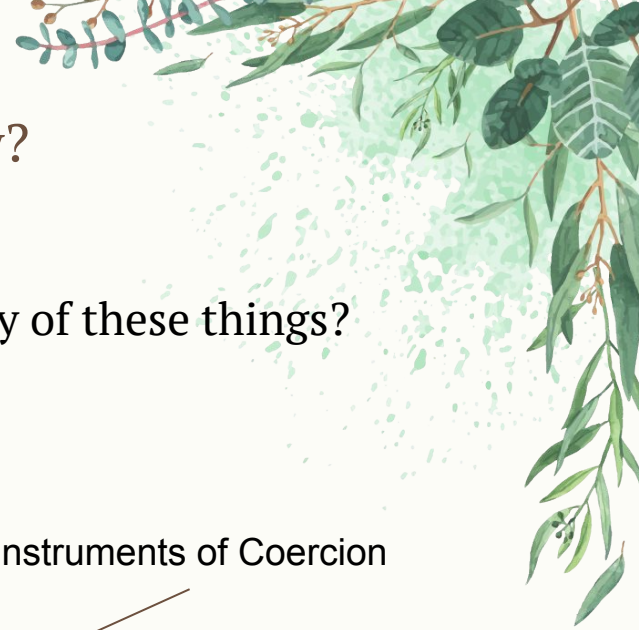
Physical Power

Carnal Weapons

Instruments of Coercion

FORCE

We could call it by one name



The Church does not use force...

but society has to use **force** for what reason?
She says that the kingdoms of this earth use these three methods to rule.

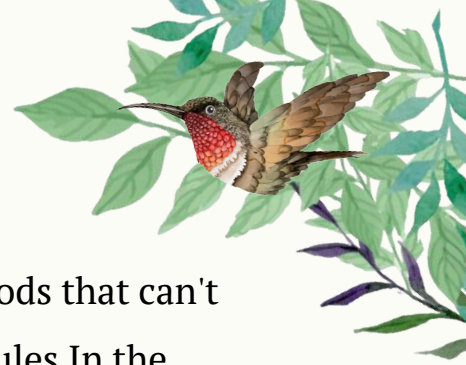
So, we know that there needs to be some kind of ruling. Somebody's got to rule the Kingdom of Men. **Is there any rulership in the Church?**

Sure there is, but it doesn't use these three methods.

So, they have different methods that can't be compared with. So, who rules In the Church? **God does.**

Who rules in the Kingdom of Men? **God does.**

There are six witnesses that show us that **God rules the Kingdom of Men.**



What are these six witnesses?



Daniel 1

They all gave witness that God rules in the

Daniel 2

Kingdom of Men.

Daniel 3

Lets go to Daniel 1:1-2

Daniel 4

Daniel 5

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Daniel 6

*2 And the **Lord gave Jehoiakim king of Judah into his hand**, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.*

So, who is in control?

God is because he gave His church, His Kingdom, into the hands of the Kingdom of Men.



He said to Nebuchadnezzar...

take my church, take the king, take some of the people, but you can't take all of them. I'll let you know who you can take and you can also take some of the vessels but you can't have everything.

God was in control and He allowed Nebuchadnezzar to take some of His people. This is all God ordained for a particular reason which we will look at later.

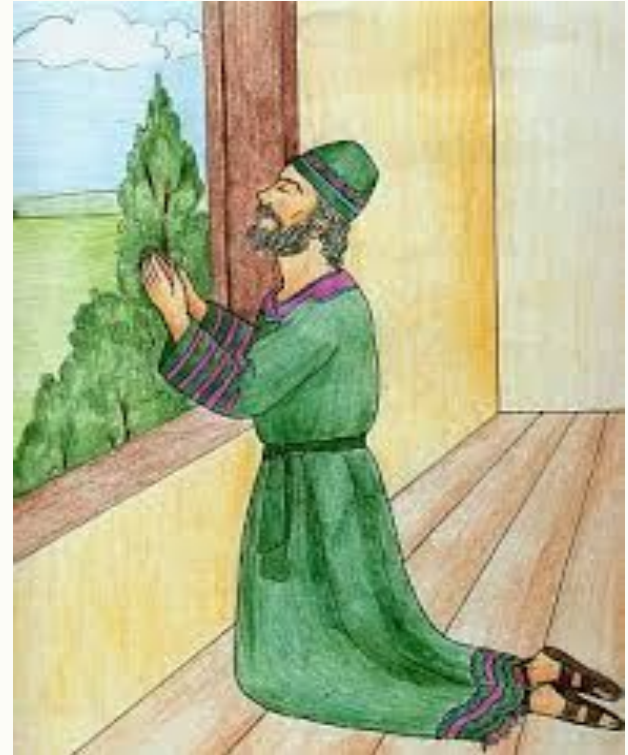




Now, well go to Daniel 2:21 in his prayer,

*21 And he changeth the times and the seasons: **he removeth kings, and setteth up kings:** he giveth wisdom unto the wise, and knowledge to them that know understanding:*

We see that it's God that removes kings and sets up kings. By King, we're not talking about the individual, we're talking about the **power of the King or the Earthly Government.**





Daniel 3:28, What did God do in Chapter 3?

*28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have **changed the king's word**, and yielded their bodies, that they might not serve nor worship any god, except their own God.*

When Nebuchadnezzar acknowledges the God of Shadrach, Meshach and Abednego he says **your God can change the King's word**, I say something and God overrules. So who is really in control?

God is!



Daniel 4



Three times in Daniel 4,
were told that the most high ruleth in
the Kingdoms of Men and gives it to
whomsoever he wills.

Daniel 5:26

*26 This is the interpretation of the thing:
Mene; God hath **numbered** thy kingdom,
and finished it.*

What does God do to these Kingdoms?

He numbers them.

What was the number he gave to
Babylon? 70

God gives to the Kingdoms
of this World times of
Probation.

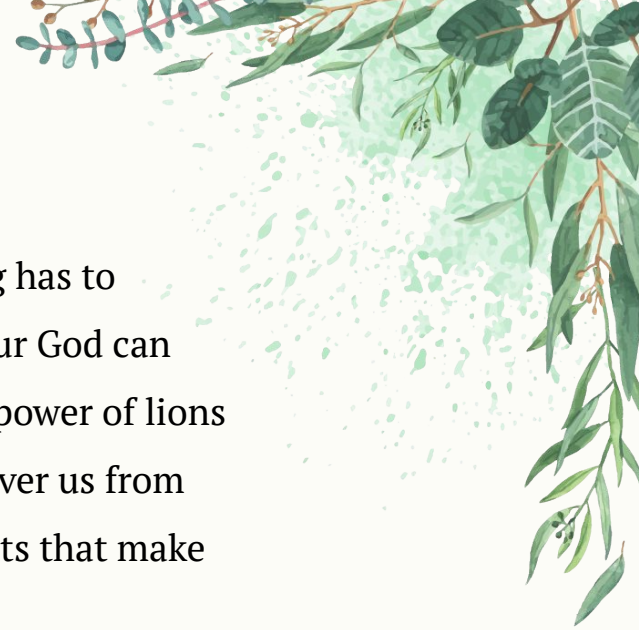


What's interesting is that...

for 70 years, God puts His people (*the church*) into captivity and at the same time God gives 70 years of probation to the world. There's a symbiotic relationship here. So, God numbers the Kingdom and gives them probationary time.

In Daniel 6, the king has to acknowledge that our God can deliver us from the power of lions and that he can deliver us from ungodly governments that make unjust decisions.

Which means that God is in control



We went through six witnesses...

to prove that the most high God ruleth within the Kingdoms of Men. It's really the whole story of the book of Daniel. So, we can see that there are definitely similarities and differences between these two Kingdoms. What can we compare it to? However, when making comparisons you can't just compare how they rule. Because God has a different way of ruling the Church, and a different way of ruling or governing the World.



Church



World

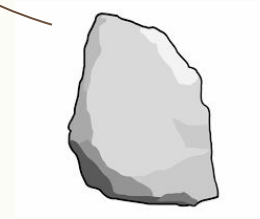


When we come to the Kingdom of Heaven and we say that this is the Church, how many churches do we see? How many different parts?

Two, we've obviously got a mountain and a stone. There are two parts to this Church, there's obviously a separation or a cleansing of this Church that results in a ***Stone Kingdom*** or some form of ***separation***.



Kingdom of Heaven = The
Church



Stone Kingdom
(separation)



When we come to the image, how many parts do we see?

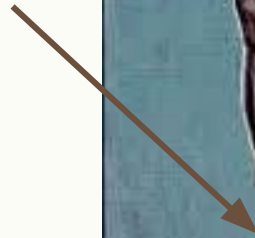
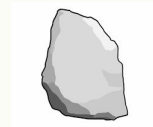
If we saw two parts at the Mountain should we see two parts at the Image?

Yes, and we do. Where do we see two parts?

Let's go back to Daniel 2:34,

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.



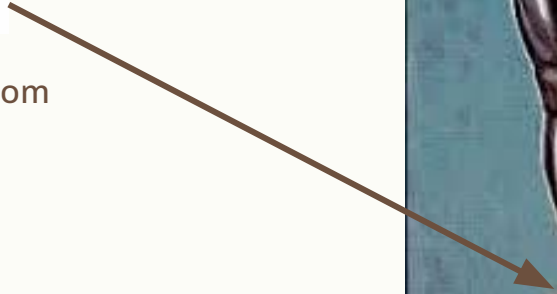
So, we see that once there is a separation or a cleansing of the Church and we have this Stone Kingdom, it's going to interact with this image. The Stone Kingdom will change or it takes on the purpose of a threshing instrument. In other words, it will now thresh Society.



Kingdom of Heaven = The Church



Stone Kingdom

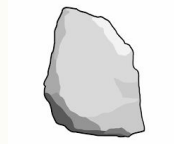


Society

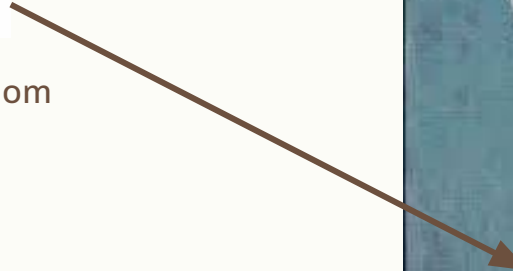
In another study we went back to Romans 2 and it said that God is no respecter of persons. If God is no respecter of persons and he's the ruler, than the church is no respecter of persons, either. This Church does not respect persons, it just hits the entire image. It hits everybody. However, it interacts with this Image but it doesn't differentiate between the individuals in this Kingdom.



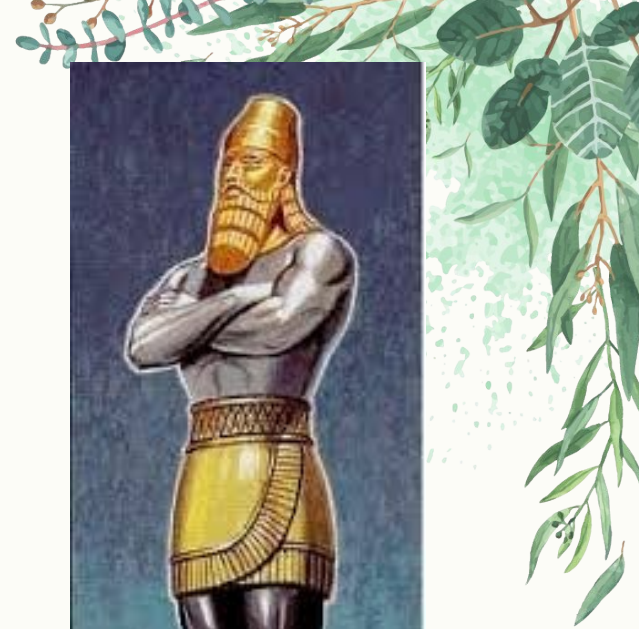
Kingdom of Heaven = The Church



Stone Kingdom



Society



However when it does, something happens that creates chaff. So, when this image is destroyed and then you have chaff what else do you have to have? What is the end product of chaff? **Wheat**

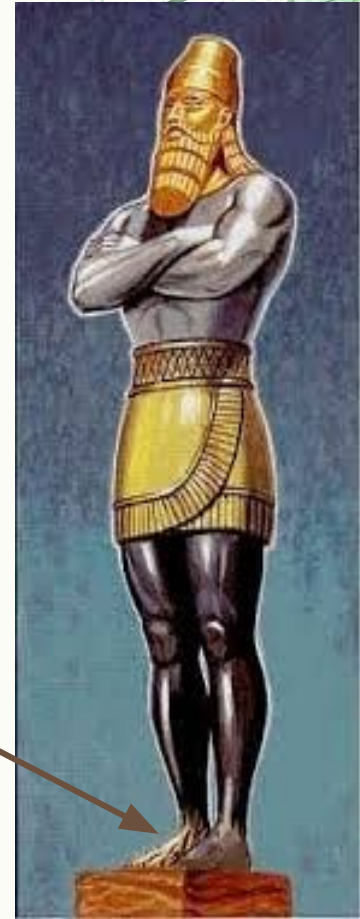
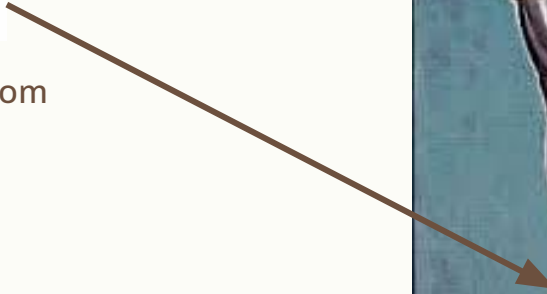
If this turns into chaff we know that some of it has got to turn into wheat. So, we know that there is going to be a cleansing or a separation of sorts in Society.



