

Bible Study Series:

The Nations in the World Tomorrow Part 7

The Invisible Rulers over the Nations

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Version 1.15



The unseen realm is active in negatively influencing leaders

Bible study articles in this series:

- *Bible Study: The Second Exodus and the Last Trump (part 1)*
- *What will Israel be doing in the World Tomorrow? (part 2)*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel? (part 3)*
- *The Judging of the Nations (part 4)*
- *Status of the Nations in the World Tomorrow (part 5)*
- *“Kiss the son before he becomes angry, and you die where you stand”: The Messiah and the Nations (part 6)*
- *The Invisible Rulers over the Nations (part 7)*
- *Feast of the Nations (part 8)*

The above should be read in conjunction with the book *In Search of ... the Origin of Nations* in order to understand the modern identities of the ancient nations listed in the mysterious Table of Nations. Once that is established, the prophecies may be understood.

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God’s message & mission and provides further support to its traditional doctrinal positions.

Abstract

Why do we have such a vast variety of human nations (or species) on this earth? Is there a purpose for such human diversity?

The non-Israelitish peoples are mentioned so often throughout the Bible – either named specifically – or generally as *nations*, that we tend to read over these Scriptures.

This Bible Study seeks to inform the reader about God Himself ordaining human diversity – that is nations. Unfortunately, these gentile nations have powerful spirit Princes ruling over them, and empowering them on a predatory course or to inculcate negative attributes.

Yet He has a Plan for the nations – a means to offer them salvation with both the Church and Israel as His instruments in this endeavour, freeing them forever from these evil forces.

Background

It was all those years ago – when I was still in my mid-teens – that I read in various Bible dictionaries and commentaries that there was an angelic ‘host’ and a council of supreme spirit beings under the leadership of God. There is also a fallen ‘host’ led by Satan and symbolised by bulls.

This always intrigued me and led me to note this in the book *In Search of ... The Origin of Nations* (pp 26-27) as well as in the Bible Study *The ‘Lord of Hosts’ and the ‘Elemental Spirits of the Universe’* (pp 15-16). Several years after writing that article I stumbled across the writings of Michael Heiser on the ‘Divine Council’ which are helpful and throws light on the angelic realm and supreme spirit beings under God. I prefer to call it an Assembly under God than a Divine Council. In fact, there appears to be more than one Assembly or Council or Court over which He presides as we shall uncover further into this study.

There are a number of others who have also written scholarly works on this intriguing subject such as David Burnett, Paul Sumner and Marylyn White. These add to our understanding about particular bodies or official assemblies of high level spirit beings, though one may not agree with all of their positions and findings.

One does not dispute their overall scholarship and research; it is their theological interpretation one must be cautious with.

For example, one would best not to call this body a ‘Divine Council’ which due to the English language, conjures up the wrong idea about them. The members of this Council are not ‘gods’ or ‘divine’ in our sense – but high ranking spirits as we shall see.

What is so important about one of the Assemblies is that it is apparently composed of very high level spirits who lead the 70 nations listed in Genesis chapter 10.

From what can be gathered is that these spirits followed Satan into rebellion and they are used by Satan to deceive the nations instead of enlightening them. They are now the Princes of gentile nations such as the Prince of Persia (Daniel 10:13) and Prince of Grecia (Daniel 10:20). Contrawise, Israel is led by her Prince – Michael the Archangel (Daniel 10:21; 12:1) to protect her and possibly assist with delivering the Abrahamic blessings.

Those nations adjacent to Israel or influenced by her seem to have those blessings ‘rub off’ on them. On the other hand, Israel is becoming more and more infected with evil and one wonders if God is withdrawing His protection and blessings as Israel is influenced by the demons?

So, the Gentile nations have evil spirits leading them while Israel has God, through Michael, leading them.

Israel is special to God (refer to the article *Israel. The Apple of God’s Eye*) and it is they whom He is working with at the present time, even though His people are not listening. Regardless of their turning toward error, apostasy and sin, He is nevertheless faithful to the Abrahamic promises.

However, a time is coming that the angelic forces under Michael will probably be withdrawn, allowing Israel to be punished and forced into repentance. Perhaps these forces are gradually being withdrawn as the Israelitish nations descend into decadence.

Israel will await a future redemption:

“Most of the themes in Isaiah 24-27 are found throughout the entire book: the judgment of the nations, the restoration of Israel, the rule of the Lord in Jerusalem ... these eschatological themes are concentrated in Isaiah 24-27 ... He has promised that ... the sinful nation, after its conversion, will eventually prosper and become the center of universal worship. The “new world order” has been introduced: God is King. He must punish sinners and bless the faithful.” (N O Skjoldal, “The Function of Isaiah 24-27”, *Journal of the Evangelical Society*, vol 36, no 2:171-72)

But what of the gentile peoples? Does not God have a salvation plan for them?

Their national salvation is a time that the prophets eagerly looked forward to. The New Testament also proclaims this Good News – salvation is being extended to incorporate all peoples that bend the knee to Him.

The Messianic Age, also known as the *Age to Come*, is the essence of the Gospel – there is much more said about this topic in Scripture than we realise.

This is when the Messiah is victorious over the forces of evil (see Ps. 45:3-6; 110:5-6; Is 9:3-5; 42:13; 50:17-19; Dan 2:37-44; Zech 14:9); and he establishes His Kingdom across the entire world (Ps 2:8-9; 72:8-11; Dan 7:13-14).

The entire world will eventually enjoy prosperity (Ps 72:3; Is 4:2; Joel 3:18; Amos 9:13-15) and be at one with creation (Isa 11:6-9; Isa 65:25); He will rule with justice (Ps 72:2,12-13; Isa 9:7; 11:3-5; 32:1, 16; Jer 23:5-6; 33:15-16); His spirit will be poured out upon the whole world (Isa 11:2; 32:15; 44:3; 59:21; Ezek 36:27; Joel 2:28-29) Israelite and gentile alike.

