

# HEAVENLY & EARTHLY CALLINGS

Part I

The Church's Calling, Israel's Calling  
One Heavenly, the Other Earthly

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**And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.**

**And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:**

**And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all** (Gen. 14:18-20).

**That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;**

**And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice** (Gen. 22:17, 18).

God rules a universe which He Himself brought into existence in time past from a throne which is located “in the sides [*lit.*, ‘in the uttermost parts’] of the north” (Isa. 14:13). The direction of the compass locating God’s throne would be in relation to the earth, more particularly in relation to the Temple Mount in Jerusalem.

But this northern direction, along with the superlative use in location, could possibly be in relation to any point in the universe, at any point in any of the galaxies comprising the physical universe. That is to say, all of the galaxies in the

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universe, at the time of their creation, could have been arranged in such a manner that direction toward God’s throne from any place in these galaxies would not only be north but God’s throne would be the northernmost point in the universe in relation to these galaxies as well. And, if so, movement from this northernmost point could go in only one direction, an opposite direction — south.

(An example of the preceding can easily be seen by using the earth and the geographical north pole. Place an object at the geographical north pole, and this object would not only be north of every point on earth but it would also be at the northernmost point in relation to any point on earth. And it would be the northernmost point in this respect because every direction from this point, no matter what degree on the compass was used, would be south.)

Thus, all rule, power, and authority emanate from one Person (God) seated on a throne, with this throne — relative to the earth and possibly relative to any point in God’s created universe — located at a particular revealed point in the universe, *in the uttermost parts of the north*.

And God rules the universe from this place through subordinates (angels whom He has created for this purpose) who occupy various appointed positions and exercise various degrees of delegated power and authority (Ps. 103:19; Isa. 14:13, 14; *cf.* Dan. 4:17; 5:18-21; 7:9-14; Rom. 13:1, 2).

## The Earth, a Province in God’s Kingdom

The earth is one of what can only be billions of provinces in the billions of galaxies in the kingdom of God; and Satan, by Divine appointment, holds the position of Messianic Angel (the provincial ruler) over this one province. He has held this position since the time of his appointment by God in the beginning, prior to his fall; and he will continue holding this position until he is one day replaced by Man — the second Man,

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the last Adam, with His co-heirs, redeemed from the lineage of the first man, the first Adam (Ezek. 28:14-16; Heb. 2:5-10).

Satan’s fall wrought no change in his appointed position, for a principal of Biblical government necessitates that an incumbent ruler hold his appointed position until his successor not only appears but is ready to take the sceptre.

In this respect, there is no such thing in Scripture as God removing a ruler from a province in His kingdom and not, at the same time, appointing another ruler.

Though Satan’s fall wrought no change in His appointed position, it did bring about a change in the kingdom over which he ruled. The material kingdom itself was destroyed.

“And the earth was [‘But the earth became’] without form, and void; and darkness was [‘and darkness became’] upon the face of the deep” (Gen. 1:2a; *cf.* Ezek. 28:18b).

From that time until immediately prior to the creation of Adam, though Satan continued to occupy his appointed position, he ruled over a ruined kingdom shrouded in darkness (Gen. 1:2a).

Then, approximately 6,000 years ago God restored the earth, along with the light of the sun and moon (Gen. 1:2b-25); and God brought man into existence at this time with a view to man taking the sceptre held by Satan and ruling the restored domain, the earth (Gen. 1:26-28).

This is the way Scripture begins.

- 1) A creation (Gen. 1:1).
- 2) A ruin of that creation, resulting from Satan’s sin (Gen. 1:2a).
- 3) A restoration of the ruined creation through Divine intervention, over six days time (Gen. 1:2b-25).
- 4) Then, the creation of man to take the sceptre and rule, in the stead of Satan (Gen. 1:26-28).

However, the incumbent ruler, Satan, brought about the first man's fall; and this necessitated the appearance of the second Man to provide redemption before fallen man could one day hold the sceptre, as God had originally intended. Satan, bringing about the first man's fall, followed by God's redemption of fallen man, follows the pattern previously established in the first chapter:

- 1) A creation (Gen. 1:26-28; 2:7, 21-23).
- 2) A ruin of the creation, resulting from Satan's intervention (Gen. 3:1ff).
- 3) A restoration of the ruined creation through Divine intervention, over six days, 6,000 years, time (Gen. 3:21ff).
- 4) Then, redeemed man ultimately holding the sceptre in the stead of Satan, realizing the reason for man's creation in the beginning (*cf.* Gen. 1:26-28; Ps. 110:1, 2; Dan. 7:13, 14; Matt. 17:1-5; Heb. 1:2; 2:9, 10; Rev. 11:15; 20:1ff).