Kingdom of Heaven = The Church



Stone Kingdom



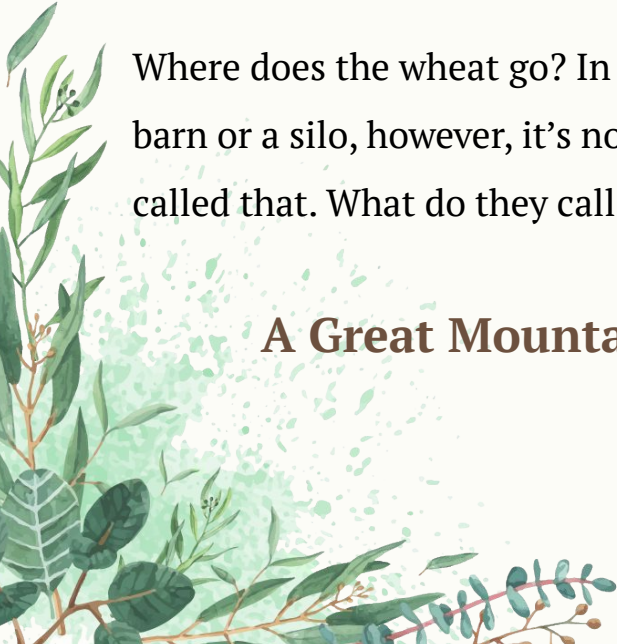
Society



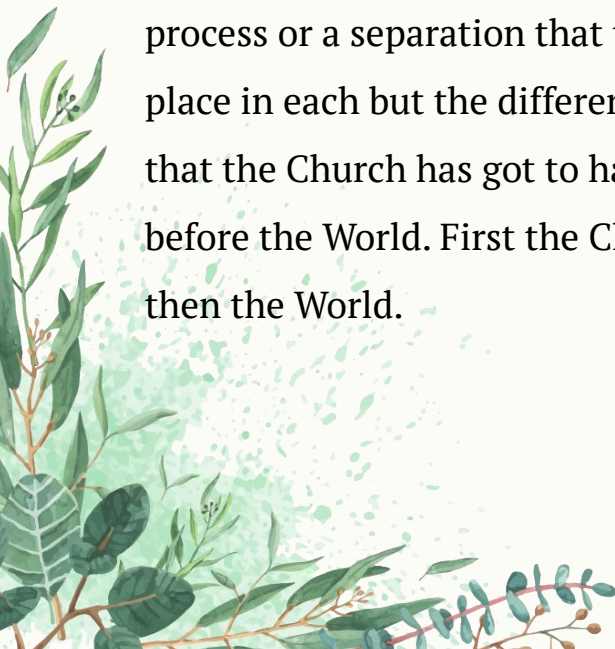
It comes about by interaction with this stone that's going to create chaff and wheat. The chaff gets blown away by the wind and what's left is the wheat.

Where does the wheat go? In a barn or a silo, however, it's not called that. What do they call it?

A Great Mountain

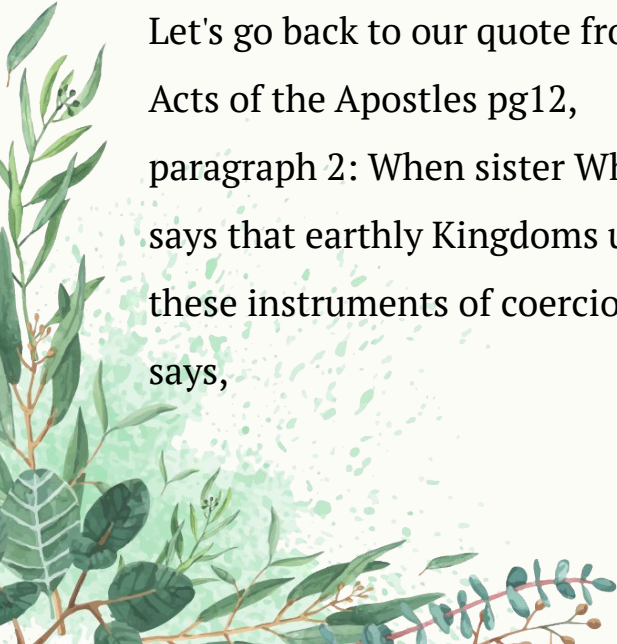


We know that there's going to be a Great Mountain. Again, there are similarities and differences, two parts to the Church and two parts to Society. There's a cleansing process or a separation that takes place in each but the difference is that the Church has got to happen before the World. First the Church then the World.

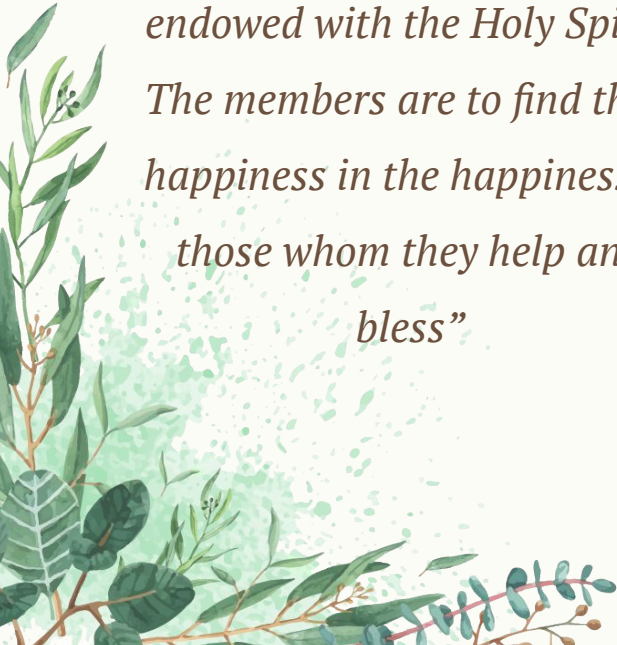


It's the interaction between the Church and the World that will create the divisions within Society or the Kingdoms of the World.

Let's go back to our quote from Acts of the Apostles pg12, paragraph 2: When sister White says that earthly Kingdoms use these instruments of coercion she says,



“This kingdom is to uplift and ennoble humanity. God’s Church is the Court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless”





So, we have a Church and it has members and what is their purpose? Where do they find their happiness?

In helping and blessing, others.



Church



Society

So, when we come to **Society**, do we find no people that find any happiness in helping and blessing others?

We know that there are people in this world that find no greater pleasure than to bless and help others.



Just because you belong to the church doesn't mean that everyone in the church is filled with selfless servants. ***That's the same thing with society, it's not all bad and the church is not all good.*** But we know what our purpose is and where we find happiness.



Happiness is found in blessing
and serving others





Differences and Similarities

In the Kingdoms of this World,
God rules these kingdoms but He
rules them in a particular way.

What is the purpose of the
Kingdoms of this World?

This is the only chapter in Daniel,
that he did not write. This is
Nebuchadnezzar telling the story of
his humiliation. He has a dream
and what does he see in his dream?

Daniel 4:10,

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

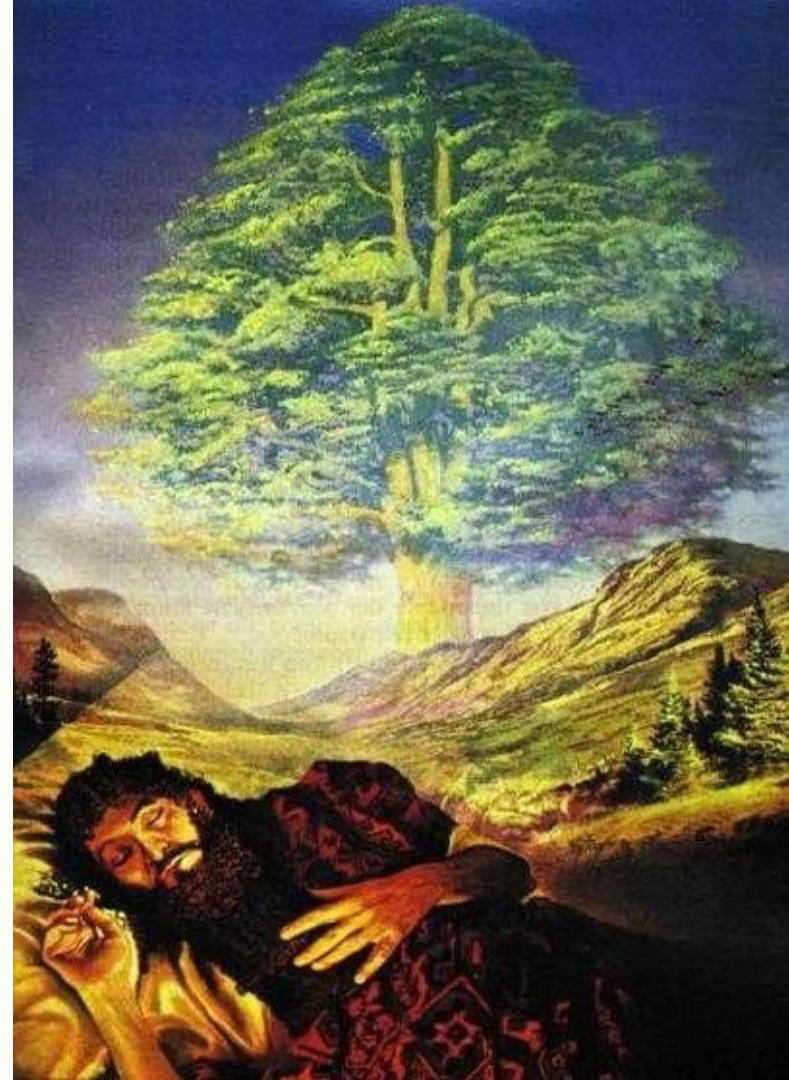
12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.




This tree that Nebuchadnezzar saw in his dream, what does it represent?

His Kingdom, he is this tree, his kingdom is this tree. What is its purpose?

Protection and Provision; it provides and protects. All the beast of the field and the fowl of the air have somewhere to lodge, they have somewhere to live in relative safety. They have fruit and vegetation, they are all well provided for.





The Kingdoms of this World
were set up to protect God's
people in the World. This is the
purpose of these earthly
Kingdoms.



When we look at the story of Nebuchadnezzar in Daniel 12, we can see that he was set up to do that but he neglected that work. He looked after the people for a certain amount of time and then he got distracted with trying to build one of the Wonders of the World.