This is turn will result in peace unfurled across the whole world gradually, over time (Isa 2:4; 32:17-18; 65:20-23; Jer 23:5-6; 33:15-16; Ezek 34:25-29; Mic 4:3-4; Zech 9:9-10).

Finally: please note that this is a Bible study and in line with most of my writings it is not an article for publication in a magazine nor written in a scholarly style – though it could be converted to such rather quickly.

1. Gentile Nations offered Salvation!

It is evident from the Scriptures that the gentiles are not ignored or unwanted – He has a plan for them too and we find this mentioned in Genesis 12:3

“Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**”
(Gen 12:1-3; cf Is 41:8-9; 51:2)

This families or nations that would be blessed are mentioned and listed just two chapters previously in Genesis 10 – 70 names are listed in that chapter representing the grandsons and great-grandsons etc of Noah. So what this shows is that these different nations will be preserved or still be extant to approximate their original type per Genesis 10 even into the Millennium. Through the massive worldwide upheavels of the Great Tribulation and Day of the Lord these various peoples will survive and be rescued from utter destruction (Matt 24:22).

So, God having developed all these different nations, wants to preserve them for His honour and glory – to demonstrate His creative capacity – and the different gifts and talents He has granted to all peoples.

Thus true nationalism/patriotism is of God – not extreme nationalism on the one hand nor globalization on the other. It is God Who has developed or brought about the nations and thus He will ultimately see to it that their diverse characteristics continue.

From the prophecies we read in this Bible study plus the study on *The Judging of the Nations*, I set out to prove that the Millennial rule of the Messiah will be a time that He tests and tries the various nations listed in Genesis 10. It is not just individual's love He is seeking – but the nations'.

Although individuals, families, clans, tribes and sub-nations constitute nations, it is the collective nation that He is addressing and working with (in addition to individuals). In other words all individuals have a national or collective or 'corporate' responsibility for righteous acts. They must work together as a community or society, united in purpose: an order or system of God, King, Princes, country/nation, tribe, family, individual – it is clear from the Scriptures that God works with nations as a collective or community.

It is thus rather obvious that God is not advocating “the triumph of the individual” or the “selfish gene theory” of the Left. His way is utterly different to man's and has chosen to work through and with nations.

It is also evident that He is coming to judge the nations. Any negative attributes must be eschewed collectively; any good attributes must be maintained and enhanced. Everyone within a nation has a responsibility to work together with others toward that outcome. This starts with the individual and

gravitates through families, clans, tribes, sub-nations until a national collective righteous behaviour and attitude is expressed.

The Philosophy of Nationhood

It is abundantly obvious: God has developed the nations for His purpose and glory. Therefore He is the author of national consciousness and subsequently all nations and peoples have a right to national independence and self-determination within the bounds of His Laws and Ways.

Isn't that pure common sense? If He, in the Bible, shows us that there are different nations due to His will, then He is the author of true nationhood or nationalism (ie patriotism or national pride). He is not a globalist or Marxist but the opposite – the producer and protector of nations and nationhood. Rather, it is Satan and his agents who wish to obliterate the nations and their differences.

Therefore, upon study of the concept of nations, how they are formed, their purposes and the part they play in prophecy, we must conduct a comprehensive Biblical study. This is how one might determine God's position on the subject – there is simply no other way of doing so. Reliance on this world's educational system and media to come to a determination on how the world works or should work ethnically, is not a wise choice. After all, the philosophy espoused by the world is not of God.

First of all, let us understand that it is He Who developed the nations which are listed in Genesis 10 which is an affirmation for national groups. And it is He Who divided up the nations at Babel and assigned them languages to ensure their survival as a distinct national 'species' (Gen 11). As a result of the confusing of the languages they could not understand each other they, work together or form an amalgam – their uniqueness was therefore preserved in a way ordained by God Himself.

This led to their dispersal across the world and the maintenance of their uniqueness.

Thus the nation is us – the nation-state is us – we comprise it because God set it up that way.

Take a look at the scores of times the word *nation* is used or the names of nations in the Bible. Then read through the list of nations in Genesis 10. Is it not apparent that God authored the concept of nations and all their diversity, complexity and capacity? God authored this and it is not up to us to question Him or to superimpose globalist or Marxist concepts upon the Bible.

Therefore, all Scriptures pertaining to nations are positive affirmations of nationhood or nationalism – in particular Genesis chapter 10.

Another way of putting it is that the world should enjoy polycentric nationalism/patriotism – in effect this is a concept which espouses that all nations appreciate each other and understand that we all have a contribution to make to the world culturally and so on. They all have a right to exist because God has deemed it so.

It is self-evident that ethnic standardisation that is expressed through one's bloodline, culture, language, social customs and such like is a result of Godly implant into the human mind. He has made it so that people yearn for distinctiveness and identity. This is normal; this is natural; this is Godly – provided one does not venture into the extreme aspects of nationalism.

Nationalism and ethnic identity provide one with a haven from internationalism and globalisation. Having a global outlook and to trade with each other is also good as is appreciating mankind's wonderful diversity. But today's globalisation emanating from the 1968 revolutionaries, Trotskyites, Fabians, United Nations and other powerful movements and organisations counters the will of God. Their globalist efforts are evil and represent the other extreme to ultra-nationalism – the amalgam of mankind.

God is not an extremist and neither should we be.

However, nations are contrived naturally and constituted according to His will of which there is nothing in Scripture including the New Testament that negates that. Again, it is self-evident that the nations that He developed from the forefathers of Genesis 10 have an inherent right to nationhood.

