

POLITICAL ALIGNMENTS

RAYMOND E. GINGRICH
Professor of Bible
LeTourneau College

China detonates its first nuclear device and the knowledgeable world raises its collective eyebrows in response to this feat. Mao Tse-tung explodes a fifth atomic test-shot and that same world growls its displeasure and makes painful calculations of the possible time lapse before the Chinese dragon becomes a real threat to world security.

The Soviet Union engages in another underground nuclear test and the western world stirs uneasily in its self-imposed complacency and smug dependence upon a questionable arsenal of intercontinental weaponry. France continues with its nuclear development and the other powers in this select circle look askance at Charles of the House of Gaul.

The United States explodes its largest-to-date underground nuclear apparatus and the so-called hawks preen their collective feathers in prideful recognition of having passed another milestone in the contest for world domination. The doves just sit on their roosts and coo in the temporary security of their aviary.

What is the meaning of this strange behavior? Such suspicious attitudes may have been acceptable for nations of antiquity, but certainly not for the advanced cultures of this century. How can these things be?

Perhaps we had better take another look at our vaunted superiority and view today's world apocalyptically. Our boasted progress has brought us to the very edge of self-destruction--to the point of mass suicide. The very men who work with the raw material, and condition it for its "refined" use are in the vanguard in the dissemination of this pessimistic viewpoint.

Within the United Nations organization there are three primary political blocs: the Democratic bloc; the Communistic bloc; and the Neutralist bloc. One might make a good case for a fourth one: the playing-both-ends-against-the-middle bloc, of which Egypt may be cited as a shining example. Nasser seems to have a record for applying this philosophy, having cleverly capitalized on American and Soviet competition to his own advantage. Currently, Russia is playing uncle to his ambitions; hence Nasser is in the Soviet camp at this date. Each of these groups of nations, under the stimulus of an ambitious personality within its bloc, strives for positions of advantage for attaining its objectives. Many attempts have been made to evaluate

these group struggles, and foresee what the future will bring forth. We join them in this effort, as we take a long hard look at the present and prophetic Political Alignments.

THE PRESENT INTERNATIONAL POWER STRUGGLE

Four basic characteristics challenge our attention in this struggle.

It Is Ideological in its Philosophy

The three major ideologies vying for world domination are Democracy, Socialism, and Communism. The difference between the latter two is largely a matter of degree; hence we will limit our discussion to two: Democracy and Communism.

The Democratic ideology emphasizes the dignity and personal freedom of the individual. He is the dominant figure in the social and political structure. "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."¹ This is a representative statement of Democratic principles. It is a government "of the people, by the people, and for the people;"² a statement of substance, not just a catch phrase. The Democratic ideology began as a grass-roots movement, in medieval times in Great Britain, and took root in the American colonies in the modern period. Jefferson's philosophy that governments are instituted among men, deriving their powers from the consent of the governed, is a fundamental principle of Democracy. Any citizen, be he born in a humble log cabin in some back woods, or in a mansion on the palisades of the Hudson River, in American democracy may be chosen by the people to serve as president of these United States of America. The right to own and accumulate private property is an inherent principle of Democratic ideology, and is one of its strongest incentives that have made Democracies great.

By contrast, Communistic ideology emphasizes the supremacy of the State over the individual, with man existing for the good of the State. Private ownership of property is *verboten*. All property is State-owned and is administered for the good thereof. The freedom and dignity of the individual are depressed or denied. Man has no inalienable rights. He exists and functions under the fist of the State--which is the Communist party, in its final analysis. The individual is nothing; the State is everything! The ideal philosophy of Communism has been well categorized in the slogan: "From each according to his ability, to each according to his need."³ The catch in it is, who determines one's ability, and therefore where and at what he produces? Who determines one's need, and how it is satisfied? The State, of course!