Hanging Gardens of Babylon

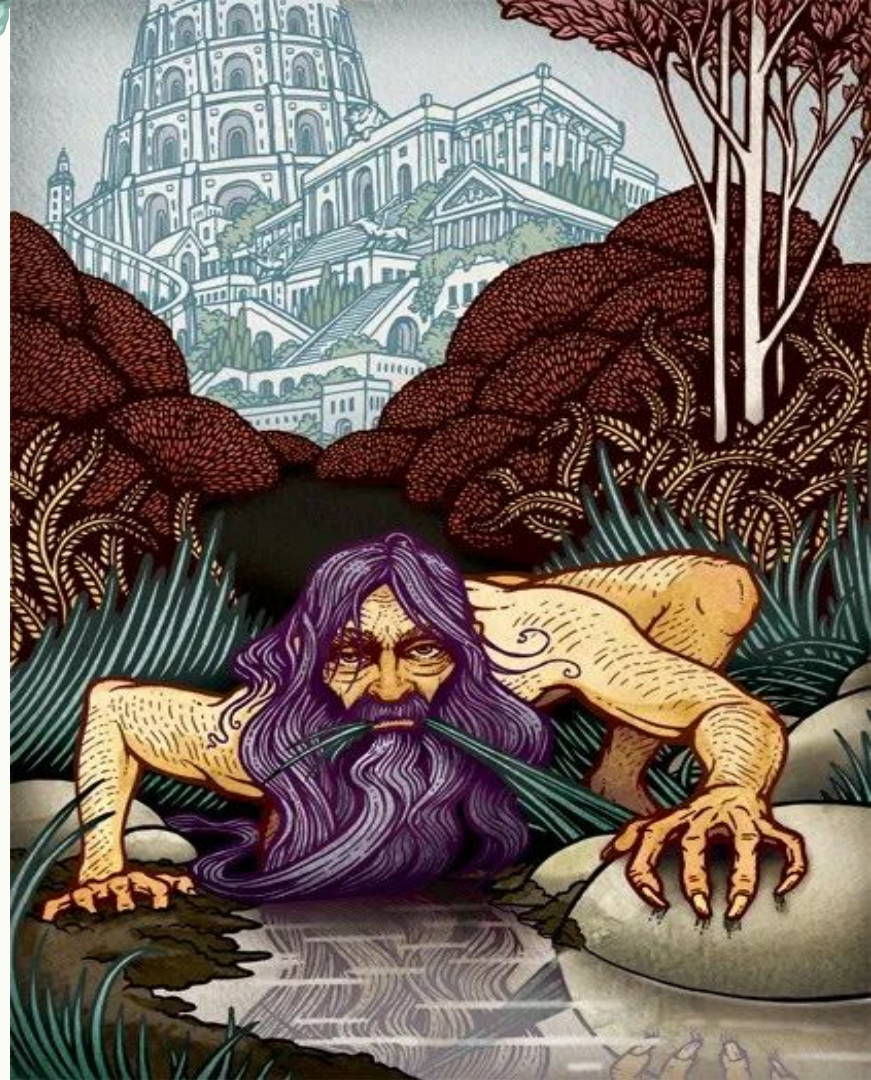
Wonder of the Ancient World

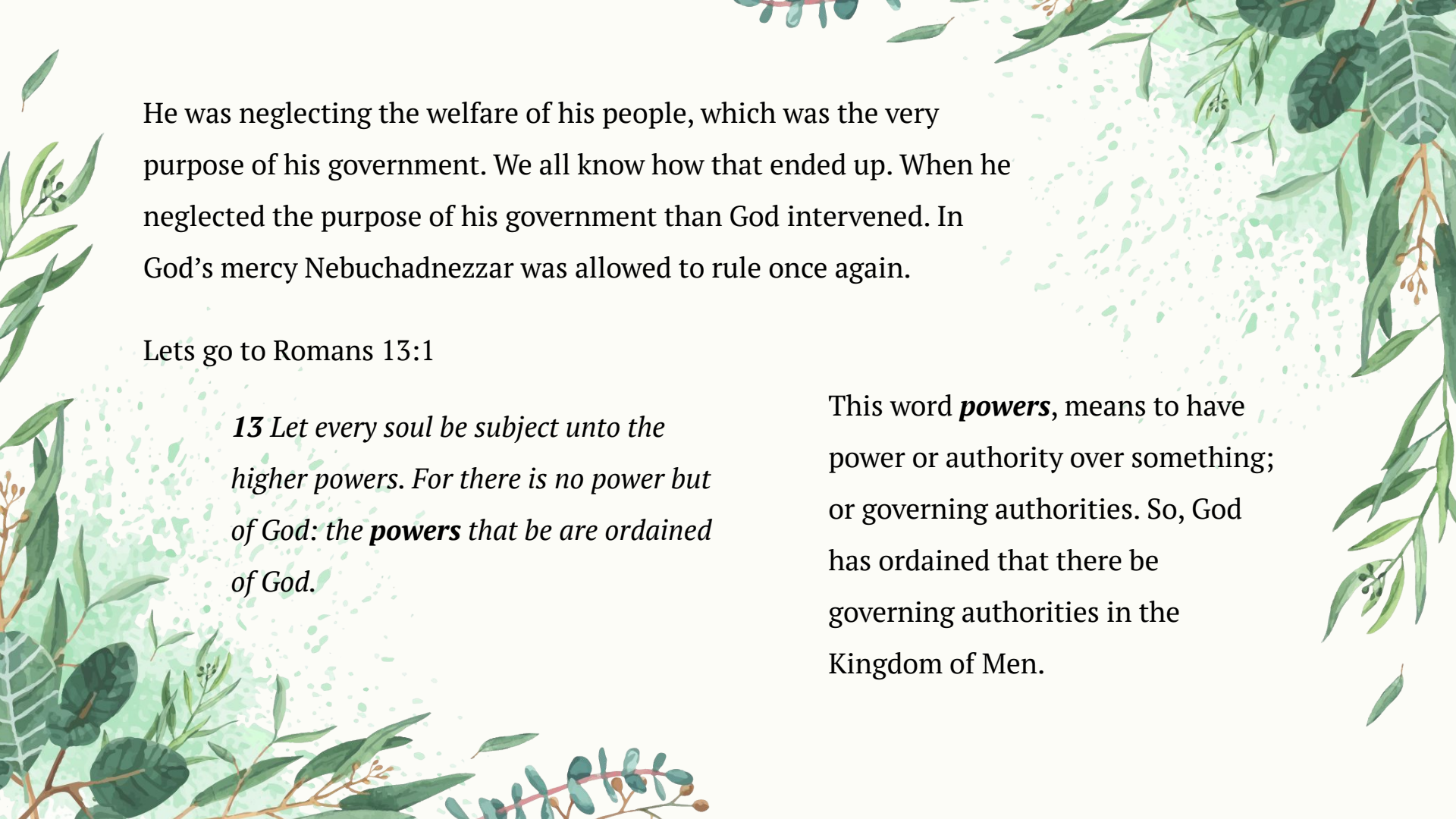
The Hanging Gardens of Babylon were one of the Seven Wonders of the Ancient World listed by Hellenic culture. [Wikipedia](https://en.wikipedia.org/wiki/Hanging_Gardens_of_Babylon)

He put his time, energy and money into the city, into the project and not the people. We could all be guilty of that, putting all of our energies into projects and neglecting people.

And then of course he's forced to eat grass like an oxen and you'll notice what Daniel says to Nebuchadnezzar.

“If you don't want this to happen look after the widows and the poor”



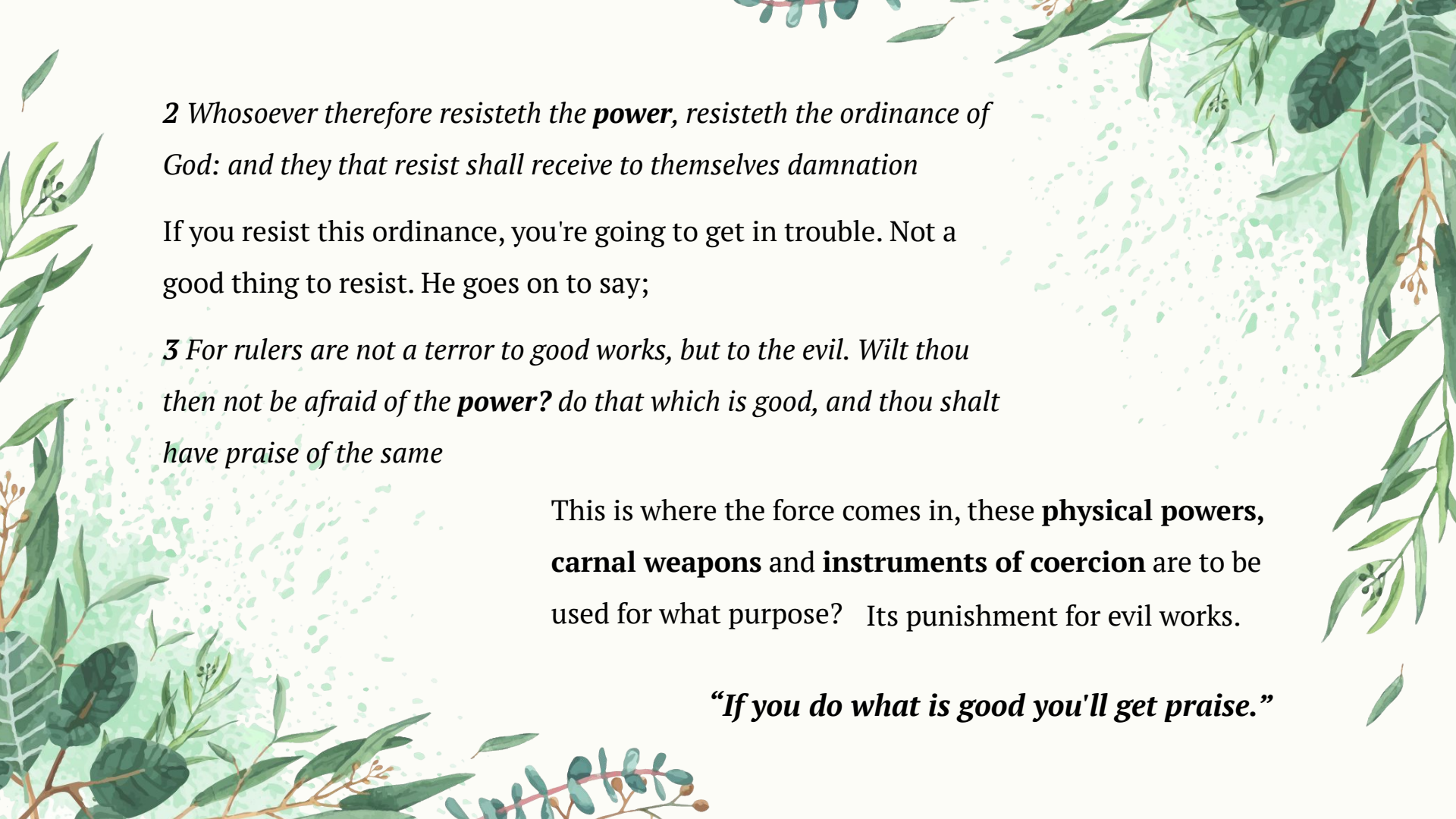


He was neglecting the welfare of his people, which was the very purpose of his government. We all know how that ended up. When he neglected the purpose of his government than God intervened. In God's mercy Nebuchadnezzar was allowed to rule once again.

Lets go to Romans 13:1

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

This word **powers**, means to have power or authority over something; or governing authorities. So, God has ordained that there be governing authorities in the Kingdom of Men.



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

If you resist this ordinance, you're going to get in trouble. Not a good thing to resist. He goes on to say;

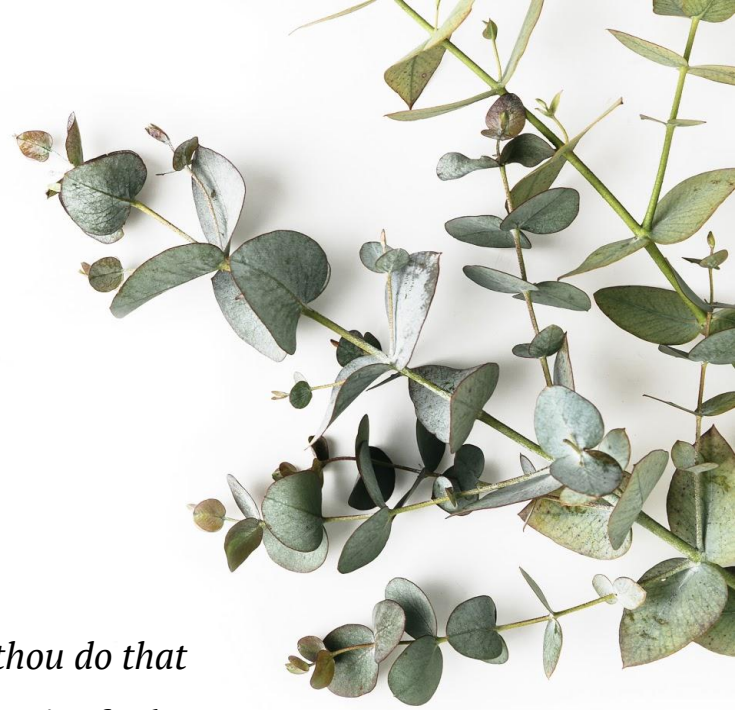
*3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the **power**? do that which is good, and thou shalt have praise of the same*

This is where the force comes in, these **physical powers, carnal weapons** and **instruments of coercion** are to be used for what purpose? Its punishment for evil works.

“If you do what is good you'll get praise.”

We came up with examples of *instruments of coercion*. Speeding fines are an instrument of coercion, people who don't speed don't get fined. There are many other examples. However, you will receive '*praise of the same*.' So, the government will reward people that are doing good things.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.



We know in Jeremiah that Nebuchadnezzar is called God's servant. All **powers** or **authorities** that are ordained of God, are God's servant; they are there to bear the sword or bear these **carnal weapons or instruments of coercion on those who don't live to bless and serve others.**

In other words, those who live for themselves think that they have no responsibility for their fellow man. They are not their brother's keeper. Those that think they can murder and steal and do harm to their neighbors, those are the people that this government is to use the sword against.