He freed them from the globalisation attempts recorded in Genesis 11 and the dangers inherent in the tendencies to amalgamate and eventual elimination of all human diversity. The danger is also for one nation to attack and occupy the territories of nations He has ordained territory for.

Rather, a world system of respect for other nations and their cultures via a framework of law for this purpose should be established – and in fact will be – under the Messiah.

The process of separating out the nations to preserve their distinctiveness actually commences during the Day of the Lord, leading into the final intervention and world domination by the Messiah where His system will be fulfilled and finalised:

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up: **they shall every man turn to his own people, and flee every one into his own land.**" (Is 13:12-14)

"He made many to fall, yea, one fell upon another: and they said, Arise, **and let us go again to our own people, and to the land of our nativity**, from the oppressing sword." (Jer 46:16)

"Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword **they shall turn every one to his people, and they shall flee every one to his own land.**" (Jer 50:16)

"We would have healed Babylon, but she is not healed: forsake her, and **let us go every one into his own country**: for her judgment reacheth unto heaven, and is lifted up *even* to the skies." (Jer 51:9)

Even during the Millennium

“He will settle disputes among the nations and provide arbitration for many peoples. They will turn their swords into plows and their spears into pruning knives. Nations will not take up the sword against other nations, and they will never again train for war.” (Isa 2:4, *Homan Christian Standard Bible*)

So, during His reign (whether this is throughout His reign or just the first part of it) there will be disputes between nations that He will resolve without the need for the fruits of the flesh to come to the fore such as bitterness, slander or the need for war to settle disputes.

What the cause of friction between nations even during His reign is open to question. Perhaps there are trading issues; or jealousies; misunderstandings; or even border disputes. Whatever the cause, the Messiah and His representatives will attend to it and teach the nations how to settle all this in peace in comparison to the 6,000 years of wars and confrontations under Satan’s rule.

As we understand, all nations and peoples will be offered salvation by being grafted spiritually into Israel (Rom 11:11-31) and are equal before the Law – but that does not translate into sameness (Gal 3:28; Col 3:11). For the new community of believers composing both Israelites and Gentiles maintain their genetic and social identities – they do not disappear or get consumed into a single amalgam or blob without national expression per that espoused by the Communists, globalists and 1968 revolutionaries.

Consider this: what we lost when God calls us is not whether we are male or female; or this or that ethnic group. What we lose as a Christian is sinfulness and separation from God – we come together as a community in cooperation to reach all peoples with the Gospel message. But we don’t lose our identities ethnically, racially or whether one is male or female.

As I have written in other studies, during the Millennium, all the various races, peoples and nations will maintain their distinct identities. **The Bible nowhere expresses a ‘one world race’ concept; nor a ‘brotherhood of man’; or ‘humanity et al. It speaks instead of “all the nations” (Gen 22:18; 26:4; Zeph 12:3) and “all the families of the earth” (Gen 12:3; 28:14; Amos 3:2).** So, it will be during the golden age of the Messiah!

“And to him was given dominion and glory and a kingdom, that **all peoples, nations, and languages should serve him**; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.” (Dan 7:14)

As a collective, individual nations must work together to learn His way of peace and subject themselves to the Divine will – or pay the consequences. After all, He died for all peoples and individuals to bring them to salvation.

“And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, **and by your blood you**

ransomed people for God from every tribe and language and people and nation” (Rev 5:9)

“After this I looked, and behold, a great multitude that no one could number, **from every nation, from all tribes and peoples and languages**, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands” (Rev 7:9)

The community of the Church, Israel and the nations come together in the Kingdom during the Messianic Age.

“Some allege that the Millennial Kingdom cannot be a spiritual one if it is earthly. But ‘earthly’ and ‘spiritual’ are not necessarily mutually exclusive. If the two concepts were incompatible, Christians today could not be expected to live spiritual lives in earthly bodies. During the millennium, God will join the spiritual and the earthly in a full display of His glory on this earth. The earthly kingdom will manifest the highest standards of spirituality.” (Charles C. Ryrie in *Basic Theology*, p510)

How? – the Church and Israel are to be a blessing to the Gentiles (Gen 18:18; Gal 3:8) – indeed during the Millennium the Church saints will rule with Christ. But the nations will flow to the Israelite saints - who are also God’s holy ones – to worship the true God and to offer Israel their wealth (Is 60).

“If revelation is to recommence in the millennial kingdom, converted Israel must stand at the head of humanity. In a religious point of view, Jews and Gentiles stand on an equal footing as both alike needing mercy; but **as regards God’s instrumentalities for bringing about His kingdom on earth, Israel is His chosen people for executing His plans.**” (A. R. Fausset & D Brown, “The Revelation of St. John the Divine,” in *A Commentary, Critical and Explanatory, on the Old and New Testaments*). [emphasis mine]

Not only are Christians saints (ICor 1:2; Jude 1:3 etc) but so is Israel (Ex 19:6; Deut 14:2; 33:2-3; Ps 118:14; IIChron 6:41; Is 43:21).

I am hopeful that this Bible study goes some way to alleviating the political correctness that has crept into the Church – a fear of nationalism, the Abrahamic promises and nationhood. For the Church has been impacted upon by the Left-leaning educational system, media, various think-tanks, political correctness and the ongoing cultural war stemming from the 1968 uprisings against Western civilization.

For further information on the concept of nationhood, refer to the appendices “A Defense of Ethno-Nationalism” and “The Case for Nations.”

God's Plan for the Gentiles

It is part of God's Plan that all nations will be offered salvation. He is offering this wonderful gift to them at a corporate or collective level – not to individuals alone.

