

KINGDOM SPIRIT

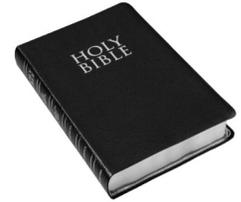
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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1209

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A STUDY OF THE BOOK OF REVELATION

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ISAIAH 41-42

The first 39 chapters of Isaiah reveal the removal of the kingdom of God, i.e. Israel and Judah, from the land in which it originated plus major changes in the whole area as Isaiah dealt with each of the nations of the area from the Mediterranean east to the Tigris and Euphrates Rivers predicting their total demise or at best their diminution. Keeping in mind, in accordance with the promises to Abraham, that the kingdom will center around the Israel people, at this time Israel and Judah, so it is important that we follow these nations to see where the center of the kingdom would move to. As we leave Israel at the end of the 39th chapter, they are in captivity to the Assyrians and located south of and between the Black and Caspian Seas. Judah has been greatly diminished, with a large part of her population in captivity with Israel, but she is still in control of the city of Jerusalem and the surrounding area. However, Isaiah has prophesied the destruction of the city by the Babylonians. Secular history aided by modern archeology has established that the people in the Assyrian captivity ultimately moved out of their captivity and migrated westward and northward across Asia Minor and Europe to ultimately establish themselves firmly in the British Isles and

Western Europe. It is here then that we find Isaiah's focus as he addresses these people prophetically in chapter 41.

Isa. 41:1 tells us, **Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.**" God has a particular message to these people. (Read Isa. 41:2-7) The first thing He said is a repetition of the call to Abraham, the righteous man of the east. God makes it very clear that it was He who made that call. It is interesting that the giving the nations before him, making him to rule over kings, giving him safety in the pursuit of his enemies as he traveled a way not previously traveled by him all literally took place, but these promises that He made to Abraham will ultimately have their greater and more complete fulfillment on a world wide basis as Abraham's descendants, the kingdom of Israel, will rule the world under Abraham's ultimate son, Jesus Christ.

(Read Isa. 41:8-9) He makes it clear that it is to Israel that He is talking. Later in Isaiah as we study, we will see that God considered the Assyrian captivity as His divorcement from Israel. The book of Hosea bears this out. This has already happened at the time Isaiah was writing this prophecy, so we see that even though God had

divorced Israel, He was far from done with her. He still considers Israel as His servant. The job He has for her is still valid and He says He has not cast her away.

(Read Isa. 41:10-20) Even though God has just caused them to go into captivity to the Assyrians, He tells them to **“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”** After giving Israel the terms of His divorce from her in Hosea 1, He then tells her in verse 10, **“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.”**

So I think we can see that the Assyrian captivity is far from the end of Israel as is often taught. Isaiah goes on in chapter 41 to tell how Israel will prevail over her enemies because God is behind her and supporting her even though He has divorced her. Again, we need to keep the promises to Abraham in mind and realize that these promises were unconditional, i.e. God took it upon Himself to bring them to fruition. Many of us have a kind of tunnel vision when we consider history. To most of us history is only a hundred or two hundred years. But if we look at the whole historical picture of this Israel people, even from the time they lived and multiplied in the land of their captivity to our present day time, I think we can see that same picture depicted in what Isaiah writes in these 11 verses.

(Read Isa. 41:21-24) Idolatry and hypocrisy was Israel’s primary sins. Here, God calls on the idols to prove themselves to be gods, to do something that would prove them able to justify worship of them. He concludes, **“Ye are of nothing, and your work of nought.”**

(Read Isa. 41:25-29) God, through Isaiah, turns His attention back to Jerusalem telling them of their deliverance through a prophecy about Cyrus, king of Persia. Later on in chapter 45, He

actually calls Cyrus by name nearly 170 years before the fulfillment of the prophecy. Jerusalem hasn’t even gone into captivity yet, but God says in verse 29, **“Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.”** He first tells of their deliverance before giving the reason for the need of their deliverance.