Then he says,



*7 Render therefore to all their dues:
tribute to whom tribute is due; custom
to whom custom; fear to whom fear;
honour to whom honour.*

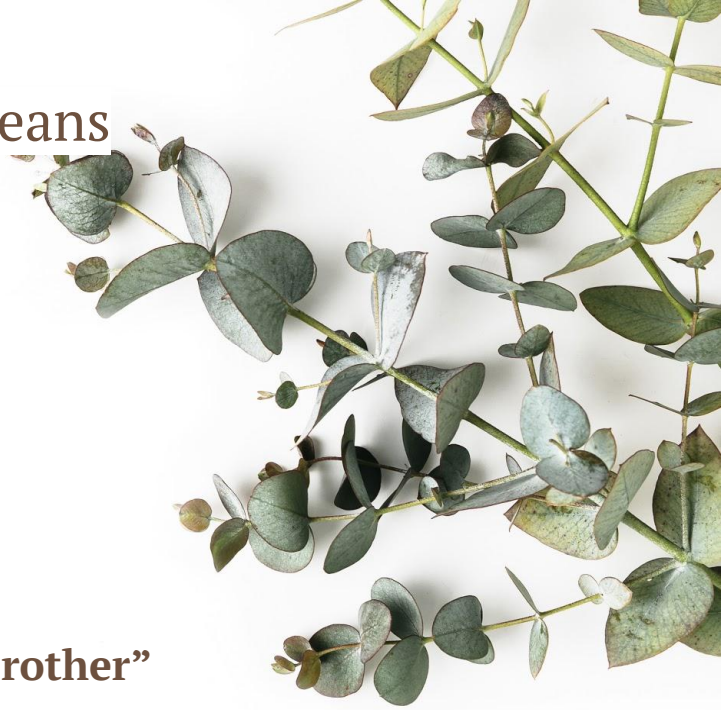
Render to Caesar, what is Caesar's, which means to pay your taxes

8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

This doesn't mean to not be in debt, it means to pay your debts. You can get into debt but make sure you pay them off. The payment of the debt is being likened to fulfilling the Law. Because there is one debt that you can never pay off. What is the debt that can never be paid in its fullness? The debt that we will continually have to pay?

“To Love your Brother”

The loving of your brother is the fulfillment of the Law and it's a debt that can never be paid off. We have a debt to society, you always have to pay that debt. We have a debt to society or to our brother or our neighbor.



Even, the World knows that you owe a debt to Society. We have a responsibility to live a life that doesn't interfere or do harm to our Neighbor. Then he goes on to list some laws.

*9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself.***

Don't commit adultery, don't kill, don't steal, don't lie, don't covet. He doesn't even list them in order, he leaves out looking after your parents. The point he's trying to make is that all these laws (six of them) can be summed up in one thing.



*Thou shalt love thy neighbour
as thyself*

*10 Love worketh no ill to his
neighbour: therefore, **LOVE** is
the fulfilling of the law.*

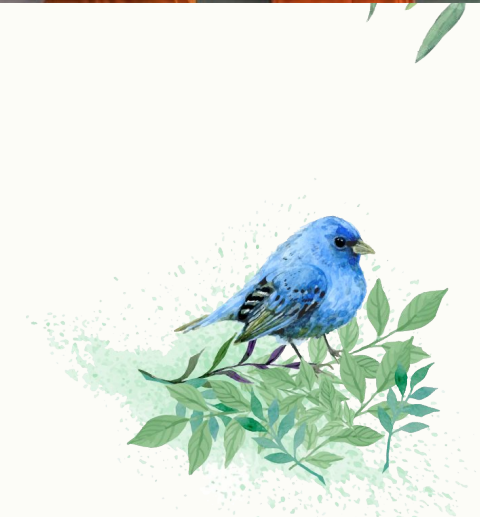


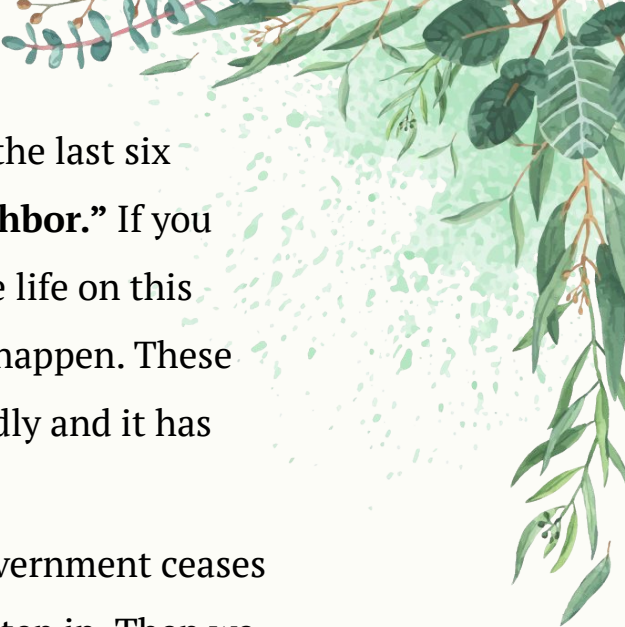
LOVE is the fulfilling of the law in Society and LOVE is the fulfilling of the law in the Church. But the love that fulfills the law in Society is the last six Commandments. He lists them here because they apply just as much in the World as it does in the Church.

Even the 10th Commandment, “*thou shalt not covet,*” it fastens all the other commandments because it goes right to the motives, the *thoughts and feelings of the heart*. The world recognizes that you are not a slave to your passions.



That's why when you go to jail you can be redeemed, because they have rehabilitation programs. Maybe they don't realize the intent of the 10th Commandment but they understand its meaning in the sense that you can change a person just by awakening their thoughts and their feelings and helping them to deal with that.

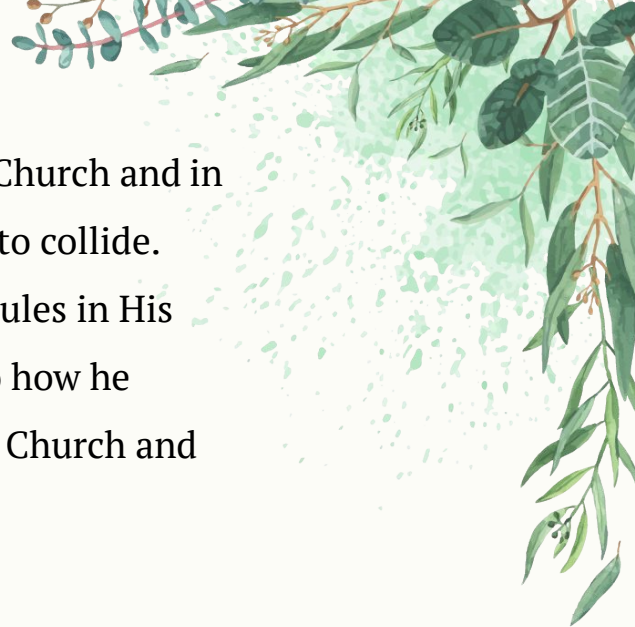




God rules in the Kingdoms of Men. He rules by governments that apply the last six Commandments which basically say, **“don't do any harm to your neighbor.”** If you don't do any harm to your neighbor you're going to live a happy and safe life on this earth. But governments must use instruments of coercion to make that happen. These governments are meant to provide and protect the godly from the ungodly and it has instruments to do that.

We know from the book of Daniel that when a government ceases to protect and provide for their people, God will step in. Then we see change take place. We also know and the world knows that you're better off having bad government than no government. There's nothing worse than anarchy and bad government is better than anarchy. At the same time governments change and that is ordained by God.





So, God has a way of protecting and caring for His people both in the Church and in the World. At some point in time the Church and the World are going to collide. What causes that collision will have to do with the Law. So, how God rules in His Church, is how he applies His laws. How God rules in the World is also how he applies his laws and the collision that is going to happen between the Church and the World is going to be about the Law.

What causes this collision and how do we relate to law?

Let's go to Acts 13:16

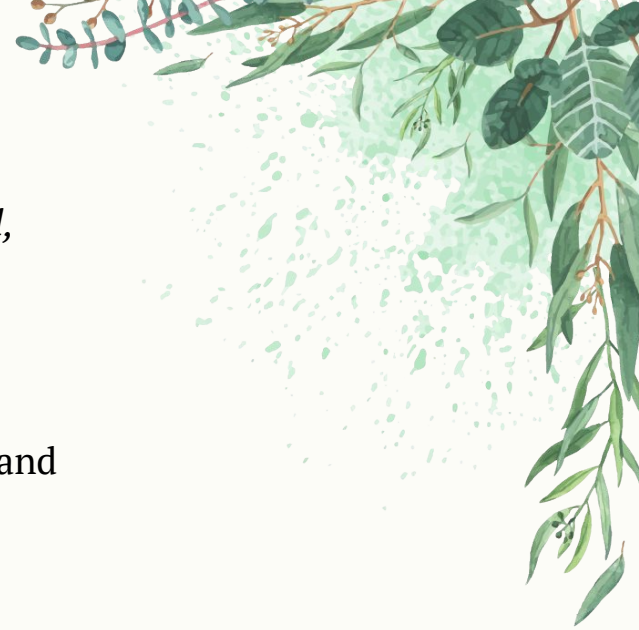
So, Paul is in Antioch, he stands up and talks to the leaders of the church at that time.



16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

So, who is he talking to? The men of Israel are the **Church** and those that fear God are the **Gentiles**.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.





God's church went into Egypt, why did they go into Egypt? What was Egypt supposed to do for God's people?

They needed ***providing for*** and ***protection*** because what was the circumstance of that time?

They lived in a time where there was famine and hardship so they needed to be in a place where they could be safe and provided for. So, God allowed them to go into Egypt and the Pharaoh at that time took very good care of them. He placed them in the fattest part of the country which was Goshen and there they could live peacefully according to the dictates of their own conscience. Probably the least of their problems were food and famine. However, they were not a happy family.



They needed healing and it happened only through being in contact again with Joseph. It's not about where they were placed but about the circumstance that placed them in Egypt which brought them into a situation where they could heal as a family, bond and become a united front, again. Otherwise they would have imploded back where they were.

So, they were taken into Egypt and the Pharaoh happens to be a good King. He is ordained of God and he's doing his job until another Pharaoh arises that knows not God. This Pharaoh knew very well who God was, he just didn't believe in God because he had his own gods. So, he decided he wasn't going to look after God's people and that he wasn't going to provide or protect them, anymore. They were immigrants, they they were growing in number, they were to be feared, they might take over, so they were to be gotten rid of. The Pharaoh didn't take too kindly to these immigrants that were doing very well in different parts of Egypt. Then what does God do? He intervenes,

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.



So, God brings them out of Egypt at Passover...



***18** And about the time of forty years suffered he their manners in the wilderness. **19** And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. **20** And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. **21** And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*



What does God do for 40 years?



It says “*he suffered there manners in the wilderness.*” Sometimes that can be interpreted as, he put up with their bad behavior. So, would you put up with someone's bad behavior and then say, look, you've behaved so badly so I'm going to give you a present, here's a beautiful land which is Canaan and I'll give it to you. I'll go in there and get rid of the Canaanites for you and then you can be rewarded. I don't think so.



If you have a bible with a marginal reading,
it says,

“he suffered there manners in the wilderness.”

An alternative reading of that is;

*“he **bore** them or fed them as a nurse beareth
or feedeth her child.”*

The key word here is **bare**, and this is where
some translators have thought he **bore** them
or put up with them. However, the Septuagint
and [Chrysostom](#), an early church father said
that it's not **bare** which means put up with,
but it's **bare** like a nurse beareth her children.

When a nurse **bareth** children she's feeding
them, nourishing them. That's what God did
in the Wilderness, he provided for them.

Were they being provided for in Egypt?

No, once they stopped being provided for
God took them out of Egypt and he took care
and provided for them in the Wilderness.

*“he **bore** them or **fed** them as a nurse **beareth**
or **feedeth** her child.”*

Which agrees with Deuteronomy 1:31. These
40 years he's **bearing** them, he's caring for
them, he's providing for them.



When we think of the provisions that he provided in the Wilderness we automatically think of the manna, he fed them. Their shoes never wore out and their clothes never wore out. These were their physical necessities. But while he bore them he gave them much more than physical necessities.

What else did he give them in the Wilderness?

He gave them the **Law**. Before he gave them the Sanctuary he gave them the Law. Lets go to **Exodus 20**

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

*10 But the seventh day is the sabbath of the Lord thy God: in it **thou** shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:*

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.



So, God gave the Law, he gave it in Exodus 20

I want to point out this particular Commandment. What was given in **Exodus 20:8-11**? There was one particular word we picked up on. It's in verse 10, it's the word **thou**.

Who did this word apply to? The problem is, it's a pronoun and a pronoun has to have a noun to be associated with it. Where do we go back to trace the **thou** in Exodus 20?

In **Genesis 1:26**,

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

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



The **thou**, from Exodus 20:10 is the **them**, in Genesis 1:26

So who are the **them**? **Male and Female.**

What was restored in Exodus 20:8-11?

The blessing or equality.

God created male and female, we know what happened with sin. Man had to till the ground by the sweat of his brow and women had to come under subjection to her husband which means she lost her identity. She got lost in the identity of her husband.



So, God wants to bring about restoration...

does he take 6000 years to do it? When we think of Eden to Eden and the history of the Kingdoms of this World, does it take God 6000 years to restore man back to his original state?

No, because it was only meant to take 6 days. Every 7th day equality was restored in the home, the curse was lifted from man because he didn't have to till the ground by the sweat of his brow on the 7th day. The curse was lifted from women because she gained back her identity or her individuality.

