

GOD'S "Great Reset"

We hear a lot of talk in the mainstream news and online lately of a proposed "Great Reset." The idea being put forward by world governments and the highest classes of society – often referred to as "Elites" – is to unify global economies and societies through technology, making the people easier to govern and control. Not long ago, talk about a "New World Order" was thought to reside primarily in the domain of man-made conspiracy theories, but now is openly discussed as the next step in world government.

The Bible has foretold, in great detail, of the very times we are now living in. There are literally hundreds of prophecies in both the Old and New Testaments, from Genesis to Revelation and nearly every Book in between. Some are familiar with many of these prophecies, but most are far less familiar with the reason *why* predicted events must unfold in the way these prophecies describe. To understand the "why" is perhaps even more important than understanding the "what" and "when." Why is mankind struggling to seize control of and subdue the Earth and Earth's inhabitants?

To answer these and other questions that demand to be answered, we must go back to the beginning – the beginning of the creation of mankind.

The World's First King

When God created man, he endowed him with qualities of being *like* his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. Such is a brief description of earth's first king—Adam. An image of his creator, he was invested with authority over earth and its affairs, *like* as God is ruler over all, as we read: "...Let us make man in our image, after our likeness: and let him have dominion over the beast of the field, the fowl of heaven and the fish of the sea." ([Gen. 1:26](#)). Thus was he installed *lord of earth*. Adam was but another form of creation, made lower than angels, under him came the animal creation; accordingly we read: "Thou hast made him little, lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." ([Psa. 8:5-6](#))

All of this glory, honor, and rulership was invested in him, to be used in harmony with his nature, which being perfect, was at perfect harmony with the will of God.

As God had foreseen, and arranged for, man disobeys his superior ruler the King of Kings and Lord of Lords. This cannot be allowed to go unpunished. He had been informed from the beginning that disobedience to God would be sin, and that its legitimate punishment and effect is *death*. While man always was mortal, and therefore liable to disease and death, yet the loving Creator had made every provision necessary for his welfare in the *garden* prepared for his trial. And not only had He arranged that the soul (person) that sinned should *die*, but also that if obedient he would continue to live. The means for life's continuance was in "every tree of the garden," *i.e.*, the food provided for man's sustenance would have preserved the freshness and vigor of his perfect being *indefinitely*. This would be *everlasting life*.

Dominion Lost

When man became a sinner the penalty of "*death*" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must *die*. The word "*day*" used in connection with the penalty is the general term used now as well as in past times for a period or epoch of time, as "The day of temptation in the wilderness—forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying, thou shalt die." YLT ([Gen. 2:17](#)) This was fulfilled not by God striking Adam dead with a thunderbolt, but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly, an angel drove Adam from the garden and prevented, with flaming sword, his access thereafter to the tree (trees or woods) of life. ([Gen. 3:24](#))

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" condition. The garden which we are told was "*prepared*" was doubtless an illustration of what the whole earth will be when man and his perfect conditions are *restored*—in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets." ([Acts 3:21](#))

Thus thrown upon his own resources for obtaining by sweat of face, elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft, no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey Him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan being to let not only Adam, but also *the entire race*, learn this same lesson of the bitterness of *sin and disobedience* which each must individually learn to fully appreciate. Then bringing *all* back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care took its toll over time upon even the *perfect physical* form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. Adam is dead. After nine hundred and thirty years of struggle with his foe—*death*—he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great prison house of death, which has since swallowed up our entire race, and will hold them all until the second Adam ([1 Cor 15:45](#)), who *ransomed* the race, and who declares, "I have the keys of hell and death" [*hades*—the grave] ([Rev. 1:18](#)) shall take his great power and reign, releasing "the prisoners of the pit" [grave] "the captives" of sin and death.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self, gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we pass onward to the second ruler. That we may more clearly recognize who this is, let us notice what power conquered the first ruler. Surely it was DEATH. "By sin came death." ([Rom 5:12](#)) In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, the devil"—"the prince of this world." ([John 16:11](#)) All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until *the entire race* is reduced to utter extinction, unless some power arise and *redeem* the race from his control.