Walter Kaiser explains:

“... the scope of the seventy nations listed in Genesis 10, when taken with the promise of Gen 12:3 that in Abraham's seed “all the nations of the earth [viz, those just listed in Genesis 10] shall be blessed,” constitutes the original missionary mandate itself. The redemptive plan of God from the beginning, then, was to provide a salvation as universal in scope as was the number of the families on the earth.

... This promise spoke of one people—a “people of God,” a “people for his possession.” It also spoke of a single purpose—the “blessing” of God for the “kingdom of God.” **The “seed” of God was always collective, never plural; yet it embraced a physical and spiritual seed for Abraham under the one seed, Christ himself.** Likewise, its program was one—a veritable “charter for humanity”

... “Edom” along with the other nations would be brought under that reign of the Davidic King who is to come—the Messiah. This “remnant” must also share in the covenant promise to David.

... Isaiah's contemporary, Amos, had briefly but comprehensively referred to the same prospect: nations being called or owned by the name of the Lord. This was to dramatically increase “in that day,” a characteristic phrase used of the messianic era—i. e., of both the first coming (e.g., cf. Heb 1:1 and Acts 2:17) and the second coming.” (Walter Kaiser in “The Davidic Promise And The Inclusion Of The Gentiles”) [emphasis mine]

“In the great messianic future, many nations “will be joined with the LORD” (v.11) or “will join themselves to the Lord” (the Hebrew can be rendered either way). Such **an ingathering of the nations to the Lord** echoes the promise in the Abrahamic covenant: “All people on earth will be blessed through you” (Gen 12:3; cf. 18:18 and 22:18; see also Isa 2:2-4; 60:3; Zech 8:20-23). The result is that they too will become the people of God” (Kenneth L. Barker in *Zechariah, Expositor's Bible Commentary*, Vol.7, p.619). [emphasis mine]

Kaiser's entire article explains that from the earliest times, God had a purpose to incorporate the Gentiles into his salvation plan. His plan is staged and gradual in its expansion (Matt 13:31; Acts 1:6) so that it becomes a blessing for all nations over time.

Abraham's seed which is used for this great blessing is as follows:

- Christ as Messiah offering eternal life to all
- Christ as Messiah rescuing the world from oblivion when He returns to the earth
- During His reign on earth he brings salvation to all the gentile nations
- The rest of the gentiles are offered salvation during the Last Great Day (second resurrection)

- The “seed” includes both physical and spiritual Israel – the two go together and one does not replace the other. During the millennium their work will become manifest as salvation is offered to all.

While there was some interaction with gentiles during the Old Testament period (Ex 12:37-38, 48; IKings 8:41-45 etc), God began to open the door to salvation for Gentiles from the time of Christ. This door will widen during the Millennium in accordance with a number of prophecies and reach a peak in the second resurrection.

Notice the following New Testament scriptures that reveal this:

“Go therefore and **make disciples of all nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” (Matt 28:19. Cf Matt 15:21)

“Therefore let it be known to you **that this salvation of God has been sent to the Gentiles**; they will listen.” (Acts 20:28)

“Therefore, remember that **formerly you who are Gentiles by birth** and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands)” (Eph 2:11)

“**There is neither Jew nor Greek**, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” (Gal 3:28)

“Or is God the God of Jews only? **Is he not the God of Gentiles also? Yes, of Gentiles also,**

since God is one—who will justify the circumcised by faith and the uncircumcised through faith.

Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.” (Rom 3:29-31)

“The next Sabbath nearly the whole city assembled to hear the word of the Lord.

But when the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming.

Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

“For so the Lord has commanded us, ‘I have placed you as a light for the gentiles, that you may bring salvation to the end of the earth.’”

When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

And the word of the Lord was being spread through the whole region.

But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

But they shook off the dust of their feet *in protest* against them and went to Iconium.

And the disciples were continually filled with joy and with the Holy Spirit.” (Acts 13:44-52)

“And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

After they finished speaking, James replied, “Brothers, listen to me.

Simeon has related how God first visited the Gentiles, to take from them a people for his name.

And with this the words of the prophets agree, just as it is written,

“‘After this I will return,
and I will rebuild the tent of David that has fallen;
I will rebuild its ruins,
and I will restore it,
that the remnant of mankind may seek the Lord,
and all the Gentiles who are called by my name,
says the Lord, who makes these things known from of old.’

Therefore my judgment is that we should not trouble those of the Gentiles who turn to God,

but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.” (Acts 15:12-21)

During the Millennium entire gentile communities and nations will convert to the Way of the Lord:

“It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and **all the nations shall flow to it**” (Is 2:2)

“Keep justice, and do righteousness, For My salvation *is* about to come, And My righteousness to be revealed.

Blessed *is* the man *who* does this, And the son of man *who* lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.”

Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, “The LORD has utterly separated me from His people”; Nor let the eunuch say, “Here I am, a dry tree.”

For thus says the LORD: “To the eunuchs who keep My Sabbaths, And choose what pleases Me, And hold fast My covenant,

Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off.

"Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants—
Everyone who keeps from defiling the Sabbath, And holds fast My covenant—

Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices *Will be* accepted on My altar; For My house shall be called a house of prayer for all nations."

The Lord God, who gathers the outcasts of Israel, says, "Yet I will gather to him *Others* besides those who are gathered to him." (Is 56:1-8)

"And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; **for the Gentiles shall seek Him**, and His resting place shall be glorious." (Is 11:10)

"Behold! My Servant whom I uphold, my Elect One in whom My soul delights! I have put My Spirit upon Him; **he will bring forth justice to the Gentiles.**" (Is 42:1)

"Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; **I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.**'" (Is 49:6)

And so all nations will be offered salvation collectively – but it will be up to the Princes of those nations to help take the lead so that the families and individuals composing the particular nation will follow them and be led along the paths of righteousness.