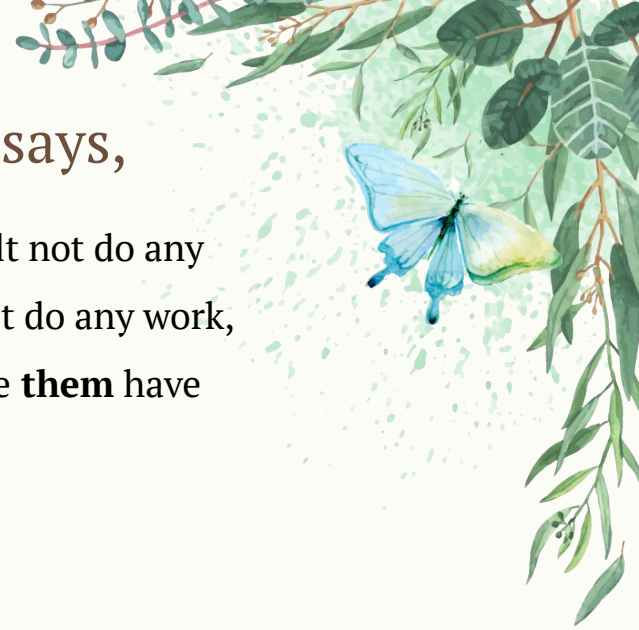
They also got back their dominion, remember they lost their dominion. Every seventh day **dominion** was restored and **equality** was restored.

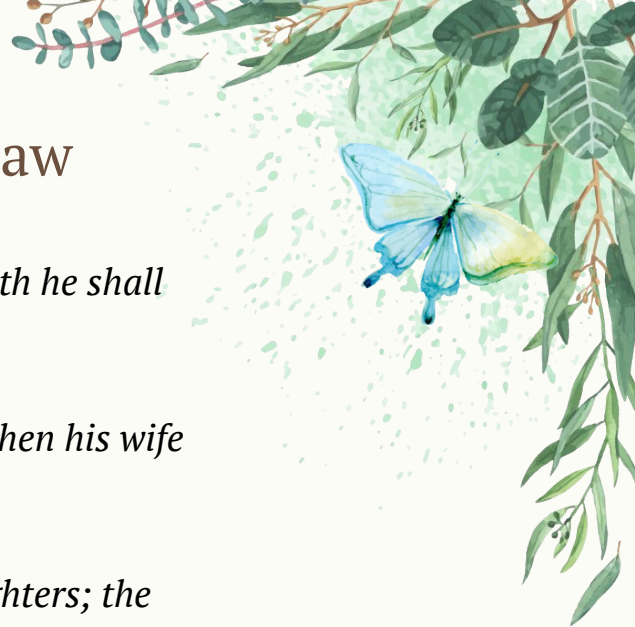


When we go back to Exodus Chapter 20:10 it says,

“But the seventh day is the sabbath of the Lord thy God: in it **thou** shalt not do any work, **thou**, nor thy son, nor thy daughter. It doesn't say, **thou** shalt not do any work, **thou, nor thy wife** nor thy son nor thy daughter. The **thou** is **them**, the **them** have dominion, over who? Their children and over who, men. (54:02-54:08)

The 7th day does not deal with all inequality, only some. What we see restored is life. Your life is your identity, it's who you are and it's what was lost. We know that death was introduced with sin, however, death doesn't necessarily mean you die right away. You can be physically alive and still be dead because your existence doesn't mean anything.



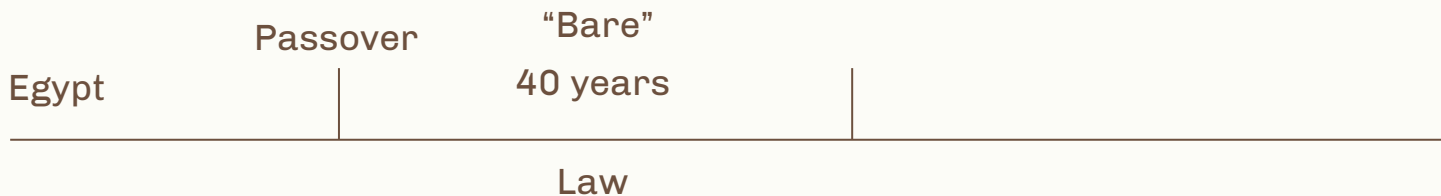


Lets go to Exodus 21:2, were still looking at law

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.



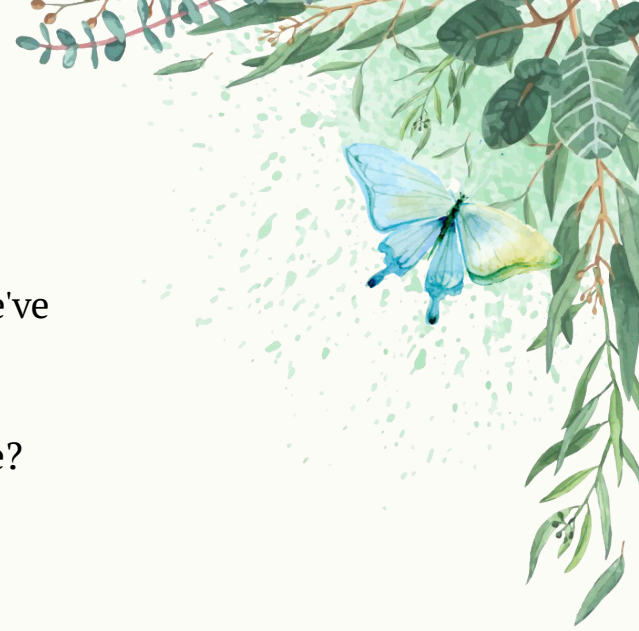
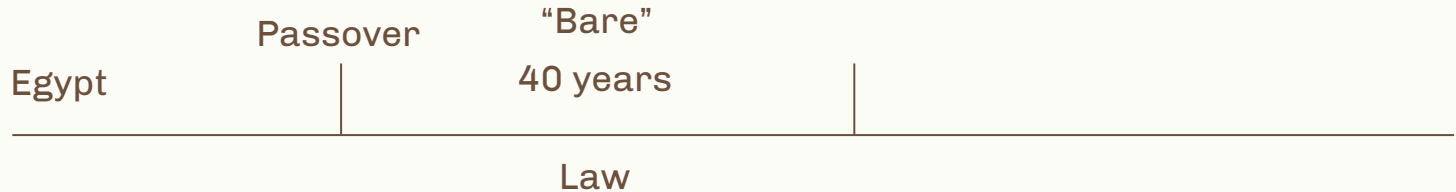
So, in Exodus 21, we're still on the Mount,

these are still laws but there not the Ten Commandment laws. Now, we've got the seven years, what's given to man after 7 years? **Liberty**

God gives every person life & liberty, however, are there lives complete?

No, they both have life and liberty, but what *don't* they have?

Happiness, and where are they going to find happiness?





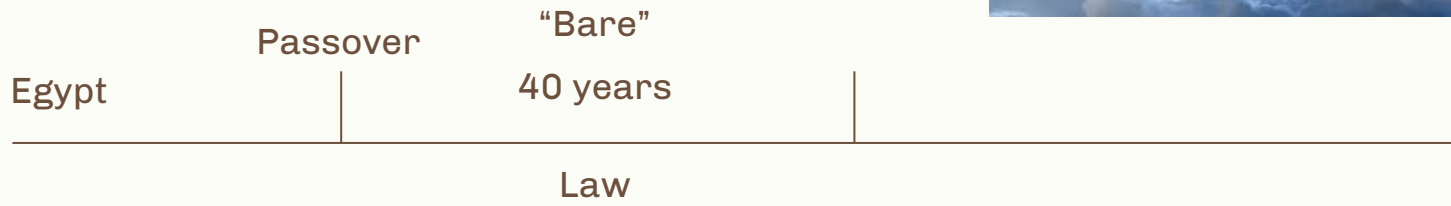
Lets go to Leviticus 25,

it is about law but it's not the law from the Mount.

Where is the law from, in Leviticus 25? Where is God in Leviticus 25? He's not on the Mount, anymore.

He's in the Sanctuary, above the Mercy Seat between the Cherubim.

The first two laws were given from the Mount, the third law was given from the Mercy Seat. The book of Leviticus was written in 30 days, and it particularly pertains to the Priests and was given from the Mercy Seat.

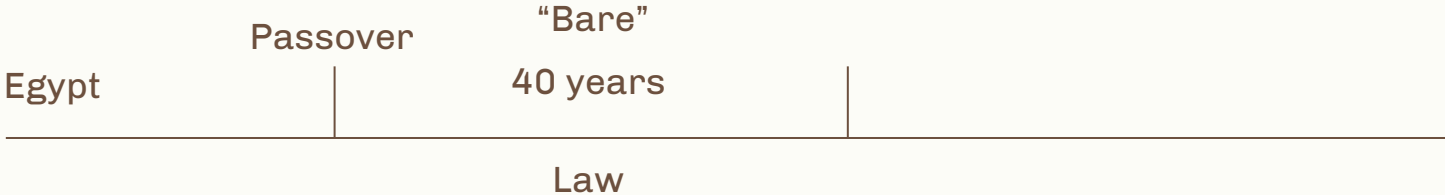


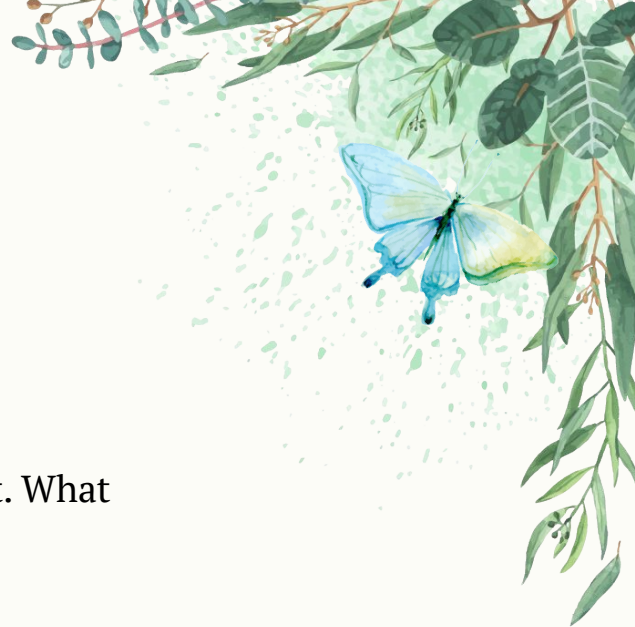


Leviticus 25:4, is the story of keeping the Sabbath of the Land

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

So, what Exodus 20:8-10 was concerning to days, Leviticus 25, is about years.



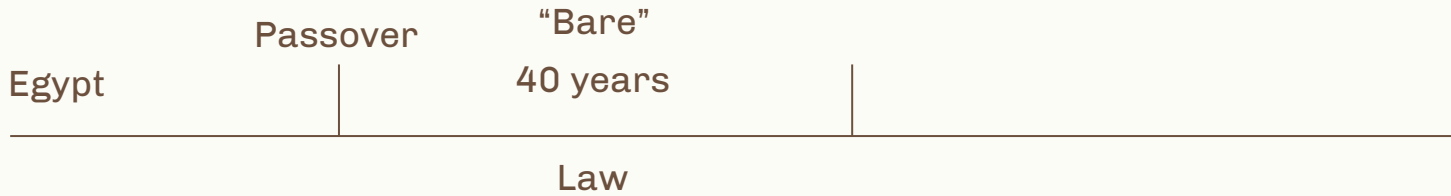


Every seventh year was to be a Sabbath,

you got three times what you needed in the sixth year to hold you over through the Sabbatical year, and then the first year of the next cycle, so that you've got something while you're preparing the soil.

It was a literal miracle that God could do that and that they could rest. What was the purpose of resting the land? Does God care about his dirt?

No, it was for all the workers, all the slaves, everybody got to rest.