(Read Isa. 42:1-4) This Scripture has bothered me in the past so far as how it should be interpreted. In Bibles that have some sign to indicate a messianic prophecy, verses 1 and 2 will be so marked. I have accepted this in the past, but after our last lesson, I felt I needed to take another look. Isa. 41:8 says, **“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”** The question in my mind is, “Is Isaiah intentionally talking about another servant in Isa. 42:1, or is he talking about the same servant?” A commentary that I read recently presented a different view point that I can subscribe to. Yes, it is a messianic prophecy about Jesus Christ, but is not Christ the center or heart of the mission that God has chosen Israel for. So in a sense, either way that you consider verse 1, you would be right. The complete fulfillment of this verse is yet to happen, but I believe that when it is fulfilled it will be with Christ working through His overcomers, His true kingdom.

In saying this, I need to explain what I mean by “His true kingdom.” As I have said before, God treats kingdoms or nations as entities just as we individuals. 70% of the Bible deals with kingdoms or nations while only 30% deals with individuals. Individuals make up the kingdom, but the entity of the kingdom has its own destiny just as individuals have their own destiny. Most of these kingdoms or nations have come and gone though a few remain though often in a different form. Because of the unconditional promises to Abraham, Israel has remained an entity, though in this day and time it is made up of several nations in accordance with prophecy. Going back to the original organization of the nation at Mt. Sinai, Israel did not have an earthly king.

God was the king and His earthly throne was in the Holy of Holies in the tabernacle. However, the kingdom was organized with leaders of ten, leaders of 50, leaders of 100 and leaders of 1,000. For a brief span of time, the lives of Moses and Joshua, they had an officer similar to our president whose job it was to coordinate the activities of the nation until they were settled in the land of Canaan and to act as sort of the supreme court judges. Once they were settled in the land these jobs fell to the various leaders within the tribes. No one was authorized to legislate. God made the laws, the priests had custody of them, and the judges rendered judgment in accordance with them. Other people than Israelites could become Israelites by following a set of rules laid down by God. Israelites could lose their “citizenship” temporarily or permanently by sin. If temporarily, they could regain their “citizenship” through following a set of rules laid down by God and administered by the priests.

Eventually God allowed the people to have their own earthly king and He promised David that his throne would continue forever and that only his descendents would sit on it. Ultimately, Christ, as a literal descendent of David, is to inherit that throne. When He does, I believe that we will see a governmental organization very similar to that original organization. Christ will be king and His kingdom organization will be made up of what Revelation refers to as overcomers. Whether these will be of original Israelite stock or not won't matter as they will all become Israelites in that they will be ruling with God, the meaning of the term Israel. Not all of Israel, nor all of any group of people on the earth will necessarily be a part of that kingdom from a rulership standpoint. This is what I am referring to as the true kingdom, the government structure. Christ says that His church, or congregation, is His body. This is the people of the kingdom. Ultimately all people will be in that church or congregation. I realize that it is sometimes difficult to separate the kingdom from the church, but I believe that they are separate entities, though the individuals in them may very well be a part of both, and that they have separate jobs to do. Clearly, God chose

Israel to be His servant, His witness to the world. This is the job of the kingdom. It started with the formation of Israel at Mt. Sinai. It has continued, in spite of the peoples disobedience, until this day as this people have served in that capacity, whether they were aware of it or not, down through the centuries since. Looking forward to the return of Christ and the first resurrection, I believe that this job of being God's witness will take on new proportions beyond our greatest expectations with the outpouring of the Spirit of God as He has promised. But I believe it is very important that we keep the two entities separate in our mind as we study Scripture.

Getting back to Isa. 42, if I am correct in my assessment of Israel, Christ and the kingdom of Israel will be one and the same, in a sense, in the time to come prophesied in verses 1-4. The reason, I believe, that it won't be necessary for Him to make His voice heard in the street, or for a violent response that would break the bruised reed or extinguish the flax wick of a lamp will be because of the fullness of the Spirit that will be upon Him and/or them.

(Read Isa. 42:5-9) Men of themselves are not going to be a light to the nations. (I'm not sure why the King James translators and other subsequent translators use the word “Gentiles”. To me this term seems to infer a lower class of people. It simply means “nations” and to me it would make it easier to understand Scripture if that were the way it was translated.) God makes it clear that it will be His doings as He works through His servant, whether we consider that servant to be Christ or Israel or to be one and the same. So that we will know that it is God that is doing this, He tells us before time what He is going to do so that when it comes to pass, we will know that He is doing it.