2. Mysterious Bull Symbols – ‘power of the air’

We come now to an important Biblical teaching that enhances our understanding of the concept of national repentance and salvation for the gentiles.

A particular series of sacrifices serves to demonstrate this: bulls sacrificed during the Feast of Tabernacles (Numbers 29:12-38) in reduced numbers each day, viz:

Day 1	13
Day 2	12
Day 3	11
Day 4	10
Day 5	9
Day 6	8
Day 7	7
Total	70

Another is counted for the Eighth Day, but of the 70 sacrificed during the Feast of Tabernacles, the Jewish *Talmud* asks: “To what do these seventy bullocks correspond? To the seventy nations” - listed in the mysterious Table of Nations.

A footnote reads: “Seventy is the traditional number of Gentile nations, and the seventy bullocks are offered to make atonement for them.”

In Genesis 10 where we find the Table of Nations, 70 names, representing the 70 nations. These are in addition to the name of Noah, the father of the nations.

What this shows is that because there is a decreasing number of bulls sacrificed, there is a decreasing number of national sins – possibly such as border disputes, trading problems, jealousies, aggravating negative characteristics and such like. So, the repentance of the nations during the 1,000 year reign of the Messiah will be gradual, with national sins decreasing over time.

Eventually the way of peace will be learned and followed:

“They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.” (Is 1:9-10)

“Behold, is it not from the LORD of hosts that peoples labor merely for fire, and nations weary themselves for nothing?

For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea." (Hab 2:13-14)

Now that we understand the reason for the number of bulls sacrificed, we should ask ourselves *Why were bulls sacrificed and not sheep or goats?*

In Israel, the priests were the religious class. In God's sacrificial system, bullocks were offered to make atonement for them (Lev 4:3) while Israel as a nation were also to sacrifice a bullock for national sins (Lev 4:13-14). In contrast a leader was to sacrifice a male goat (Lev 4:22-23) while the common people sacrificed a female kid or female lamb (Lev 4: 27-28, 32). Therefore, the Jewish interpretation of the 70 bulls seems appropriate as they relate to rulers, leaders and nations.

The 70 comprises Noah's 3 sons: Ham (the black-brown race); Japheth (the yellow-brown race); Shem (the white race). In all Noah also had 16 grandsons and 51 other male descendants. These comprise all the gentile peoples.



Bulls – symbols of strength and power

Several other scriptures bear this out: in Ps 68:30 gentile kings are likened to bulls; as is the arrogance of Assyria (Is 10:13); the rulers and leaders of Edom (Is 34:7) and Babylon as well (Jer 50:27). We know from the Scriptures that there is organisation in Satan's Kingdom (Eph 6:12; Col 1:16) which he uses to manipulate and control this world's nations. One such evil spiritual leader over a nation is described by Daniel as the "prince of the kingdom of Persia", a very powerful and senior demon who has been granted rulership over a nation or even empire (Dan 10:13, 20) – so it is evident nations have demonic princes ruling over them – apparently 70 such fallen princes exist.

These spirit rulers of nations may well be the bull demons of ancient mythology – very powerful gods in the religious belief systems of these civilisations. David himself may have been surrounded and attacked by these vile bull forces – senior prince demons that influence nations - when he cried out to God to deliver him from them (Ps 22:12):

"Be not far from me; for trouble *is* near; for *there is* none to help.
Many bulls have compassed me: **strong bulls** of Bashan have beset me round.
They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.
I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." (Ps 22:11-14).

If David was beset by immensely powerful bull demons (ie princely creatures that are near the top of Satan's brutal chain of command and which influence national leaders), then are also Christians? Because of his senior position as a national leader, it may be that senior demons were unleashed upon him. It follows that Christians are possibly assailed by lesser demons. Well, that is just a thought.

Regardless, these princes are terribly powerful and influential. They spread moods and negative 'vibes' to humans and Christians are not completely free of their influences. They have to struggle with them, developing spiritual strength and growing close to God.

We cannot fight the influences of these creatures on our own – we need God's protection through His angelic spirits to deliver us, strengthen us and assist us. It follows that Christians must pray for God's protection including the shield of the holy, upright angels.

Ancient Bull Gods

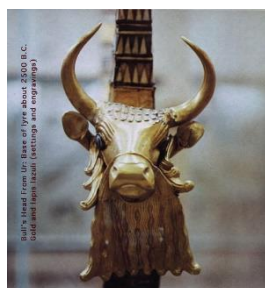
All over the ancient Middle East we find reference to the bull which is used as a symbol of strength and fertility as well as to bull gods. El, the supreme deity of the decadent Canaanite pantheon, was often called "the Bull El" (he was a fertility god). Baal, the god of fertility, storms, rain and vegetation is also called the Bull. Also among the Hittites, Aramaeans and Assyrians, the bull gods were a dominant feature of their religions, not to mention the many bull and calf-cults linked closely to the Egyptian god Horus. During the Assyrian period a human face was added: at Khorsabad colossal human-headed winged bulls were found at the palace of Sargon II.¹

Similarly, in Mithraism, bull worship was an important aspect of their beliefs. In fact, cattle cults among the Cushitic peoples of Ethiopia and India may be found to this day!

In Babylonia, figures of bull gods guarded the entrance into temples, houses and gardens (in contrast the lion of Judah symbol was utilised extensively in the British Empire).



Bull demons in China



Bull in Ur



Bull man in Mesopotamia



Minotaur (= 'bull of Minos') in Crete.

Now notice:

To the Babylonians these bulls were actually spirits which brought both good and evil upon mankind

¹ Nebuchadnezzar's time eating grass like the cattle for seven years can also be thought to be a bull-like life, fulfilling the typology.