Such a ransom and deliverance was a part of God's plan from the beginning; and we read "for this purpose Christ was manifested, that *He might destroy* the works of the devil"—sin and death. [1 John 3:8](#). And not only so, but also "him that hath the power of death, that is, the devil" ([Heb. 2:14](#)), and thus release from his grasp all of the race. But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be *perfect* in its own plane of existence, the one who would deliver the race from his authority must satisfy these claims of the law of the universe. This the fallen race could not do for themselves, as God had from the first foreknown and arranged for in His plan. Carrying out this plan He had already condemned the entire race on account of *one man's disobedience*, His purpose from the first being that He would provide another *man*, who, being without sin, should give himself "*a ransom for all*" the race. That "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous" (justified from sin and death). [Rom. 5:19](#)

But who is righteous, pure, holy, sinless, one? How could there be such a one among a race *all* of whom were condemned. "There is none righteous, no not one," ([Rom. 3:10](#)) the scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became God's opportunity, and "God's eye pitied, and His arm brought salvation." The very chief of God's creation higher than angels and archangels [[Heb. 1:5-8](#)], He who is called "*the beginning of the creation of God*" [[Rev. 3:14](#)] is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with God who would not take delight in doing His will. Nor would mere *obedience* be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality—love—he would love to do the work for the sake of its benefits to mankind, releasing them from death. This no doubt was a part of "the *joy* set before him," for which he, "endured the cross despising the shame." [Heb. 12:2](#)

Aside from this joy at the opportunity to release the *human race from death*, was that of "*bringing many sons to glory*," *i.e.*, a part of the race "a little flock." "To these gave he power to become *sons of God*." ([John 1:12](#)) "For, as many as are led by the Spirit of God, are the sons of God." These, according to God's plan may, by intimate association with Him, be reckoned as *the bride of Christ* and as such enter the *heavenly family*. To these sons this mighty one would be a leader or "captain of their salvation." And yet another (though perhaps in his estimation less important) part of this

"JOY SET BEFORE HIM,"

was that He himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor than he had ever yet possessed, as we read: "He became obedient unto death, even the death of the cross. *Wherefore*, God also hath highly exalted him and given him a name which is above every name." ([Phil. 2:8-9](#)) "That all men should honor the Son even as they honor the Father." ([John 5:23](#))

But how shall this redemptive work be accomplished? We have seen that God's plan was that, since by *man* came death, by *man* should also come the resurrection of the dead. ([1 Cor. 15:21](#)). Then to redeem man, this mighty one must become a *man* in every particular. He must partake of "flesh and blood," ([Heb. 2:14](#)), and consequently must have all the qualities of the fleshly race, not the sinful and depraved qualities with which we now are burdened, but he must be a perfect man standing exactly where Adam stood, except that he would know that sin had brought the wretchedness and death which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have satisfied, but he took the nature and form of man.

All things are now ready. "In the fullness of time, God sent forth His Son, born of a virgin." ([Gal. 4:4](#)) "born not of the will of the flesh but of the will of God" ([John 1:13](#))—in a word as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he in any way been a descendant of Adam he would have been under the curse of death, as are all other members of that race. He would have been as unable to *keep the law* as other men in whom sinful dispositions and depraved human nature are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, *grows in wisdom* and *in stature* but manifests powers beyond others because *he is perfect*, while they are imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does the great work for which during those thirty years he has been *coming*—a body preparing—it was "for the suffering of death"—that he "should taste death for every man"—"that through *death* he might destroy *death*," and liberate a dead race—"in due time." Now he is come the second perfect sinless man, and offers this perfect life as a ransom for the race. "Lo, I come, (as) in the volume of the book it is written of me, to do thy will, O God." ([Heb. 10:7](#)). This was his covenant, *to die*, as he afterward expressed it, saying: "For this cause came I into the world." ([John 18:37](#)) And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

Now as the perfect one he has done all that he can do, given himself up to die as the Father may will, but though the death has not *actually* occurred (at baptism) it is so reckoned, (as with us when we covenant) and the *new nature's* powers and will, which belong to the spiritual body, which he is to be when the work of death is complete; ("raised a spirit body,") these powers and qualities were given him as soon as the human—earthly—body was *consecrated*. This was at his baptism when the spirit descended and a voice from heaven acknowledged His begetting again to the *spiritual plane*. "This is my beloved Son in whom I am well pleased." ([Matt. 3:17](#)) Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others—a body already given up to death.

The *new being* within—the Spirit nature—was the spirit power of God. And in this he is the pattern and leader of "all who come unto God by Him," "who become partakers of the Divine nature"—the "little flock" called His bride—His body. We must surrender ourselves to God—be baptized into Christ's death—in order to be begotten of the spirit and receive the earnest of our

new spiritual being, the fullness of which will be received when we are completely delivered from this fleshly condition to our spiritual bodies.

Thenceforth he "did not his own human will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: "The word which ye hear is *not mine*, but the Father's, which sent me." ([John 14:24](#) and [17:8](#)) Of mine own self I can do nothing, the Father that dwelleth in me, *He doeth the works.* ([John 14:10](#)) If we as our head "are led by the spirit of God"—even unto death—we also become "the sons of God," ([Rom. 8:14](#)) who will also "work in *us* to will and to do of His good pleasure." [Phil. 2:13](#).