The earth had been brought into existence for a purpose — "to be inhabited," *i.e.*, to be an inhabited province in God's kingdom (Isa. 45:18); and, following its ruin, the earth was restored in order that God's purpose for the earth might be realized.

Man, likewise, had been brought into existence for a purpose, which is *regal* (Gen. 1:26-28); and following man's ruin, God began a work of restoration in order that His purpose for man's existence might ultimately be realized.

As God (following Satan's fall) restored the ruined material creation over a six-day period, He (following man's fall) is presently restoring another ruined creation — ruined man — over the same length of time, with each day in the latter restoration being 1,000 years in length. Then, as God rested for a day following the prior restoration (Gen. 2:1-3), He will rest for a day, for 1,000 years, following the present restoration (Heb. 4:4-9).

The pattern concerning how God restores a ruined creation was set at the very beginning, in

the opening verses of Genesis.

And man, a subsequent ruined creation, must be restored in exact conformity with the God-established pattern. As this restoration pertains to "time," it will be over six days, over six thousand years (*cf.* Matt. 16:28-17:5; II Peter 1:15-18; 3:3-8).

And there will then be a day of rest which will last for one day, for one thousand years. This is the earth's coming Sabbath, which every earthly Sabbath foreshadowed (Ex. 20:8-11; 31:13-17; Heb. 4:4-9).

The whole of Scripture, progressing through six days of redemptive work, moves toward that coming Sabbath of rest. The skeletal structure was set in a perfect, God-established form in the beginning, and the whole of Scripture beyond that point *must rest on this structure*.

Consequently, the whole of Scripture can only move toward that coming seventh day when Christ and His co-heirs will take the sceptre and rule the earth in the stead of Satan and his angels.

### The Provincial Rulership, About to Change

The sceptre is about to change hands. Christ and His co-heirs are about to take the kingdom. And this coming kingdom of Christ, toward which the whole of Scripture moves, will be established, exactly as God established the present kingdom — as *one kingdom with two realms*:

- 1) A heavenly realm.
- 2) An earthly realm.

Christ, the Seed of Abraham, will be the Supreme Ruler; and occupying positions of power and authority with Him will be the seed of Abraham, the Church, ruling from a *heavenly realm* and the seed of Abraham, Israel, ruling from an *earthly realm* (Gen. 12:1-3; 15:13, 14; Gal. 3:26-29).

Christ, after this fashion, will have a dual reign, both from *His Own throne in the heavens* and from *David's throne on the earth* (Luke 1:31-33; Rev. 3:21).

There will be a *Jerusalem above* and a *Jerusalem below*.

The New Jerusalem will rest in a heavenly position above the earth, as the capital of the earth *from above* (apparently a satellite city which those on the earth can possibly behold).

And the city of Jerusalem on the earth will be restored, existing as the capital of the earth *from below*.

Christ, with His co-heirs, will exercise power and authority *from the new Jerusalem above the earth*; and Christ, in the midst of and with His people, Israel, will exercise power and authority *from Jerusalem below, on the earth*.

Power and authority from above will emanate from Christ's Own throne, and power and authority from below will emanate from David's throne, which will be given to Christ (though David will be raised from the dead and sit on this throne as well [*cf.* II Sam. 7:12-16; Isa. 9:6, 7; Ezek. 34:23; 37:24; Luke 1:31-33; Acts 2:29, 30]).

That will be the basic structure of the coming kingdom of Christ, in which both *the heavenly seed* and *the earthly seed* of Abraham will "possess the gate of [rule over]" the Gentile nations of the earth.

And this rule will result in not only the nations being blessed but the kingdom ultimately (at the end of 1,000 years) being brought back into a state where it can be delivered up to the Father so that "God may be all in all ['God may be all things in all of these things']" (Gen. 12:1-3; 22:17, 18; I Cor. 15:24-28; *cf.* Col. 1:16, 20).

(Rulership of the preceding nature is the same in any part of the universe, whether of God over the entire universe or of different rulers [angels] over provinces in the universe, for "the heavens do rule" [Dan. 4:26b].)

In relation to the earth, this will be developed more fully in Part II of this pamphlet series.)