It Is Spiritual in Its Dynamic

We would not be so foolish as to suggest that Democracies are inherently or traditionally Christian in essence. To do so would be an indication of inexcusable ignorance of Biblical truth, or a confession of unpardonable ignorance of history. We do believe, however, that Democratic

ideology, by its very nature, lends itself to a toleration of religious freedom. In fact, Jeffersonian Democracy rested upon religious liberty as one of its essential principles.

On the other hand, the kingdoms of this world, in their spiritual nature and control, are basically subservient to Satanic influences. He is the god of this age (II Cor. 4:4). The kingdoms of this world are seen by Daniel as ravenous wild beasts (Dan. 7:3-7). Satan has his spirits looking after his interests among his kingdoms (Dan. 10:13, 20-21). All gentile governments shall be destroyed by the Destroying Stone when the Times of the Gentiles has run its course at the coming of God's Son, suggesting that they are antichrist in nature and objective (Dan. 2:34-35, 44-45). Even when Satan showed Jesus the kingdoms of the world on the Mount of Temptation, and said, "All these things will I give thee, if thou wilt fall down and worship me," there came no rebuke from our Lord so far as the ability of Satan to fulfill his offer was concerned (Matt. 4:8-9). It is our conclusion, therefore, that all of the kingdoms of this world, including Democracies, are under the dynamic control of Satan, although Democracies are more tolerant of religious liberty than many forms of government, and thus are seasoned with palatable flavor.

Communism is essentially not only unchristian but is atheistic in its spiritual dynamic. It must not be concluded, therefore, that it is non-religious, for it is far from being so. Communists are intrinsically and intensely religious. In fact, Communism is a politico-religious system that demands absolute loyalty regardless of the personal sacrifice or cost to its adherents. It tolerates no laxness or deviation among its devotees. Herein is one of its greatest sources of strength.

It is a curious enigma that this system makes such a strong appeal to the intellectual community, since it also claims to belong to the working class. Many of the greatest names in the movement were attracted to Communism during their student days. This was true of Karl Marx and Frederick Engels, of Lenin and Stalin, of Mao tse-Tung and Castro. Why are university students attracted to Communism? Because of two basic characteristics of that age group, namely: 1) their deep sense of resentment at inequities within the Capitalistic system. They have seen for themselves what Oliver Goldsmith expressed in his Deserted Village when he wrote,

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.⁴

And they don't like what they see! In their idealistic fervor they feel what Whittier expressed in a far different setting than theirs,

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail-cries,
The world confess its sin.⁵

These intellectuals see the evils of the Capitalistic system, without a mature overall understanding of the system with its tremendous achievements, and identify themselves with its guilt.

Then, 2) they determine to do something to alleviate the inequities and eliminate the evils of Capitalism. They accept the glamorized propaganda of the Kremlin that its objectives are the same as theirs, and they fall into step with some species of Communism. Being essentially materialistic themselves, they sense an affinity with Marxian atheism. The spirit of revolution also appeals to their seething, turbulent, rebellious souls. Satan has all such in his corner, wearing iron-fisted gloves! These revolutionaries have now been endowed with the necessary dynamic for pressing toward their objectives.

It Is Political in Its Control

The struggle for the propagation of their kind by the power blocs is channeled through their political institutions. This is a natural and logical medium for developing and promoting the ideology of each bloc. Government possesses the organization, the manpower, the motivation, and the financial resources necessary for the realization of global objectives. In a totalitarian political structure, every resource of the State is brought to bear upon this aim, and, to a lesser degree, in the Democratic State.