And we who are now "*new creatures* (in Christ Jesus") should take courage from the life of our beloved master; as Paul says:

"CONSIDER HIM

who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." ([Heb. 12:3](#)) If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of Him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by His loved ones, "yet He opened not His mouth." ([Isa. 53:7](#); [Acts 8:32](#)) And if your *human nature* sometimes shrinks, although reckoned dead, think again of Him. Remember that He was tempted in all points like as we are, (yet without sin,) ([Heb. 4:15](#)) and can and does sympathize with us, and though you may sometimes cry out, as he did, "Father, if it be possible, let this cup [the ignominy] pass from me," forget not to add, as he did, "yet not *my will* but thine be done." ([Matt. 26:39](#)) The human will of Jesus though *given up* at consecration—baptism—sometimes rose up so that He needed the heavenly "grace to help in time of need" to keep the *human will* perfectly obedient to the will of the new being—the *divine*.

This dying process continued during the three and one-half years of His ministry, from the moment of His consecration and acceptance at baptism, until on the cross He cried: "It is finished." But what was finished there—the work of atonement? No, the work of atonement signifies the making *at one* of two parties. In this case God was one and humanity the other party. Man's sin had brought upon him God's curse, death, instead of His blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen by all that there was much work necessary to bring about full reconciliation between God and man. First—Justice must be met, a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly—Man must be brought to his original condition of perfection—in God's image—before he can be of himself perfectly in harmony with God's perfect will and law. Now, while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down [destroyed] all opposition to God's laws [sin.] [1 Cor. 15](#).

When Jesus cried "It is finished," he referred only to the first mentioned part of this work of atonement, viz: The giving of the *ransom*; this was now complete; the penalty of Adam's sin was now met for "Christ died for our sins according to the scripture"—"gave himself *a ransom* for all

to be testified in due time." "Who is a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." [1 John 2:2](#).

Having thus "purchased us from death with his own precious blood," all the race belong to him. A race of sinners they *were* having no right to life; a race of ransomed beings they *are* against whom justice has no claim, and who may be restored to perfect life at the pleasure or will of Jesus their *redeemer*, who proclaimed, that in due time "all that are in their graves shall hear the voice of the Son of Man and come forth." ([John 5:25-29](#)) And again: "I am he that liveth and was dead and behold I am alive forevermore, and have the keys of hell [*hades*—the grave] and of death." ([Rev. 1:18](#)) Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might *destroy death*, and him that has the power of death, that is the devil." [Heb. 2:14](#)

But while we are thus informed of the plan of God to destroy "death" yet, nearly two thousand years have passed since the *ransom* was paid and still *death reigns*. Why does not the purchaser take possession of "the purchased possession?" Ah, he has a grand plan with regard to some of the race he has purchased—He will by trial of faith and patience develop and separate from the world "a little flock" whom he will associate with Himself as His bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature—will and body—receiving instead the Divine nature—will and body.

When the church—body—of Christ is made perfect through sufferings and trials, and united with Him [which event we believe to be so close at hand,] then the great work and reign of earth's *new* monarch—the second Adam—begins. Though possessing the power over evil ever since he rose from the grave its *victor*, yet he has not exercised that power up to the present time because *evil* is necessary to the development of his body. But when we are complete he shall take to himself his great power and reign. ([Rev. 11:17](#)) This statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us inquire, how long will Christ reign—or exercise authority and rule? Answer. "He shall reign forever and ever," ([Rev. 11:15](#)) that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power—Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of *at-one-ment* or harmony with God, the Father, as Paul expresses it: "He must reign till he hath put all *enemies* under his feet. The *last* enemy that shall be destroyed is death." For "He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto Him [the Father] that put all things under him, that God may be all in all." [or above all.] [1 Cor. 15:25-28](#).

Man having been restored to his original dominion every brute creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the glory of God the Father," ([Phil. 2:11](#)) And thus will be completed the great work *planned* before our creation, *commenced* at the baptism of Jesus and *ending* with the close of the millennial reign, ([Rev. 20:6](#)) viz: *At-one-ment*.