(Read Isa. 42:10-25) While Isaiah has been looking far ahead to the second coming of Christ and the first resurrection, he now backs up to the migration of Israel from the land of their captivity. Again, God makes it plain that it is He who is responsible for this migration and the direction that they are going. We need to understand that this didn't happen all at once, but rather

stretched out over several centuries. The people left in different groups under different names only to converge ultimately in western Europe and the British Isles. In verse 16 God says that He **“will bring the blind by a way that they knew not; I will lead them in paths that they have not known:...”** The way that they traveled (north and west of the land of their captivity) was certainly a new way for the people. This did not bring them close to the land of Canaan.

The history of Israel is one of worshipping the true God, then turning to idols, then back to God when troubles beset them, then back to their idols, etc. There is a passage in II Esdras in the Apocrypha (probably written by Ezra) that helps illustrate this point at the time of the Isaiah’s writing. II Esdras 13:40-46 says, “Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come.” The point is that even though following the Assyrian captivity they turned back to God with the intent of keeping His law, we find that according to Isaiah they would revert back to worshipping idols again.

As a side note, it is not known just where Arsareth is. As I researched this, I found one article that said that Ar meant river so they felt that this was reference to a river north of the Black Sea. This would agree with the fact that they have found cemeteries in the Crimea region that were definitely burying places for these displaced Israelites. Another article said that Arsareth just

means “another land”, but made no effort to identify where that land might be.

Getting back to Isaiah 42, because of their idol worship, God considers Israel blind and deaf. In verse 19 He says, **“who is blind as he that is perfect, and blind as the LORD’S servant.”** “Perfect” here means “intimately acquainted, a close friend”. Even though they have been very disobedient, God still considers them His friend. He goes on to say, in effect, that He is the one that has caused them to go into captivity, but they haven’t understood that it was his doing. JRL

A Study of the Book of REVELATION

I have been asked by several people to publish our weekly Bible study on the book of Revelation that we held several months ago. I have been hesitant to do so as I don’t want to pretend to put myself as the authority on this book. If you as our readers will please understand this, this might be a good beginning study of this important book. I plan to take our time to try to understand, as much as we can, all that is written. Most studies that I have seen approach the study of Revelation from the standpoint of criticizing it. I would rather that we try to see the story, or plan that is presented that we might better understand the whole plan and purpose of God for man.

In this day and time, there are two views of how Revelation should be interpreted. One is the Futurist Interpretation and the other is the Historicist Interpretation. I subscribe to the Historicist Interpretation, as I believe it to be the only true interpretation, for several reasons. The Futurist Interpretation is a relatively recent innovation since it was not popularized until the mid 1800’s. It came into being at the hands of a Jesuit priest named Ribera in 1591 in an effort to take the heat off of the Papacy by people who were saying that the Papacy represented the anti-Christ. It did not begin to become a widespread doctrine until another Jesuit priest by the name of Manuel de Lacunza y Dias took it up in 1745 and added some to it and published it. A man by the name of John Darby in England picked it up, added to it

and began to preach it in 1870. He came to the United States and met up with C.I. Scofield. Scofield, a man of dubious character, who awarded himself the doctor's degree, without any higher education to back it up, picked up on it and devoted himself to popularizing this doctrine through a annotated Bible that he published, popularly known as the Scofield Bible. A side note I picked up from a study by Dr. Stephen Jones says, "In the early 1900's Scofield was backed financially by a Jewish lawyer named Samuel Untermyer, who was one of the framers of the Federal Reserve Act and was the president of the occult Lotus Club of New York. Untermyer provided Scofield with free housing for about twenty years while he wrote his notes for the Scofield Bible. His motive was undoubtedly political, laying the groundwork to convince Christians to blindly support the Jewish State, which was already being planned by certain powerful Zionist Jews. Their motives were anything but Christian."