(demons sometimes bring good upon someone to deceive and to lead astray) and **which filled the air** to produce storms and thunderbolts. In other words they could negatively control the weather and they somehow dwelt within the atmosphere.

Demons may indeed bring some good to deceive and entice folk to follow another way. Then these wicked creatures reveal their terrible intent and the evil fruits of their influences follow. Their practices and ministers may appear to be of the light, but in reality they represent the darkness (II Cor 11:13-15).

Note also that these bull gods or extremely powerful demons, emanated from the surrounding atmosphere which is one of the thoughts Paul seems to have had in mind when he condemned the “prince of **the power of the air**” and “spiritual wickedness in high places” (Gr *the heavenlies*) in the letter to the Ephesians (Eph 2:2; 6:12). There may also be another connection to the heavenlies: the bull was in reality the constellation of Taurus of the star Gud-ana – the bull of heaven.²



Many 'living creatures' have four faces, including that of a bull

Comments by Herbert Armstrong

Herbert W Armstrong wrote about this “power of the air” in several places:

“The natural-born human has only the human spirit -- imparting the power of intellect. Yet all such human minds are confined to knowledge of the physical and material. And by the fact that **Satan is**

² NB: such **bull**-worshipping practices were condemned and outlawed in the Bible: Ex 32:1-20; Josh 24:2; IKings 12:28; Hos 8:5; 13:2. The sexual perversions, false doctrines and weird practices were such a stench to God that Israel was to wipe out these religions from their land. Unfortunately this was never successfully accomplished.

In pagan Rome, a **bull** was killed for the baptism of blood at the Roman Taurobolium in honour of the deities such as Mithra. In a trench, the blood of the **bull** dripped over (or ‘baptised’) the initiate and drenched his body. The initiate even drank the warm blood! Afterwards he came from this literally bloody baptism, believing that he was purified from sins and ‘born again for eternity’. In contrast, a Christian is covered in water at his or her baptism, washed clean metaphorically by the blood of Christ, the Lamb of God, and must then absorb Christ’s flesh and blood by symbolically eating and drinking of it (John 6:53-56), undertaking a process of spiritual growth until finally being born again at the resurrection.

prince of the power of the air (Ephesians 2:2), he broadcasts -- surcharges the air with his ATTITUDE of SELF -- vanity and love only toward self. We call this attitude Satan instills human nature. We acquire it from earliest childhood gradually.

Repentance is change from that attitude. Through God's Holy Spirit joining with our spirit, we acquire -- become partakers of (II Peter 1:4) -- the divine nature." (*Plain Truth about Healing*, chapter 6) (emphasis mine)

Selfishness, a sense of rivalry, jealousy, formation of closed groups and cliques – these all are not of God. This is associated with gossip, slander and isolation of others.

In *Human Nature – did God create it?*, Herbert Armstrong similarly wrote about the evil influences, but in greater length:

"To the church at Ephesus, God said through the apostle Paul (Ephesians 2:1-2): "And you [who] ... in time past ... walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" GRASP IT! **Satan is here called "the prince of the power of the AIR!"** I could not have understood that 60 years ago. I did not then realize how communication by sound and by picture can be broadcast instantaneously through the air.

I have stressed the point that Satan, the former great archangel cherub Lucifer, was the most perfect and powerful being that God could create as an individual being. He was perfect as originally created. But he is composed of spirit, and thus he is invisible to human eyes.

This great and powerful being, even though evil, has power literally to surcharge the air around this earth. HE BROADCASTS!

Wherever you are as you read these words, chances are there are voices and perhaps music in the air around you. A radio or television set tuned to the right wavelength would make them audible to you.

The spirit in every human being is automatically tuned in on Satan's wavelength. You don't hear anything because he does not broadcast in words -- nor in sounds, whether music or otherwise. **He broadcasts in ATTITUDES. He broadcasts in attitudes of SELF-centeredness, lust, greed, vanity, jealousy, envy, resentment, competition, strife, bitterness, and hate.**

In a word, the selfishness, hostility, deceitfulness, wickedness, rebellion, etc. that we call "Human NATURE" is actually SATAN'S NATURE. It is Satan's ATTITUDE. **And broadcasting it, surcharging the air with it, Satan actually NOW WORKS IN the unsuspecting all over the world today!** That is HOW Satan deceives the whole world today (Rev. 12:9; 20:3). Being invisible, Satan is not seen by people." (emphasis mine)

All nations, clans, families and individuals are beset by the problems described above. It is their responsibility to work through and resolve these problems – to repent and turn to God as a collective unit (ie as a nation) and not just as individuals alone.

Similarly with the Church of God. Revelation 2 & 3 show corporate or collective responsibility as does IPet 4:17. God wants an entire people or in this case, church, to demonstrate the right attributes - holy, righteous character.

3. The 'Lord of Hosts' and the 'Host of Heaven'

In connection with spirit beings that are bull-like apparently, scripture reveals God as 'the Lord of **hosts**' and a "the **host** of heaven" is also mentioned, as we have seen. Sometimes we tend to overlook some of these scriptures or to view the '**host**' as only Israel or a general term for angels.

The '**host**' appears, in some cases, to be an official assembly of very senior spirit beings of which the details have not been fully revealed in the Scriptures. Other times it could be a general reference to spirit beings. They could be:

- Senior Princes ruling vast realms of the universe (they could be ordered under the Archangels or the 24 Elders)
- A combination of these Princes together with the 24 Elders
- Senior Princes ruling the nations

Herbert W Armstrong noted:

"Who are the 24 elders mentioned several times in the book of Revelation?"

"The 24 elders rule with God in Heaven.