Then "the knowledge of the Lord shall fill the whole earth," and His "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the legitimate conclusion to be drawn from Paul's argument, [Heb. 2:6-9](#). He starts out with the original plan of God in creating man perfect—"Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of Thy hands. Thou hast put all things in subjection under his feet." But as we have seen, sin has marred all this glory and honor, and has degraded us *far* below angels; taking the dominion out of our hand and permitting "Death to reign," and if we look about us we will say with Paul that it seems as though God's plan was a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to this honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that all God's purposes shall be accomplished, ([Isa. 14:24](#)) and that a "seed of the woman" should yet destroy the serpent—evil—and "bless all the families of the earth." And though this work is not yet accomplished yet we see a beginning of it. As Paul says, "we see Jesus, who was made a little lower than the angels," [the condition of a *perfect* man] for the suffering of death...that "He, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day, and if he were living now, he would doubtless add, as we can, that the church, as his body, is about complete; that the gospel age of suffering *with* Him and "filling up the measure of the afflictions of Christ, which are behind" is ending and the millennial age in which we shall "live and reign with Christ a thousand years" is dawning. [Col. 1:24; Rev. 20:4](#)

As those who expect to be of the bride—the body—of Christ and be glorified together with Him, we rejoice to think that the time is so near at hand when we shall be *changed*, leaving forever the *human* form and nature, and being made "like unto Christ's *glorious* body." But one thing which adds much to our interest and rejoicing is the thought of the necessity of our development and change, as *the body of the great deliverer*, before the present ruler of earth—death—can be destroyed and the race liberated and brought to the liberty of the sons of God, as Adam and angels—free from the bondage of corruption—*death*. For we know that "they without us shall not be made perfect." *We* must be perfected on the spiritual plane as divine beings before *they* can be perfected on the earthly plane as human beings. [Heb. 11:39,40](#)

Seeing then what high honors and glory await us, and the blessings awaiting the world through us can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping [though ignorantly] for *a good time coming*, for "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God." ([Rom. 8:22,19](#))—the sun of righteousness which "arises with *healing* in his wings" to heal, and perfect, and restore all things to the perfect will of God.

Thus earth will have had, when man is restored, the following great

OVERRULING POWERS:

First—*Man* under God. Second—*Death* and evil under Satan. Third—*Righteousness* under Christ. Fourth—The first restored, *i.e.*, *man* under God.

In the second and third of these dynasties, viz.: The reigns of Satan and of Christ, the active rulers are invisible to humanity and their powers only recognizable by the effects and results. The devil is called "the god [ruler] of this world," ([2 Cor. 4:4](#))—"him that has the power of death, that is, the devil." ([Heb. 2:14](#)) The effects of his reign and rule have been, as we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is invisible, seen only through his agents, and he has plenty of them, for "his servants ye are to whom you render service." We claim, then, that all persons or institutions or governments who aid in the work of death and degradation and oppression of right and truth, are Satan's agents.

God classes *all* present governments of earth as Satan's. "The prince—ruler—of this world" would not permit any government which would not act in harmony with Him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says, "You only have I known of all the [nations] families of the earth." ([Amos 3:2](#)) (We have seen that they were used *thus* as a type of the higher spiritual Israel, the church, which was to be *in the world, but not of it.*) The time came, however, that God gave over even this nation as the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until He come whose right it is, and I will give it unto Him" [The Christ]. [Ezek. 21:27](#).

At the same time, God indicated that the government of earth was given over to depravity's rule, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the *head*; the succeeding, Medo-Persian government represented by the breast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by *Messiah's Kingdom*—the kingdom of heaven, "which shall break in pieces and consume all these kingdoms [*not people*], and it shall stand forever." [Danl. 2:44](#).

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. *Extolled* in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of *love*. Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, He gave it as a beastly picture. ([Dan. 7](#)) They are indeed *beastly* governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of the fourth (Roman power) to Satan is so strong that Jesus, when presenting it in symbol in [Revelation](#), almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," &c., thus using the names of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under an over-ruling guidance by which God "causes the wrath of man to praise Him, and the remainder He will restrain."

... Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that today the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

God's word informs us that, by the general uprising of humanity and overthrow of governments, the new age – GOD's Great Reset – will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's will be the kings, chief captains, rich men and mighty men, ([Rev. 19:19](#)) while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by *justice and right*, will be used to some extent as agents to their own liberation from the thralldom of evil and oppression.

How we see the preparation for this time of trouble in the world, going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death. In this country less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies. Labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor.

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, in the near future, after "*the great and terrible day of the LORD come*" ([Joel 2:31](#)) that is approaching, "The Christ of God" will begin to reign and will rule unseen. As now sin abounds, so then the opposite, righteousness, will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, ([Dan. 2:44](#)) will be re-established on principles of justice and equity based upon the golden law of *love to God and men*.

The chief nation of earth during that age, the word informs us, will be natural Israel, in glory and prominence exalted above all other nations—"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city—the church—the New Jerusalem, ([Rev. 21](#)) bless all nations and result in healing and blessing all mankind, until ultimately, having put down all opposition and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz: man over earth its lord and himself in perfect obedience to the King of

Kings and Lord of Lords. Thus, "God [will be] all in all." Amen. "Thy kingdom come, Thy will be done, on earth as it is in heaven."