It Is Global in Its Objective

Both Democratic and Communistic ideological communities press their interests on a world-wide scale. Devotees of each system seem obsessed with the conviction that theirs is the best political philosophy man has devised and become evangelical in its propagation. In this, however, the Communists appear to have the upper hand over Democratic promoters, probably for reasons already given, and because of the relative newness of the "noble experiment." The numerical superiority of the common people over the bourgeoisie and aristocratic classes; the tremendous appeal of Marxianism for oppressed peoples; and the resentment of Democracy's abundance and achievement among backward cultures, have stimulated the appeal of Communism to "have not" areas of the earth. Democracies have had the worst of it in competing for the support of the hungry masses: and most of the world's people are hungry. The finer things of life which Democratic cultures have produced have only secondary appeal, at best, for men who are dying from lack of the bare essentials for keeping body and soul together. One can have little more than an intellectual appreciation for such conditions until he sees with his own eyes in depressed countries the hollow eyes, emaciated bodies, and trembling hands held out for "baksheesh," and even then his understanding is still only intellectual--he has not yet been hungry, or cold, or emaciated in body, or had to beg for a few coins so he can buy bread. Communism promises an alleviation of these distresses; the "have nots" believe the promises, like a drowning man grasps for anything that may keep him alive. Although Communism has not yet been able to equal the level of Democratic production, it has vastly improved the status of its people over what it was under the despotic oppression of past centuries. What little we saw in Russia, and what little we knew of Russian oppression under the czarist dynasty, convinced us that the Russian people are in vastly better circumstances than they were prior to the revolution of 1917, even though behind the American cultural level.

Some time ago we had an opportunity to read an article under the heading "The Dragon Catches Its Breath," by Hugo Portisch, editor-in-chief of the Vienna Kurier. Mr. Portisch had just spent two months in Communist China, gathering information for his new book Red China Today. After a very hard period from 1961 to 1964, China apparently has begun to overcome the reverses of that period, and is moving forward and upward to the satisfaction of its Red leadership. Portisch reports a wider variety of consumer goods in Chinese department stores than in most of the Communist States in Europe. Prices were high, he states, and the quality is poor by our standards, but the presence of consumer goods provides an incentive for the people to work and earn money so they can buy these things.

Editor Portisch told how there was evidence that the rigid party line adherence has been softened up a bit. He said,

I saw proof of this at mass demonstrations in the Peking "People's Palace" that were called to protest "imperialist aggression" in Viet Nam. The 10,000 participants had to wait half an hour before the demonstration, which featured the usual battery of threats and bellicose accusations.

During that waiting period, shouting choruses began among the demonstrators. I naturally assumed that the people were repeating political slogans and demanding the destruction of imperialism.

The choruses were then translated for me, and this was their context: The students in the orchestra section insisted, "The girls in the balcony should sing a song!" The girls replied in chorus, "The students in the orchestra should sing a song!" Then, "The soldiers should sing a song!"

And so it continued, back and forth. What had sounded so threatening was really a popular amusement. But the newspapers the next day implied that the people of China had risen to smite the imperialists.⁶

The article of Mr. Portisch went on to point out how family life, always so very strong in China, which had been disrupted during the period of the communes in the "Great Leap Forward" of the late fifties and early sixties, had been reestablished along traditional lines. Children strolling or playing in Peking's Summer Palace Park were dressed with great care. Artists were painting in the park; musicians were engaging in group singing; pictures were being taken; radios were heard by a few people who could secure portables; bathing beaches were crowded (no bikinis), and parents were playing with their children--a pleasant scene of national tranquility.

And so China presents the picture of a great nation catching its breath. The creative pause has lasted four years now, which troubles some foreign observers. The government is suspected of preparing another great blow, a second "Great Leap Forward" or something of that sort. I saw no indication of any such thing, but the situation can change overnight.⁷

Both Russian and Chinese Communism are reaching out for world domination. The vast continent of Asia is almost totally under their influence, with the apparent exception of Japan, and who can be certain about the inscrutable oriental? Indonesia is in a state of flux presently, with no certain outcome in sight. Africa is being geared to synchronize with the Communist machinery, with its largest nation, Egypt, playing footsie with the Soviet Union. The Middle East is seething with unrest over the Arab-Israeli controversy, but with the stakes much higher because of the area's mineral wealth. Russia is fanning the flames in that region with a long range objective of invading the "land of unwalled villages . . . to take a spoil" (Ezek. 38:11-12). Latin America is aflame with Communist intrigue. Across the European continent from the Baltic to the Aegean Seas is a formidable wall of Communistically-oriented countries behind which the Soviet Union feels secure, and has freedom to work out her schemes in the great international power struggle.