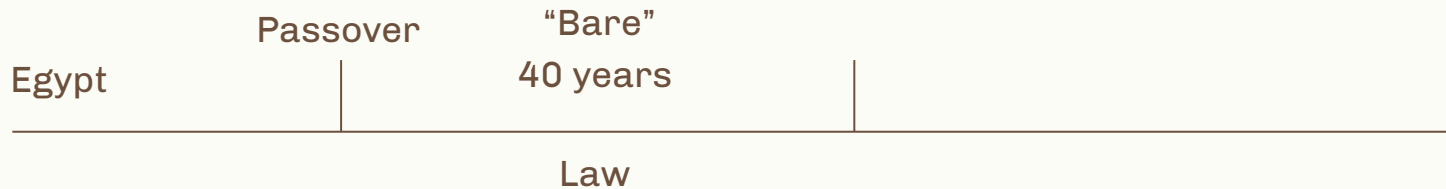


Seven years they rested the land but,

If we go to Leviticus 25:10, seven years they rested the land
or $7 \times 7 =$ Jubilee

10 *And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.*

13 *In the year of this jubile ye shall return every man unto his possession.*



If we go to Leviticus 25:10,

seven years they rested the land or

7×7 (Jubilee) = 50 years

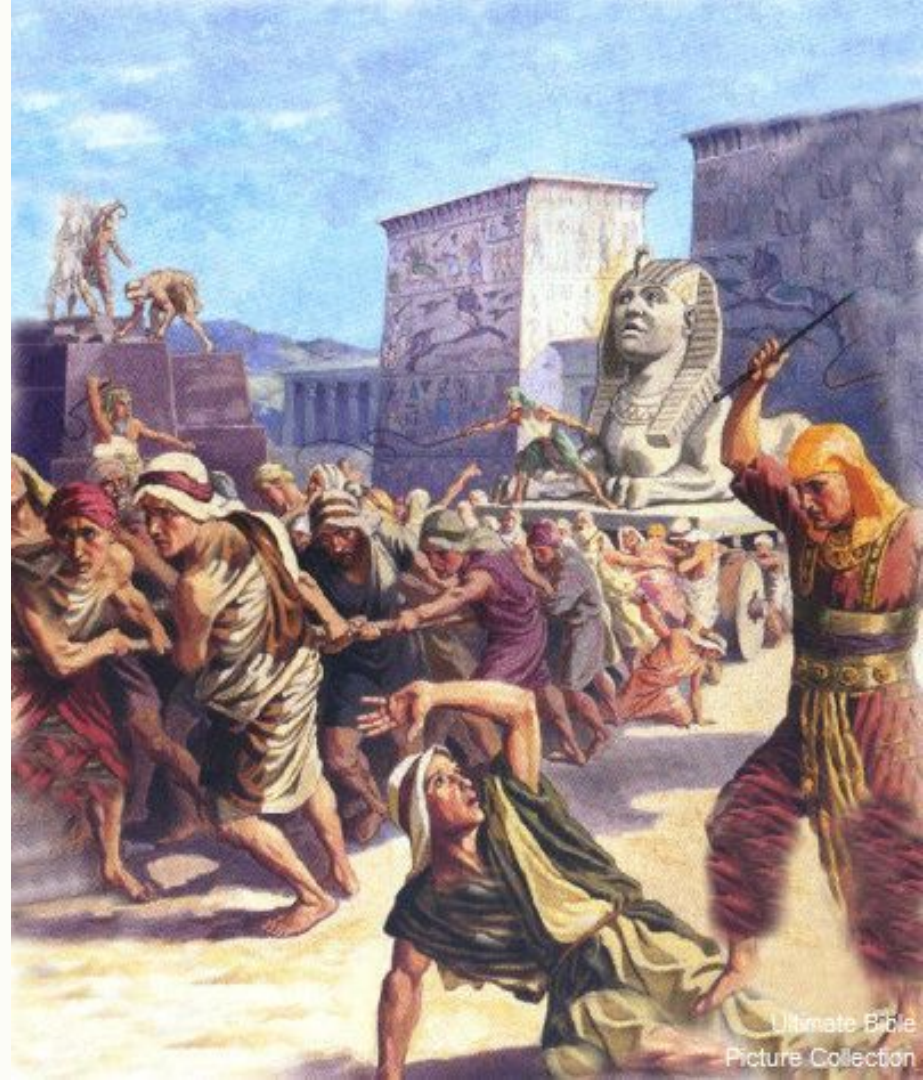
What were they given in the Jubilee?

They could now pursue happiness or property.

Happiness = Property.

These are the inalienable rights of all men.

When God's people were in Egypt they lost their life and Pharaoh wanted to take away their identity. They lost their liberty and they became slaves.

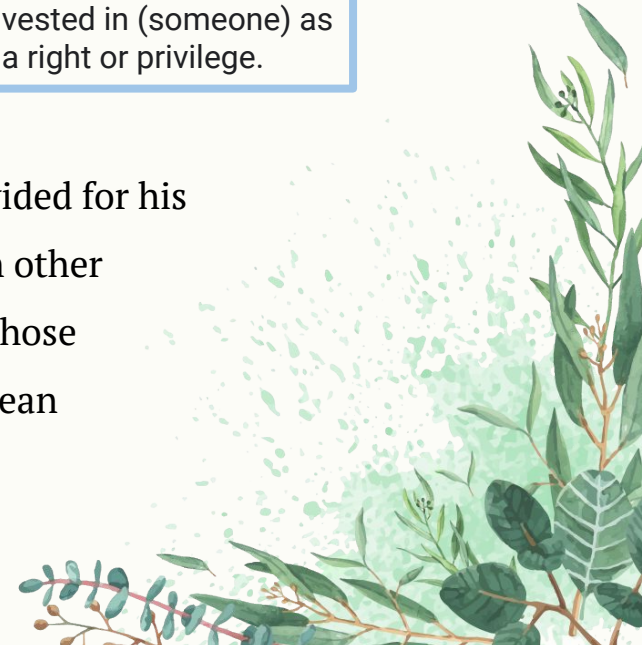
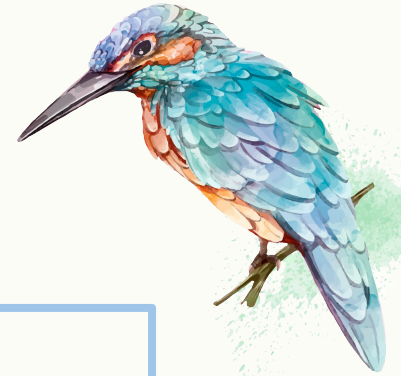


They had no land, and they had no property

Property doesn't just mean physical dirt, it can be education, it can be anything that can improve your life. The pursuit of happiness is the product of your life and liberty, if you have life and liberty then you can pursue happiness.

Inherent;
Law
vested in (someone) as
a right or privilege.

These are the inalienable rights that God has provided for his people however he provided them through Law. In other words, you have to have law and order to protect those inalienable rights. When we say inalienable, we mean inherent.



Let's take a lump of lead...

one of the inherent properties of lead is that it's heavy. You can't take the heavy out of the lead. The lead will always be heavy, you could beat it with a stick or put it in an oven but you can't take the heavy out of the lead or it's just not lead.

It's the same thing with what God has given to man. In his church men are to have life, liberty and the pursuit of happiness. Where is there happiness to be found in?

In Blessing and Serving
Others



In the World,

Men and women are also to have these inalienable rights. God places government so that they can make provision for men and women to pursue happiness or choose to bless and serve others or whatever makes them happy, it doesn't matter. As long as they are not trampling on the rights of their fellow man or woman. As long as it's in harmony with those last six Commandments.

So, we see what's baked into the Ten Commandments it's that principle of equality, it's right there if we can read it properly. That equality is for both male and female, that all should have life, liberty and can pursue happiness.



When a woman gets married she loses her identity

She takes on the name of her husband but when you think about it, why don't we keep the name that's on our birth certificate? Actually, I am happy to take my husband's name but it's just something that causes us to think about. Women do lose their identity when they get married.





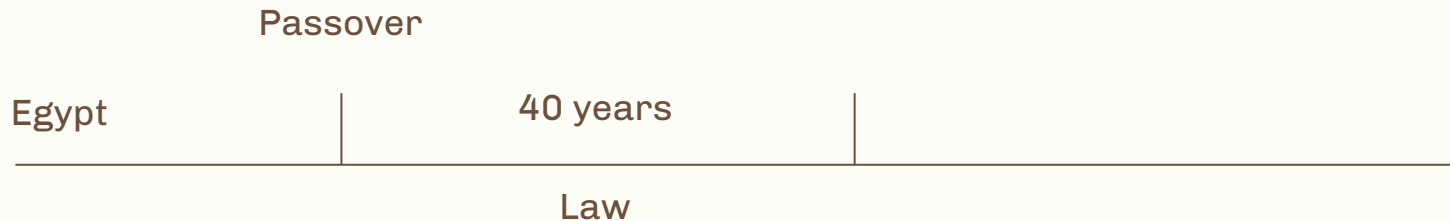
God nourishes and supplies the needs of his people in those 40 years

Let's go back to Acts 13:18-20,

18 And about the time of forty years suffered he their manners in the wilderness.

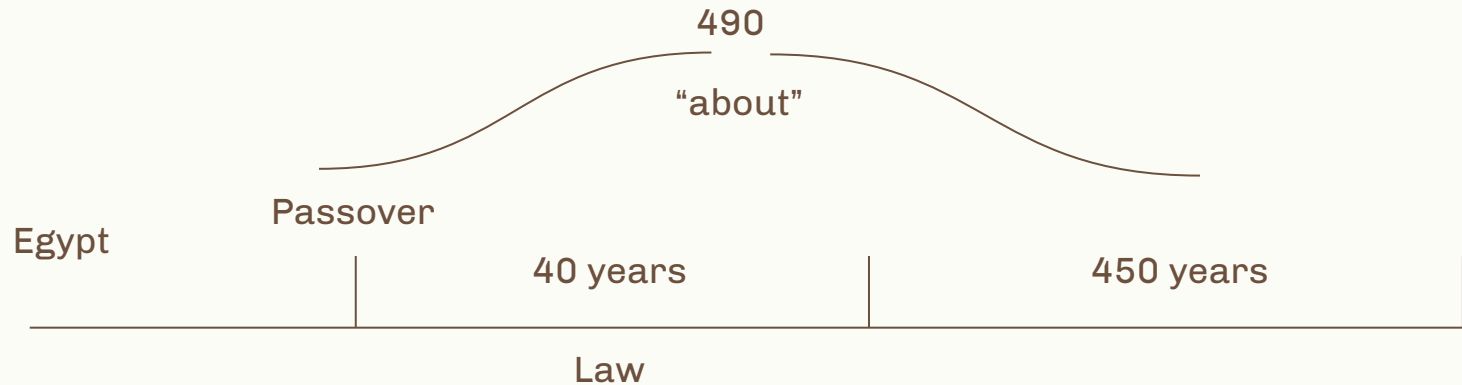
19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

*20 And after that he gave unto them judges **about** the space of four hundred and fifty years, until Samuel the prophet.*



So, now we've got 450 years...

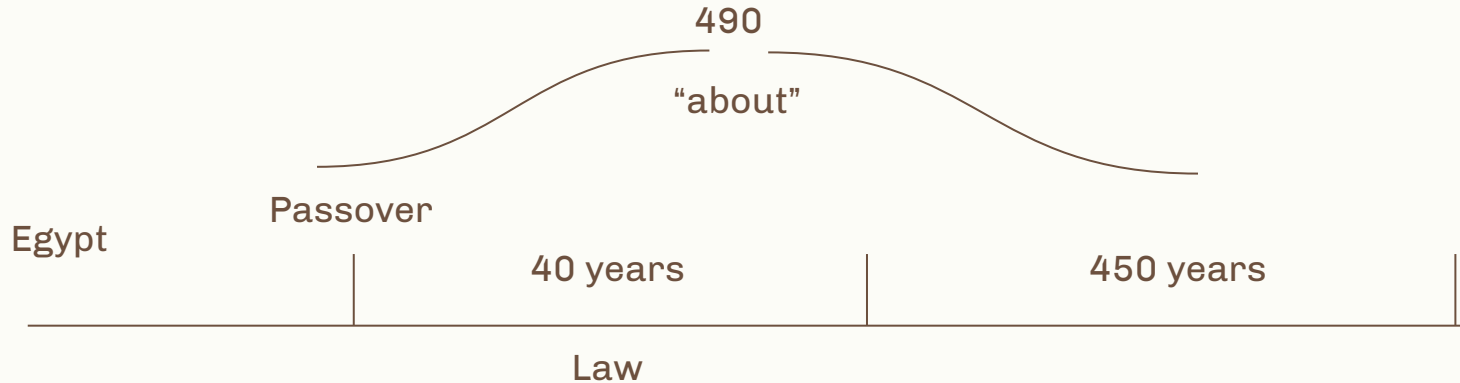
One of the key words we have to pick up here is the word “**about.**” You can't go to the books on chronology and say from Passover until Samuel it was 450 years, it's close but all Paul says here is that it's “**about**” this time, it's not an exact time. However, he's given us these numbers and they are still symbols to us and we will use them for that purpose. How much is 40 + 450? It's 490 years of probationary time. Who's on probation? The government of God. Whose ruling? God is, he's ruling, he's providing, he's protecting his people. He's nourishes them in the Wilderness for 40 years, he has to literally supply them food and look after their clothes and take care of all their provisions.



He's hands on in the Wilderness providing for them

Then what does he do? He destroys seven Nations and then provides for them the land of milk and honey. He provides them with property for 450 years until Samuel the Prophet. The 490 years can be divided into two sections, a period of 40 and then a period of 450. In the period of 40 whose governing? God is, he's giving them laws, the same laws that will set them in the land of Canaan so that they will be blessed and live happily ever after in Canaan to fulfil their purpose. What is their purpose?

To bless and to serve others.