"These 24 elders...are spirits, a **part** of the created **heavenly host of beings**. They have been given positions of responsibility as advisers in the Government of God through which He rules the universe."

("Short Questions from Our Readers," *Plain Truth*, September 1961.)
[emphasis mine]

Could there be myriads of angels under each of the 24 Elders? Or these Elders are established as the most high assembly (perhaps roughly like a senate) while the rest of the princely hosts could comprise the 'lower house of assembly' so to speak.

Or there could be multiple assemblies or councils for various functions and decision-making. Why? Perhaps because God delegates and is training spirit beings for various functions.

It seems that the archangels Michael and Gabriel may not be a part of this 24 elder consultative assembly, but instead comprise the head of God's armies and serve directly under Him as Princes.

Turn to Ephesians 6:12:

"Put on the armor of God so that you may be able to stand firm against the tactics of the devil.

For our struggle is not with flesh and blood but with the **principalities [ie princely rulers or princes over territories or states under a king]**, with the **powers**, with the **world rulers [senior demons]** of this present darkness, with the evil spirits in the heavens.

Therefore, put on the armor of God, that you may be able to resist on

the evil day and, having done everything, to hold your ground.”

So there are principalities and powers and rulers within the demonic realm as there are structures or governmental systems within the Godly realm of which we are only revealed a small amount within Scripture:

“... Christ, when He raised Him from the dead and seated Him at His right hand **in the heavenly places,**

far above all rule and authority and power and dominion [human or spiritual], and every name that is named, not only in this age but also in the one to come.

And He put all things in subjection under His feet, and gave Him as head over all things to the church” (Eph 1:20-22)

“and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

so that the manifold wisdom of God might now be made known through the church **to the rulers and the authorities in the heavenly places.”** (Eph 3:9-10)

“For I am convinced that neither death, nor life, **nor angels, nor principalities [ie territories ruled by Princes],** nor things present, nor things to come, **nor powers,**

nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom 8:38-39)

“For by Him all things were created, *both* in the heavens and on earth, visible and invisible, **whether thrones or dominions or rulers or authorities [human or spiritual]** —all things have been created through Him and for Him.

He is before all things, and in Him all things hold together.

He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

For it was the *Father’s* good pleasure for all the fullness to dwell in Him,

and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say, whether things on earth or things in heaven.”* (Col 1:16-20)

“He disarmed **the rulers and authorities [Satanic governments]** and put them to open shame, by triumphing over them in him.” (Col 2:15) (cf John 12:31; 1Cor 15:24)

“Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

who is **at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.”** (1Pet 3:21-22)

All powers and governments are given over to Christ – both righteous and unrighteous. He began His conquest of them upon His resurrection and this process will reach its fulfilment upon His return.

As we have read above, in Eph 6:12, Paul discusses the evil powers of the demonic realm that are organised as principalities (ie principalities are the rule of princes) – leading governing bodies under their supreme master – Satan. They have their hierarchical structure with offices and ranks. We are not revealed what they are, but we can assume that it attempts to emulate God's administrative structure that some clues as to the heavenly structure may be revealed. The Devil would want to emulate that structure given his own desire to play God.

So what *is* revealed in the Bible on this fascinating and important subject of the spirit realm?



Satan – the Dragon - is the god of this age, exuding his influences across the world

Just what are the 'hosts' of Scripture?

In Deut. 4:19 we read:

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the **host of heaven**, shouldest be driven to worship them, and serve them, **which the LORD thy God hath divided unto all nations** under the whole heaven. {Heb = divided: or, imparted}"

According to Strong's *Concordance*, the Hebrew for **host** is *tsaba'*:

"6635 ab'c' tsaba' {tsaw-baw'} or (fem.) ha'b'c.. tseba'ah {tseb-aw-aw'}"

Meaning: 1) that which goes forth, army, war, warfare, host 1a)

army, host 1a1) host (of organised army) 1a2) host (of angels) 1a3) of sun, moon, and stars 1a4) of whole creation 1b) war, warfare, service, go out to war 1c) service

Origin: from 06633; TWOT - 1865a,1865b; n m

Usage: AV - host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5; 485.”³

They were previously part of the Godly heavenly **host**, but are now part of an ungodly **host**, joined with Satan in rebellion it seems.

Reference to the heavenly **host** still under the command of God may be found in the following verses:

“And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the **host of heaven** standing by him on his right hand and on his left.” (IKings 22:19. see IChron 18:18)

“Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their **host**, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the **host of heaven** worshippeth thee.” (Neh 9:6)

“As the **host of heaven** cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.” (Jer 33:22)

The reference in Neh 9:6 seems to refer to the stars and planets and by extension the angels that hold certain responsibility for them, no doubt structured into offices and positions of responsibility.

While in Is 34:4 the **host** seemingly refers to the physical universe, unless this has dual reference referring also to fallen beings:

“All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.” (Is 34:4)

So the term has several meanings dependent upon context – which is typical of any language whether Hebrew, Greek etc.

A further scripture is puzzling - Dan 8:9-11:

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

And it waxed great, *even* to the **host of heaven**; and it cast down

³ Other relevant scriptures include Deut 17:3; IKings 17:16; 21:3-5; 23:4-5; Jer 8:2; 19:13; Zeph 1:5; Acts 7:42-43. Here we see that in most cases the term **host of heaven** refers to fallen spirits.

some of the **host** and of the stars to the ground, and stamped upon them. {to the **host**: or, against the **host**}

Yea, he magnified *himself* even to the prince of the **host**, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. {to: or, against} {by him: or, from him}"⁴

A casual reading of the above would perhaps provide an impression that this end-time Beast power has some control over the spirit realm and can actually overpower angels.

Is this feasible?