Now where does that leave the Democratically oriented states? Currently, the United States holds a very lonely position within the world structure. Great Britain is floundering in a sea of socialized decadence. France shudders under the pseudo grandeur of the great Charles. A divided Germany is perplexed and frustrated, with West Germany operating under a coalition government that may fall with each consecutive crisis. The Scandinavian Democracies are so socialistic that they offer little to encourage a vital Democratic advance.

America seems to be enervated from the impact of Communistic pressures from without and intrigue from within. She gropes along amid the vaunted social schemes and panaceas of the Great Society but apparently lacks the will to win an undeclared war against a foe one-tenth her size. With a staggering national debt, and going higher daily; with race riots and protest rumbles by peaceniks in street and university campus; with whole sections of American cities aflame from incendiary bombs; with police and firemen the object of sniper bullets and grenades, how can such an emasculated Democracy press her ideology in our kind of world?

What does the current international situation suggest to one who lays major world patterns by the side of end-time prophetic revelation? Let us take a good hard look at both columns in a serious effort to find meaning to the present international power struggle.

THE FINAL INTERNATIONAL POWER STRUGGLE

Admittedly, we are not qualified to affirm that the present struggle will lead directly in the final conflict that will mark the fulfillment of The Times of the Gentiles (Luke 21:24), nor is anyone else. Likewise, neither we nor anyone else can with any finality affirm that it won't. So what do we do about our predicament? We continue watching and praying that we may be ready in the event that this is it, remembering that there will be one generation of believers who will see the closing days of the age. It just might be ours!

The Word of God throws a great amount of light upon the kind of conditions that will prevail as the Times of the Gentiles moves into its final phase. There is to be a world-wide struggle for complete domination of mankind: body, soul, and spirit. Can anyone fail to see that such an effort is under way on a global scale today? The effort is so tremendous in its

magnitude and so subtle in its methods that one is led to conclude that a supernatural intelligence is directing it. If this present struggle doesn't lead into the final international holocaust, then a subsequent one shall, for some day a last hour will become the last hour (I Jn. 2:18). Nor will the rank and file of mankind be any more ready to give joyful welcome to our blessed Lord's return than they are today--doubtless less, under Satan's increased tempo of deception (II Thess. 2:9-12). Jesus Himself suggested as much when He pointed out that it would occur in such an hour as ye think not (Matt. 24:44).

The Eschatological Program for This Age

Few divisions of doctrine are given greater attention in the Word of God than eschatology, which is an essential facet of what we are centering our attention upon in this study. Several details at this point require careful consideration.

This Age Will End

References to this age coming to an end are multiplied in the Word of God. The quartet of disciples who came to Jesus as He sat upon the Mount of Olives to inquire about His return spoke of the end of the age (Matt. 24:3). Our Lord referred to the end of the age repeatedly in His various discourses (Matt. 24:3, 14; 13:39; 28:20). The Apostle Paul refers to it in his great treatise on the resurrection (I Cor. 15:24). This age will one day find the word finis written over its exit, and the Times of the Gentiles will be no more.

This Age Will End in a Series of Crises

These crises will take on tremendous magnitude and intensity. Although we must concentrate upon the political alignments of the end-time, we feel that we can better appreciate the significance of the political crisis if we look at it within a complex of contemporary crises.

There will be a Sociological Crisis. A chaotic breakdown of social stability and adherence to Biblical standards will prevail (II Tim. 3:1-8). These conditions will have a depressing effect upon society, for men's hearts will fail from fear of what lies ahead (Lk. 21:26).