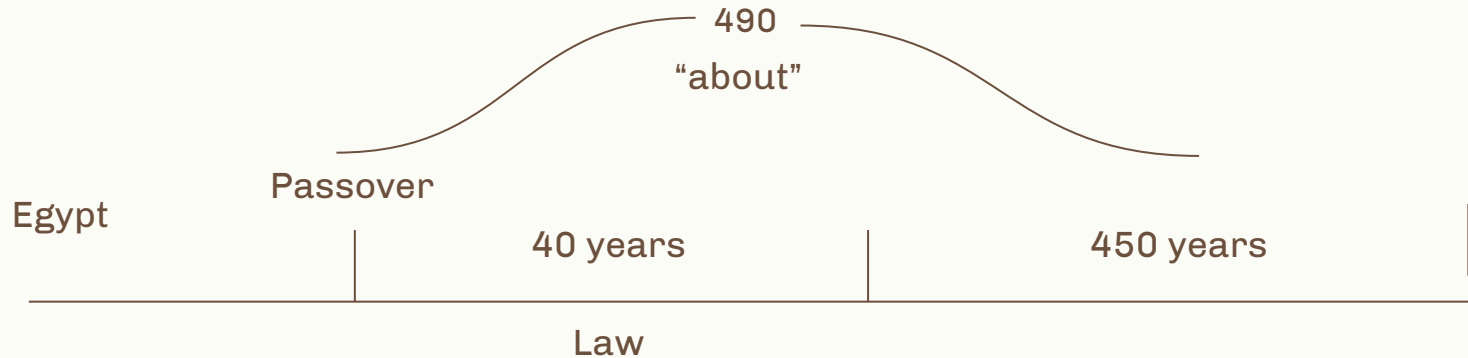


When they go into Canaan, is he hands on?

What does he provide for them? He doesn't need to be that pillar of fire by night and that cloud by day anymore. God is going to establish a government for them. What form did the government come in? Judges.

Samuel was a Prophet, but he was also a Priest and a Judge. So, they had these Judges for 450 years. However, they had 490 years of probationary time. Who's on Probation?

God is, he's going to rule his people and at the end of this period the people are going to say ***“we're really happy with the way this is going Lord so let's just keep the status quo.”***

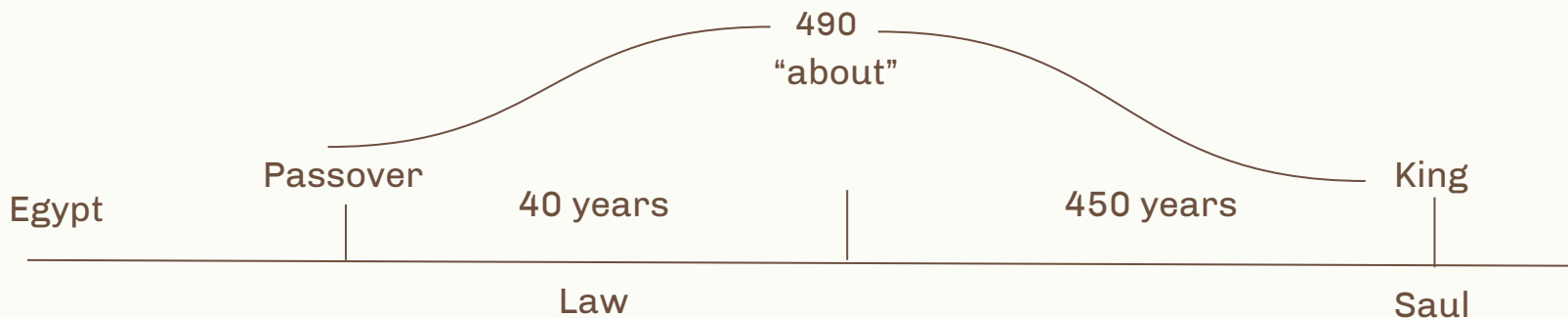


But, what really happens when we get to Samuel?

What do the people want? **A King.** God is such a good God, so what does he do?

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

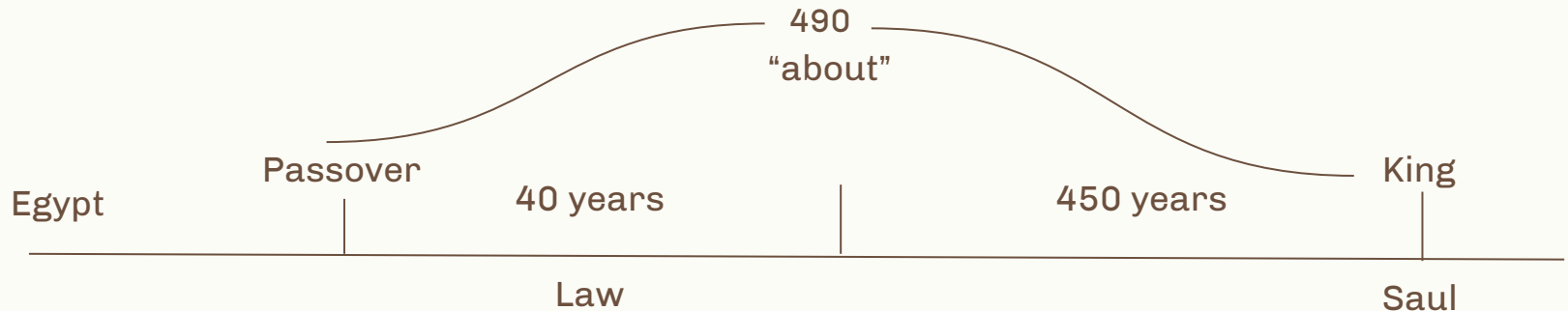
So, God grants them their wish but he picks a King for them and he chooses Saul. This whole history is a history of government, a history of God taking care of his people, providing and protecting them.



What happens in this history of the time of The Judges?

In Particular how they relate to Law? In the Levitical law they were to keep the Sabbaths of the land. In every 7 years, in the probationary 490 years period, how many times did they keep those land Sabbaths?

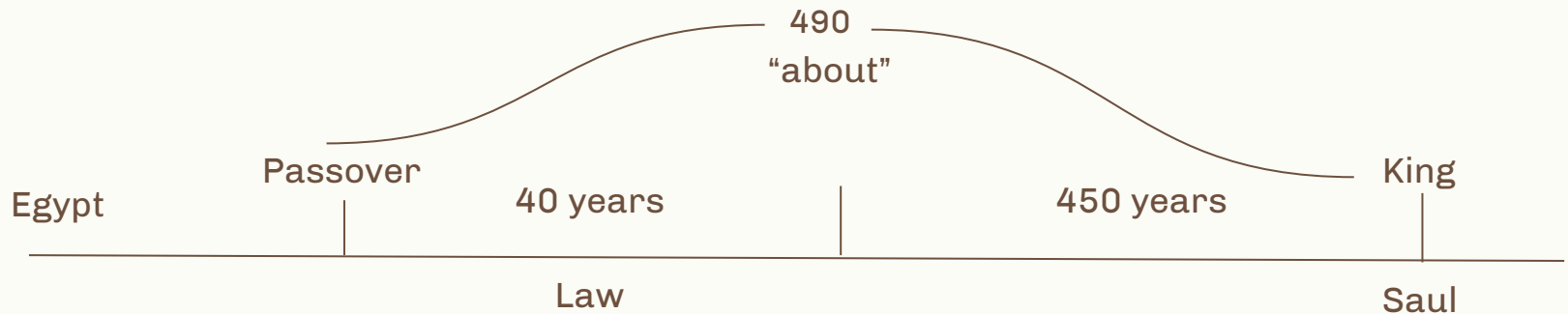
Not even once, there is no historical or biblical record that they ever did it. If you're continuously working your land, when do you ever get to rest? *It's not just about the dirt*, it's not like God is some wonderful biodynamic farmer that likes to do crop rotation.



The End of the Jubilee...

The purpose of that, was that people would have liberty, freedom and restoration. At the end of the Jubilee, everything was to be restored. The rich did not get richer and the poor did not get poorer. However, by the time you get to Saul what is the situation of God's Kingdom or the Church?

You've got large landowners, and you've got slaves and poor people all within God's Kingdom, this isn't society, this is God's Church. There are huge discrepancies in wealth or let's just say there not fulfilling the last six Commandments.



The background features a soft, painterly style with various green leaves and branches framing the text. In the top right, a pink and orange butterfly is shown. In the bottom left, a small blue and yellow bird is perched on a branch. In the bottom right, a blue butterfly is depicted. The overall aesthetic is natural and serene.

They are **not** looking after each other's welfare

God had put in place a system that everybody's welfare would be taken care of, and they had failed to do that. When they are living in Canaan and these enemy Nations are attacking them, what should the people of God have been prepared to do?

To put down their plows or instruments of farming and beat them into swords so that they could fight. Everyone should have had a part in defending the Kingdom. But nobody wanted to do that anymore, they just wanted to sit at home and grow richer and richer.



As these Nations came in,

they fell into the curses of Leviticus 26, because they weren't keeping what they were told to keep in Leviticus 25.

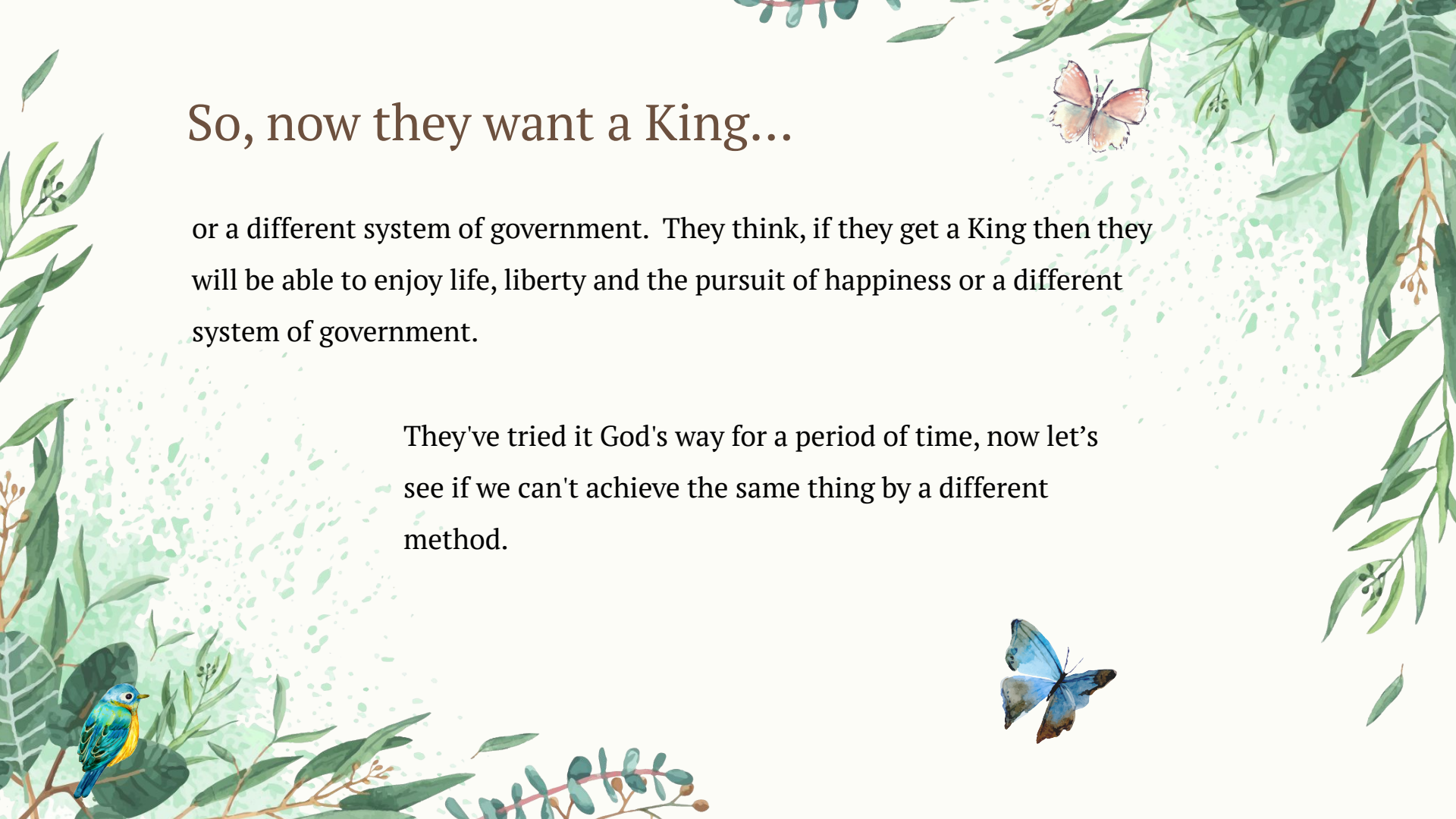
At this point, their life and liberty are in jeopardy and they don't want God to take care of their life and liberty, anymore.

They just want to pursue happiness and property but they don't understand the responsibility that's attached to their life and their liberty.

So, now they want a King...

or a different system of government. They think, if they get a King then they will be able to enjoy life, liberty and the pursuit of happiness or a different system of government.

They've tried it God's way for a period of time, now let's see if we can't achieve the same thing by a different method.