Basically the futurists teach that the phrase, "**come up hither**" in Rev. 4:1 means a rapture of the church and then the rest of the book of Revelation takes place in a 7 year period following this rapture. There is much more to their doctrine and there are variations of it among different groups, but basically they are teaching that virtually all of the events discussed in the book are future events, events that Christians won't need to be concerned with since they won't be here.

Like the futurist view, the historicist view can take many variations as well, but in general, this view is of those who believe that most of the book of Revelation has already been fulfilled in the progress of history over the last 2000 years. While there are still some events yet to take place, it is fairly easy to place ourselves in the progression of events. A rapture as is envisioned by the futurist is not an event that is contemplated by the historicist.

Rev. 1:1 says, "**The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.**" It does not indicate that there would be 2000 years, or any other time period, before any

of these events would take place but rather "**which must shortly come to pass.**"

As I have said in past lessons, the book of Revelation is closely tied to the book of Daniel in the Old Testament. While Daniel was given an overall look at God's plan for man, basically what Daniel saw in the visions that God gave him dealt with the time up to the birth, death and resurrection of our Lord. The book of Revelation, while it deals some with events prior to Christ's birth, death and resurrection, it deals primarily with the time from Christ's resurrection through the Great White Throne of Judgment and some beyond.

(Read Rev. 1:1-3) The Greek word translated "Revelation" is *apokalupsis*, which is the reason that Revelation is often referred to as the Apocalypse. It literally means the "unveiling." Partly due to the futurist view, Apocalypse is used to refer to some divinely-destructive event, because the book of Revelation has been taken by many to be synonymous with disastrous events that are said to destroy the world, particularly during "the tribulation."

While *apokalupsis* does mean "to reveal" as in revelation, the more precise word picture is one of pulling aside a veil in order to reveal something hidden. In this case, is it not Jesus Christ that is to be unveiled rather than disasters, tribulation, or antichrist?

In Gal. 1:12, Paul uses the word to refer to divine revelation, such as prophecy. "**For I neither received it of man, neither was I taught it, but by the revelation (*apokalupsis*—unveiling) of (from) Jesus Christ.**" Until Paul became a Christian, this truth was hidden from him, but upon his conversion it was unveiled to him.

The revelation of Jesus Christ is more than just an unveiling of previously hidden truth. Real truth is a person. John 1:1, 14 tells us that Jesus Christ was the Word (logos) made flesh and John 17:17 says, "**thy word is truth.**" Therefore the revelation of Jesus Christ is more than just a revelation of facts, or future events. It is the unveiling of Jesus Christ Himself and His glory. Romans 8:19 says, "**For the earnest expectation of the creature waiteth for the manifestation (*apokalupsis*) of the sons of God.**" Co-

lossians 1:26, 27 speaks of the mystery which hath been hidden from ages and generations which is **“Christ in you, the hope of glory.”** So I think we can say that the unveiling of Jesus Christ is the unveiling of Christ in the sons of God. This would mean that the glory of God becomes visible in or through them. The unveiling of Jesus Christ then is when His glory is made apparent to all. In His first advent, He was visible in the usual way of the world, except when the three disciples saw Him on the Mount of Transfiguration. His unveiling then is the time when His glory is made apparent to all and He becomes visible to the world.

I don't think this necessarily means that all people will see Him face to face, at least initially.

If you recall the story of Moses, when he came down from Mt. Sinai after receiving the law, his face shone with the glory of God and the people, including Aaron, were afraid of him and he had to put a veil over his face to get them to come to him so he could tell them what God had told him. It may well be the same when Christ returns. It may not be as much a physical veil as a spiritual veil. The pattern of the tabernacle is an example of the veiling. In the tabernacle, there were three doors, or veils that one had to go through to the presence of God. The first was the door to the outer court. Only Israelite men were allowed to enter, or to remove this veil. Likewise, the first door that has to be entered spiritually is justification, or the Passover experience. The second door in the tabernacle was the door to the sanctuary. Only priests could enter here. Spiritually I believe we can say this door or veil is sanctification, or the Pentecostal experience. The third door or veil in the tabernacle was the veil that opened into the very presence of God Himself, or the Holy of Holies. Only the High Priest was allowed to enter here and this only once a year. If we are justified and sanctified, we are then a part of Christ, the High Priest after the order of Melchisedec, so we are then glorified, or are experiencing the Tabernacles experience. All three veils have been removed so that we may see Christ face to face in all His glory.