There will be an Ecclesiastical Crisis. A near universal denial of the characteristic tenets of the Christian Faith will occur (Lk. 18:8; II Pet. 2:1-3; Jude 18-19; II Tim. 4:3-4). An ecclesiastical colossus will develop that will consist of an amalgamation of the major segments of Christendom (an ecumenical church), which finally will develop into a religious monstrosity embracing all religions of the world (an ecumenical religion); at first working with Antichrist, but finally destroyed by him (Rev. 17:1-18).

There will be an Intellectual Crisis. Daniel tells of an increase of knowledge that will be significant at the time of the end (Dan. 12:4). Ironside points to the "ever-widening diffusion of the productions of the press, so that knowledge of all kinds is indeed increased."⁸ This

prediction may have special reference to an increase of knowledge resulting from an extensive study of the Book of Daniel the Prophet, but we cannot limit ourselves to this restricted application of the passage. An unprecedented expansion of learning is taking place today, so that the dean of one of America's great universities declared in our presence that he was struggling to keep his head above water until the time for his retirement had arrived. The "water" above which he was striving to keep his head is the tremendous advance in the scope and techniques of modern education.

There will be an Ideological Crisis. This is implied rather than expressed in the Scripture. Its implication arises out of the clash of power blocs for world domination to which we have already made reference, and shall again in this series of crises.

There will be an Industrial Crisis. We get this impression especially from the writing of James in the fifth chapter of his Epistle. The clash between industry and labor is associated with the last days by the writer. He addresses the rich (capitalists) by saying, "Ye have heaped treasure together for the last days" (5:3). He writes of the fraud which is perpetrated against labor by the employer, and makes reference to our Lord's concern for the oppression of labor by dishonest industrialists (5:4). Then James gives encouragement to Christians who are the victims of such oppression by admonishing them to be patient unto the coming of the Lord; to make firm their heart with the conviction that "the coming of the Lord draweth nigh" (5:8). To have prophetic meaning, these conditions must have widespread dispersion, and be of major intensity. How often the industrial world has groaned beneath the clash of interests between capital and labor! And we have ample reason for anticipating an intensification of this crisis as the age draws to its inevitable finale.

There will be a Political Crisis. In the end-time political alignment of the nations, from the prophetic standpoint, a fundamental principle must be understood by the student of prophecy. When geographical direction is indicated, the prophetic North Star is Palestine. Keeping this guiding principle in mind, we then can proceed to give attention to the end-time political alignment.

The Book of Daniel the Prophet has pertinent information on this matter. In 11:35, reference is made to "the time of the end." It is the great dividing line in the content of the chapter. The part that goes before this reference to "the time of the end," though prophetic when written, is now history: that is, it is prophecy that has been fulfilled. From the "time of the end" statement to the end of the chapter (vs. 36-45) the content is prophetic and unfulfilled in its chronology.

In this "time of the end" revelation, four great political alliances (alignments) are displayed, and are geographically pinpointed with respect to the prophetic North Star (Palestine). They are listed as 1) The Wilful King (vs. 36), and elsewhere identified as the head of the Roman Empire in its final (prophetic) period. He is identified by many reputable Bible teachers as the little horn of 7:8; He is the king of fierce countenance in 8:23; He is the prince that shall come of 9:26; He is the beast of Revelation 13:1 and 17:8; 2) the king of the north (v. 40), and more extensively identified in Ezekiel, chapters 38-39; 3) the king of the south (v. 40); and 4) a veiled reference to the kings of the east (v. 44) which is better amplified in

Revelation 16:12. Bear in mind that these directions (North, South, East, and West, by implication) are determined geographically from the prophetic polestar. In other words, four great power combines shall appear at the time of the end which shall compete for control of Palestine, referred to in Ezekiel 38:12, R. V. margin, as the "navel of the earth." Furthermore, these political colossi will not only be contemporaneous with one another, but also will flourish when Israel is back in the land, for that hapless people must suffer there because of the military conflict between these great political combines.