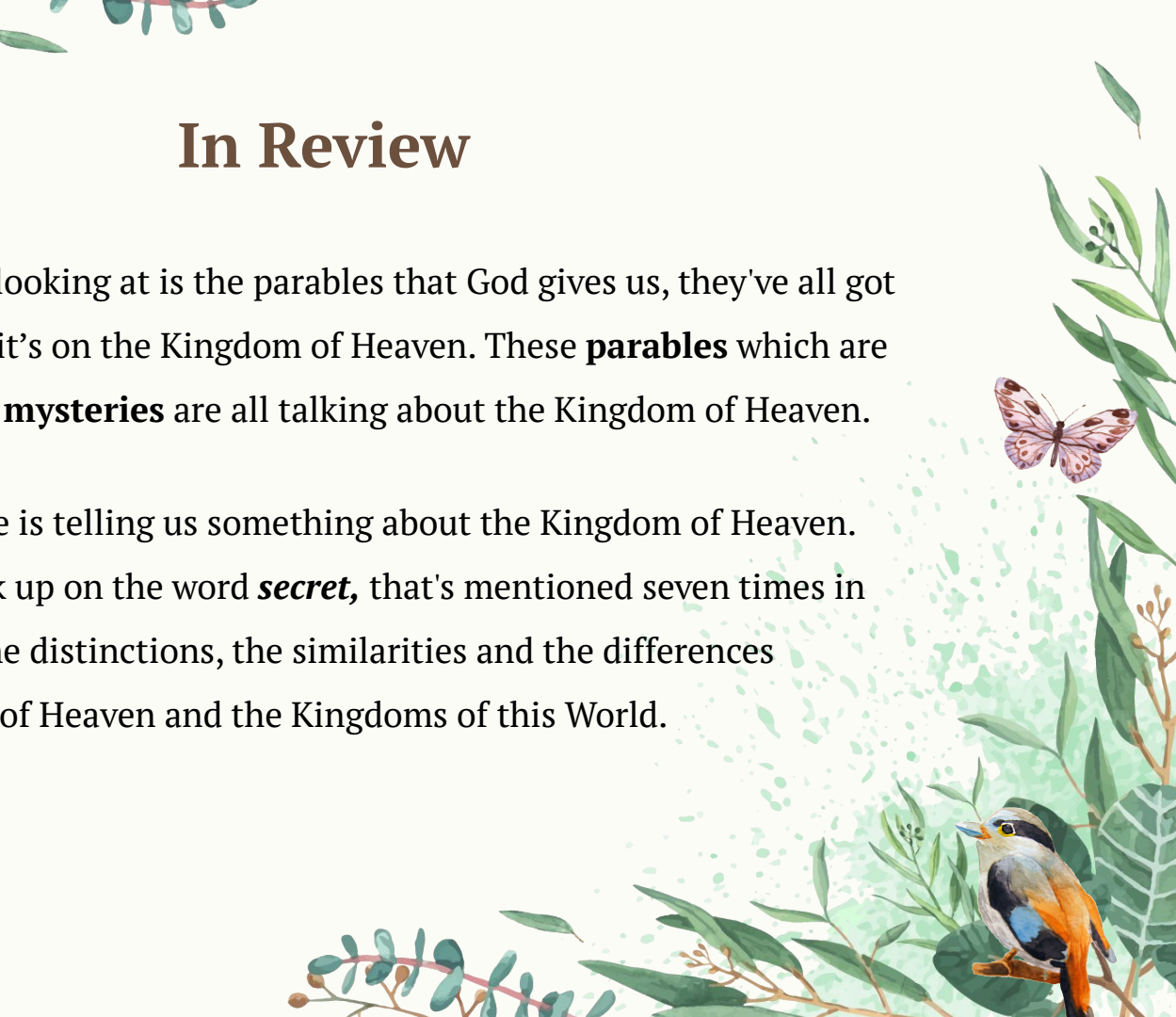


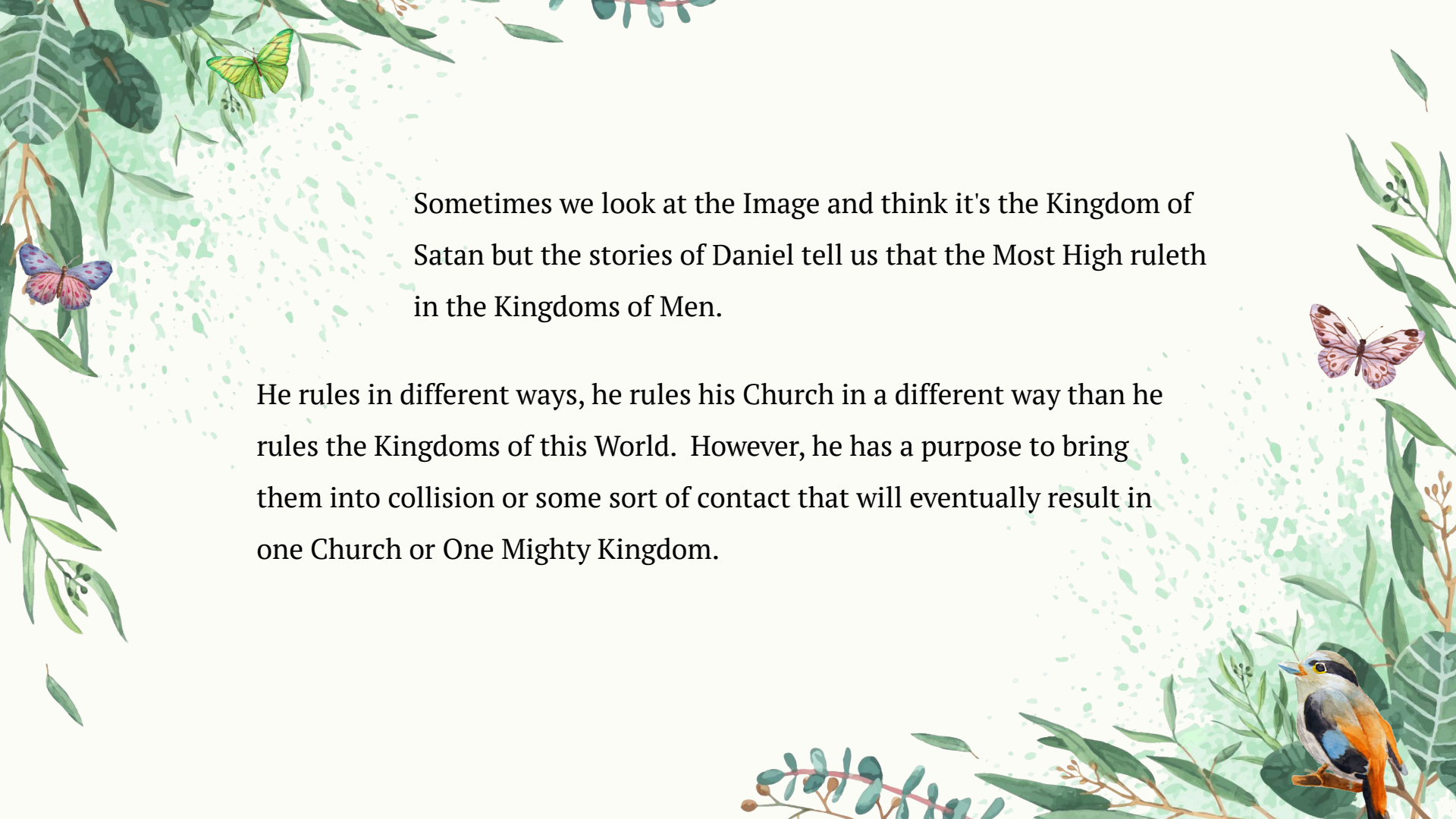


In Review

What we're looking at is the parables that God gives us, they've all got one theme, it's on the Kingdom of Heaven. These **parables** which are **secrets** and **mysteries** are all talking about the Kingdom of Heaven.


Every story in the bible is telling us something about the Kingdom of Heaven. As we go back and pick up on the word **secret**, that's mentioned seven times in Daniel 2, we can see the distinctions, the similarities and the differences between the Kingdom of Heaven and the Kingdoms of this World.



The background features a light green, watercolor-style wash with scattered green dots. On the left side, there are illustrations of green leaves and two butterflies: one yellow and green, and one purple and blue. On the right side, there are more green leaves and a brown and white butterfly. At the bottom right, a small bird with grey, blue, and orange feathers is perched on a branch.

Sometimes we look at the Image and think it's the Kingdom of Satan but the stories of Daniel tell us that the Most High ruleth in the Kingdoms of Men.

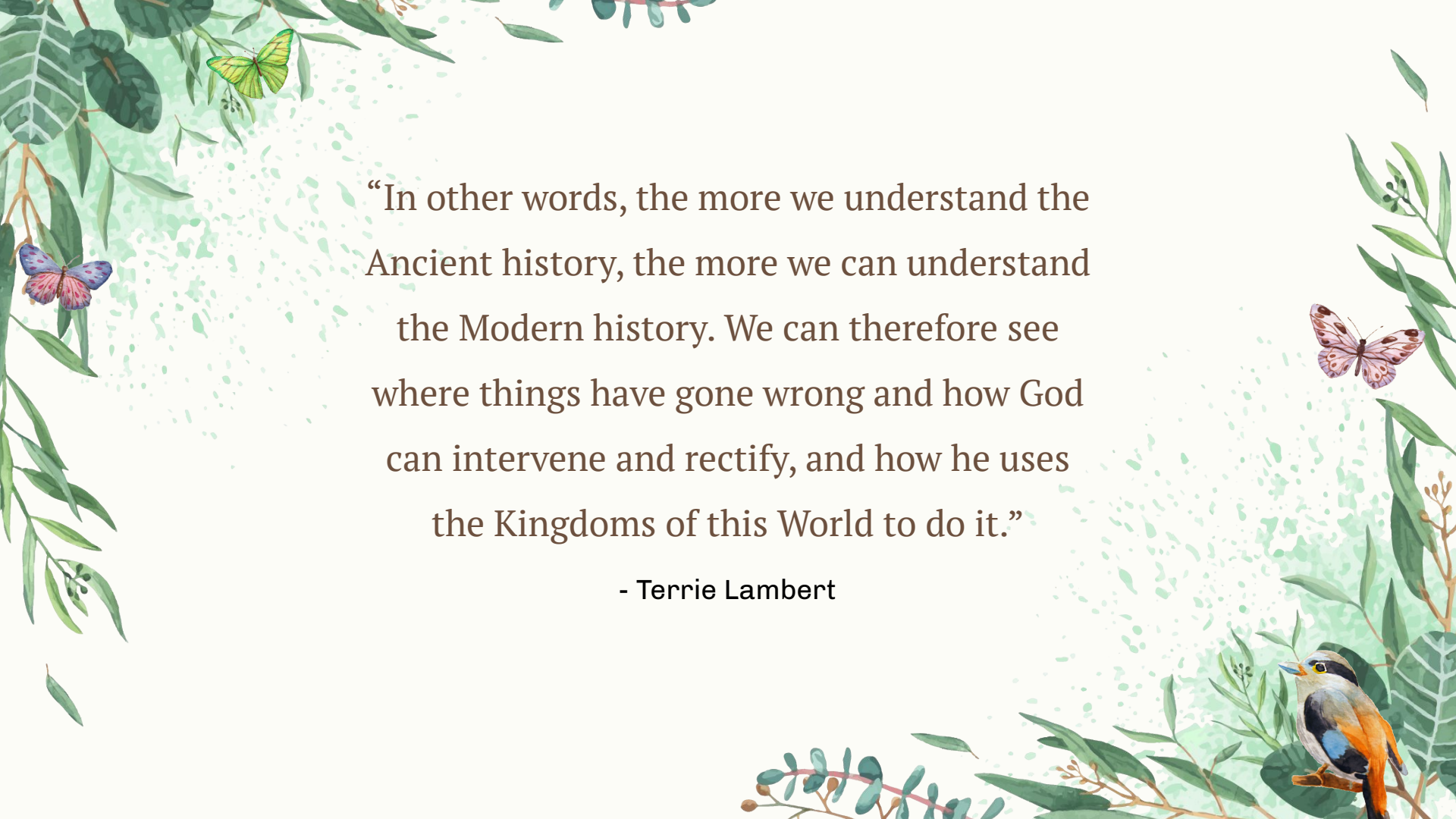
He rules in different ways, he rules his Church in a different way than he rules the Kingdoms of this World. However, he has a purpose to bring them into collision or some sort of contact that will eventually result in one Church or One Mighty Kingdom.



But first, he has to cleanse and separate his Church. We just started to see the process in this study but if we can understand what happened in Ancient Israel then we can understand what happens in Modern Israel.

We are not going back to this history just so that we can brush up on our Old Testament history. We can know what is going wrong with our church right now if we can go back and look at this history, because it's history repeats.





“In other words, the more we understand the Ancient history, the more we can understand the Modern history. We can therefore see where things have gone wrong and how God can intervene and rectify, and how he uses the Kingdoms of this World to do it.”

- Terrie Lambert



The End