Rev. 1:7 says **“and every eye shall see him”** but this may be like Isa. 45:23 and Romans

14:11 which tells us **“every knee shall bow to me”**. There may be a time difference depending on one's spiritual condition.

Let me quote from an article by Dr. Stephen Jones once more so that none of us misunderstand the purpose of the manifestation of the sons of God and of Christ. **“The purpose of this manifestation is not to attract attention and glory, but to show the way so that all men can find the path into the full presence of God. The purpose of manifesting Christ to a lost and dying world is to find them and show them the way to life in the Holy of Holies. It is to set the example as pattern sons, so that all might know God as they do.”**

Continuing on in verse 1 of Rev. 1, we're told, **“The Revelation of Jesus Christ which God gave unto him, to shew unto His servants things which must shortly come to pass; and he sent and signified it by his angel unto His servant John.”** The word servant in this verse is from the Greek *doulos* which means slave, voluntary or involuntary. I think we would agree that if John was a slave to Christ, it was voluntary. Other translations use the term **“bond servant”** instead of just servant. There is a principle of law here that we need to be sure we understand. (Read Ex. 21:1-6) The principle we want to discuss is in verses 5, 6. A master can be the one who bought the servant or the one who redeems the servant. In our case, because of Adam's sin, we were sold unto sin (i.e. were servants of sin—see Rom. 6:16-18), but Jesus Christ has redeemed us from sin, so now we are servants of His. (Read Psa. 40: 6-8) The phrase **“mine ears hast thou opened”** is a reference to boring or piercing one's ears. God has **“opened”** our ears by **“nailing”** us to the door, Himself (John 10:9). The Hebrew word *shema* means both **“to hear”** and **“to obey.”** We might say **“we gave ear to such and such”** in the sense that we heard what we were told and did what we heard. This is the sense of **“mine ears hast thou opened.”** By the principle of law then, if we have told our master that we wish not to be set free, but to continue to serve him, he opens our ear (we give ear to what he says), and we are his servants for the rest of our lives. This is our situation with Jesus Christ. We are His bond servants, meaning

we are united with Him voluntarily in a servant/master relationship. We now have His law written in our hearts and delight to do His will (obey His law). This was the position of John and it is to those in like position that are to be shown **“things which must shortly come to pass.”**

Some might argue that we are sons, not servants. To them I would refer them to Gal. 4:1-6. The pathway to sonship is through that of a servant. Sonship is the reward of honest and diligent servanthood. The full placement of sons is also called the manifestation of the sons of God. These terms apply to the fully matured sons who go beyond Pentecost, or sanctification, into the experience of the Feast of Tabernacles or glorification.

The **“him”** and **“angel”** are the same personage. In Rev. 22:8, 9 John says of this angel, **“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of the book: worship God.”** Then in verse 16 we’re told, **I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”**

Verse 3 tells us that he who hears and obeys what is written in this book is blessed. Then John says that the time is at hand, i.e. the things that are written in the book are ready to start taking place or are already in process.

(Read Rev. 1:4-6) John is writing this to the seven churches which are in Asia. While these churches did actually exist, we will see as we study further that it is generally accepted that these seven churches represented seven ages, or ages in which the congregation (those claiming to be Christian) would face. But John makes it clear that while he is writing the book, what is said is **“from Him which is, and which was, and which is to come.”** Jesus Christ was the God of the Old Testament, the Creator of all things. (Read John 1:1-3, Col. 1:16, 17) He is the one **“who is”** for

He was raised from the dead and now lives. He is the one **“which is to come”** as He has a second work to complete to manifest Himself to the earth and to all men.

Quoting again from an article by Dr. Stephen Jones, “This second work was begun on the day of Pentecost (Acts 2), but this was only the beginning, for Pentecost was a mere ‘earnest of the Spirit,’ designed to secure the inheritance UNTIL the time of the redemption (Eph. 1:14). The full redemption is the work of the feast of Tabernacles. Pentecost was the day that depicted **‘Christ in you, the hope of glory’** (Col. 1:27), for it was the day that the Holy Spirit was given to indwell the believers. On the other hand, the Feast of Tabernacles prophesies of the next step. It is the day that prophesies the unveiling of Christ. It is the time when the invisible becomes visible—when the indwelling Christ is manifested outwardly to all men in the earth.”