We are witnessing an international political development taking place that is unprecedented in history. We see the simultaneous awakening of national structures on a global scale. The vast continent of Asia is awakening to a consciousness of its almost unlimited reservoir of natural resources and manpower, as her political units struggle for elbow room, and for a place of dominant influence on the world front. Among the more activist Asiatic nations are China, Japan, and India, but all Asia is flexing its muscles in the struggle. To the north, the Russian bear is armed to the teeth and ready to march into the land of unwalled villages to take a spoil as soon as it appears expedient. In fact there are those who fear that the Soviet Union is already laying the groundwork for such an invasion of the Middle East. To the south, the "dark continent" is struggling for "a place in the sun," with the United Arab Republic, under the dynamic leadership of Nasser at the head of the government of Egypt in the vanguard. Hence, north, east, and south of Palestine, preparations are being made for what may be the final conflicts of the time of the end. At least they suggest interesting possibilities in that direction.

But, someone may ask, "What about the fourth power? In what political structure does it appear today?" To him we would reply that there is still ample time for this alignment to take shape and appear in its proper position with relation to the ultimate time-of-the-end complex. In this day of undeclared wars and treaty instability, global developments may occur overnight. In fact, we sometimes think that this fourth end-time power even now may be striving to arrange its structure for the final struggle. The political units synchronizing with the ancient Roman Empire are not very far out of focus with such an alignment.

This vast Gentile political complex to which we have been giving our attention so briefly is presented in Daniel, chapter two, as a gaudy, brilliant figure of a man. It embraces a long stretch of history, beginning with the Chaldean Empire, and embracing three other Gentile Empires: Persia, Greece, and Rome, and identified by our Lord as The Times of the Gentiles (Lk. 21:24). In the dream-vision of King Nebuchadnezzar which was so skillfully explained by Daniel, the Gentile colossus will be destroyed by the sudden coming of the Son of God, who appears as a Destroying Stone. In its place our Lord will establish a kingdom upon the earth, over which He will reign upon the throne of David as King of Kings and Lord of Lords. A new age will have dawned wherein righteousness shall cover the earth as the water covers the sea; in which the earth shall yield her increase; in which the nations shall learn war no more; in which social justice shall prevail; in which economic inequities shall be fairly adjudicated; in which longevity shall be restored; in which the universal worship of Jesus Christ shall be established; and, in which Israel's suffering shall end.

There will be an Astronomical Crisis. At the time of the end there will be signs in the sun, and in the moon, and in the stars (Lk. 21:25). The heavens shall be rolled together as a

scroll, and the stars shall fall out of their sockets and be showered upon the earth (Rev. 6:13-14). The sun shall undergo meteorological changes resulting in heart-rending distress upon the earth (Rev. 16:8-9). The moon shall be veiled from the earth so that her effect upon terrestrial life will have tremendous impact.

There will be a Geological Crisis. Cataclysmic disturbances in the strata of the earth will occur, so that nothing like it has ever been known (Rev. 16:18-20). This will produce earthquakes of unprecedented magnitude. Mountains will be removed from their resting place and topple into valley depressions, forming a vast geographical plain. This in turn will bring about great climatic changes, so that the desert will blossom as the rose, and great arid areas of the earth will become habitable (Isa. 35:1-10). Islands shall disappear, and undoubtedly land masses now uncharted shall appear (Rev. 6:14). In Palestine, great topographical changes shall occur. The Mount of Olives will be split through the midst, half of it removing toward the north; half of it toward the south, creating a very great valley between, running eastward and westward (Zech. 14:4). From the holy mountain of Jerusalem the Lord shall reign over His Kingdom, and the nations of the earth shall come up to Jerusalem from year to year to worship the Lord of hosts (Zech. 14:16).

There will be an Infernal Crisis. We refer, here, to an invasion of the world by creatures from the spirit underworld. The ninth chapter of The Revelation tells of infernal creatures emerging from the abyss to invade the earth with their malignant torment of men. As the Word of God indicates, crisis periods in history seem to have been beset with invasions of the physical world by creatures from the spirit world, such as appeared during the first advent of Christ.

There will be a Martial Crisis. The liberal wing of Christendom makes big talk about peace and how nations will beat their swords into plowshares, and their spears into pruning-hooks, unmindful that they have violated the most elementary principle of hermeneutics, which is never to take a passage of Scripture out of its context in determining its meaning and use. This principle is violated in applying this Kingdom Age passage to the Times of the Gentiles. Better would it be if they look into Joel, who foresaw the nations in the end-time beating their plowshares into swords, and their pruning hooks into spears (Joel 3:10). This was written in a context of events associated with the end of this age, and in a call to war. To cry "peace, and safety," now, however, is to invite sudden destruction, according to Paul (I Thess. 5:3). War shall continue unto the end (Dan. 9:26, A.S.V.).

There will be a Supernal Crisis. When the political crisis reaches its highest point at the time of the end, the Lord will appear in the defense of His ancient and chosen people. With Jerusalem besieged by the Antichrist at the head of his international army; with the houses of the city rifled; with the women ravished; with half of the city gone into captivity, then shall the Lord go forth to battle with the nations involved in besieging Jerusalem, and none shall escape the wrath of this supernal invasion of the Lord of hosts, and His army of mounted horsemen from heaven (Rev. 19:11-21). The Lord Jehovah shall deliver His people from their tireless enemy at last!

There will be a Judicial Crisis. When once the military might of the world shall have been destroyed at Armageddon, then shall the Son of Man sit upon the throne of His glory. Before

Him shall be gathered all the Gentile civilian population of the world, and they shall be separated into two groups for an adjudication of their right or lack of right to inherit the Kingdom about to be established by the Son of David. The righteous shall be welcomed; the unrighteous shall be disqualified, and cast into everlasting fire, prepared for the devil and his angels (Matt. 25:31-46). This is indeed a judicial crisis; one which brings this age to its end, and ushers in the age to come. What grand and awful magnitude these crises embody!

The Establishment of the Kingdom

The political alignments of the closing period of this age, for which the world may even now be in the throes of preparation, shall come to nought. Looking ahead through the Spirit of Prophecy, to the Times of the Gentiles, David saw the bitter hatred of the nations for the Son of God. He wrote,

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us." He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure (Ps. 2:1-5).

The Psalmist then beheld the coronation of God's Son upon the holy hill of Zion, with the acknowledgement of the Sonship of the King by His Father, and a proclamation concerning the King's inheritance resident in the heathen (nations), and the uttermost parts of the earth for His possession (vs. 6-8). All this, and much more beside, shall take place prior to and in conjunction with the establishment of the Kingdom not made with hands.

The heathen nations in their rage,
Would purge God's Son from history's page.
But He, whom they so much despise,
Will soon be crowned before their eyes!

That Name while reigning here on earth,
Will be revered on ev'ry hearth.
And we who now before Him bend,
Will reign with Him Whom God shall send.

He's coming soon, oh blessed day,
For which we're taught to watch and pray.
He's coming soon, oh blissful day,
When peace on earth will come to stay.

DOCUMENTATION

1. Thomas Jefferson, Declaration of Independence (American).
2. Abraham Lincoln, Gettysburg Address.
3. Karl Marx, The Criticism of the Gotha Program (1875).
4. Oliver Goldsmith, The Deserted Village.
5. John Greenleaf Whittier, The Eternal Goodness.
6. Hugo Portisch, Editor, The Dragon Catches Its Breath. Quoted in The Toledo Blade Sunday Magazine, August 21, 1966, page 10, from the Vienna Kurier, Austria.
7. Ibid.
8. Harry Ironside, Daniel, page 233.