John also says that this message is from the seven Spirits which are before His throne. To understand this, we need to refer back to the tabernacle in the wilderness. Inside the Holy of Holies was the Ark of the Covenant over which sat the Mercy Seat. This represented the throne of God. Just outside the veil in front of the Mercy Seat was the candlestick on which there were seven lamps. (Read Ex. 25:31-37) The seven lamps on the candlestick (menorah) are symbolic of the **“seven Spirits which are before his throne.”** We find the seven Spirits listed in a prophecy of Christ in Isa. 11:1, 2. (Read) The Spirit of the Lord is depicted by the center post of the candlestick from which the other six lamps extended, three on each arm. 1. The Spirit of Wisdom; 2. The Spirit of Understanding; 3. The Spirit of Counsel; 4. The Spirit of Strength; 5. The Spirit of Knowledge; and 6. The Spirit of the Fear of the Lord.

This prophecy was directed to the stem of Jesse who was David’s father. Christ is called the son of David, so this prophecy is a messianic prophecy in that it was fulfilled by Christ. He possessed these seven Spirits, thus being the pattern and example God intends all men likewise to possess. The flame of the lamps represents God’s

Spirit which He intends to pour out on all flesh so that our material bodies will manifest God's Spirit in the earth in the last days. Habakkuk 2:14 says, **"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."**

Verse 5 of Rev. 1, says specifically that the message of this book is from **"Jesus Christ, who is the faithful witness."** According to John 5:19, Christ had been faithful to speak what He heard the Father speak and do what He had seen the Father do.

Verse 5 continues, **"and the first begotten of the dead, and the prince of the kings of the earth."** It was traditional that the first-born son would receive the birthright and would be given dominion over his father's estate. Christ was the first begotten, or first-born of the dead into the glorified condition, in order that He would be given the birthright and the highest dominion over the kings of the earth. (Read Col. 1:15-18) It is significant that we understand that Christ is to rule over the earth. It is normally taught that when Christians die, their "spirit" goes to heaven and stays there forever, or that the same happens at the resurrection. As we have said in the past, this teaching comes in large part from Greek mythology and their teaching of dualism, i.e. that man is made up of two parts, a body and a spirit. The body is mortal and the spirit is immortal. The spirit, which is good, is trapped in a material body, which is evil, and is freed when the body dies. If we go back to the creation, we find, **"And God saw every thing that he had made, and, behold, it was very good."** (Gen. 1:31) So all the matter that God created was very good in His eyes, not evil. The divine plan from the beginning was to glorify Himself in the earth. Pagan religions teach that man "fell" into a material

creation. This is not true. **"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."** (Gen. 2:7) This is the pattern of God's plan, for His Spirit to indwell and manifest in the dust of the ground. There is no inherent war or contradiction between matter and spirit. We find throughout Scripture God coming toward man, not man going toward God. For example, **"And the LORD came down upon mount Sinai"** (Ex. 19:20); **"And the LORD descended in the cloud"** (Ex. 34:5); **"And suddenly there came a sound from heaven as of a rushing mighty wind"** (Acts 2:2 speaking of the coming of the Holy Spirit on the disciples assembled in the upper room at Pentecost) and **"The LORD is my strength and song, and he is become my salvation** (Yashua—a Hebrew name ascribed to Jesus) (Ex. 15:2). Yashua, did come to earth and was incarnated in the earth through Mary.

In Gen. 1:26 we're told, **"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."** Then in Matt. 28:18 Jesus said, **"All power (or authority) is given unto me in heaven and in earth."** As Creator, He had authority, or dominion in the heavens, but He had given dominion over the earth to man. Therefore for Christ to take up dominion over the earth, He had to be born a man. At the time that He made the statement in Matt. 28:18, He had risen from the dead, being the first-born of the dead, He now had dominion over both heaven and earth. When He returns, He will take up this authority as King of Kings and Lord of Lords. JRL