We have three choices in attempting to understand this:

1. the Beast can indeed possess such overwhelming power;
2. the demonic realm works with and through the Beast and it is they that actually undertake such awesome tasks; or
3. this is a reference to the saints (Christians) who are typed as stars in Dan 12:3.

The **host** is an army or company in similitude to the other references in the Old Testament such as Is 14:13; Jer 23:18; Job 5:1; 15:8, 15; IKings 19:22:19-23 as we have noted.

The Hebrew for *stars* is likewise explained by Strong:

“**3556** bk'AK kowkab {ko-kawb'}

Meaning: 1) star 1a) of Messiah, brothers, youth, numerous progeny, personification, God's omniscience (fig.)

Origin: probably from the same as 03522 (in the sense of rolling) or 03554 (in the sense of blazing); TWOT - 942a; n m

Usage: AV - star 36, stargazers + 02374 1; 37”

That this word may refer to angelic ‘stars’ is not under dispute. But it could refer to the people of God is just as likely, given the context.

Returning to the theme after the above digression: we clearly have a fallen **host** of heaven which has control over the non-Israelitish (gentile) nations of which there are 70. It seems, logically, there must be 70 Princes or bull demons (recall that a bull represents a prince or nation) and this seems to be saying that God has given them control over the gentile nations.⁵

Regardless, they are there and are negative and evil influences upon the gentile nations. Other demons, though not national leaders, nevertheless can and do infiltrate into the Israelitish nations, permitted by God to undermine the tribes of Israel.

⁴ In its context (Dan 8:6-9) may indicate that the future leader of the Beast power would arise from the eastern leg of the Roman Empire revivals – the Byzantium Empire. This included parts of south-east Europe and later the lands controlled by the Hapsburg's in Eastern Europe and later still the Austro-Hungarian Empire.

⁵ Speculation is rife whether these were fallen Princes due to Lucifer's rebellion that God later permitted to rule over the gentile nations in accordance with His purpose; or whether they fell into rebellion later, due to temptation from the fallen Lucifer, now known as Satan.

Consider also, just as cherubim have four heads, could this particular class of 70 Princes have bull heads?



Satan's minions influence this world's governments and corporations

If this theory be correct, then there could be 70 powerful fallen angels of very high rank (Princes) – perhaps known as ‘sons of God’ who followed Satan in rebellion. Under them would be administrations and ranks of evil and twisted demons undertaking all sorts of weird roles in service to their overlord – Satan.

So it is likely that one application of *host* refers to princely beings and not an overall designation of all spirits, for many would be undertaking God's will throughout the universe and not necessarily gathered before Him collectively in council or as an assembly.

The Assemblies of God

As we shall see the Bible contains clues that there is or was an assembly of senior angelic beings – probably like princes. In all probability, there could be a number of such bodies or councils, all organised or arranged into various principalities, administrations and governing assemblies or councils. Why wouldn't there be organisational complexity, given the vastness of the universe and that there are trillions upon trillions of spirit/angelic beings?

Spirit beings are not all on the same level and there is obviously complex governmental hierarchical structure that these beings are arranged in.

The pagan counterfeit may be found amongst the Phoenicians – the council of gods at Ugarit consisted of several levels with the highest God being El; followed by 70 princes or lower gods which was presided over by the vice regent of El who was ascribed El's title of Most High. These lower gods were known as the ‘sons of El.’

So, the ancient world – particularly the Canaanites – developed a theology of ranking spirits or ‘gods’ under their chief god. This is, in all likelihood, a corruption of ancient knowledge and a counterfeit.

The following is an excerpt on *The Divine Council* by Michael S. Heiser, from the *Lexham Bible Dictionary* on these ancient paganised concepts:

“Divine Council A term used by Hebrew Bible scholars for the heavenly host, the assembly of divine beings who administer the affairs of the cosmos under Yahweh, the God of Israel. All ancient Mediterranean cultures had some conception of a divine council, including Israel. However, Israelite religion’s divine council was distinct. The structure of the Israelite divine council has implications for understanding God and the unseen world in biblical theology.”

In an article in *Bibliotheca Sacra* he mentions:

“Terminology for the meeting place of the assembly. In Ugaritic mythology El and his council met to govern the cosmos at the "sources of the two rivers," in the "midst of the fountains of the double-deep," and in the "domed tent" of El, located on the mountain of El, Mount Sapanu. This mountainous meeting place was also designated *phr m'd*, the place of the "assembled congregation,"⁷³ and was associated with both physical and mythical peaks to the north of Ugarit. In like manner Yahweh's sanctuary is on a mountain (Mount Zion), which is located in the "heights" of the north," the pas TOT (Ps. 48:1-2). The "height of Zion" is a "well-watered garden" (Jer. 31:12; cf. Isa. 33:20-22), and in Ezekiel 28:13-16, the terms "mountain of God" and "garden of God" (not to mention Eden) are parallel. The mountain of Yahweh is also called the *dfeOm rha* ("mount of assembly"), again located in the "heights of the north/Saphon" (Isa. 14:13). The Ugaritic "domed tent," of course, evokes the imagery of the tabernacle." (“Deuteronomy 32:8 and the Sons of God”, *Bibliotheca Sacra*, vol 158, Jan-March, pp67-68).

The Biblical God also ‘dwells’ in the mountains Ex 34:26; 1 Kings 8:10; Ps 48:1-2; Jer 31:12; Is 33:20-22; Is 14:13.

Notice also that this Scripture supports the Binitarian nature of God.

“When the Most High [Elyon] gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.

But the LORD's [Jehovah] portion is his people, Jacob his allotted heritage. (Deut 32:8-9)

It seems from this that God the Father fixed the borders of the gentile nations to preserve their identities and characteristics. He even gave Jehovah His portion. This refers to a supreme or Most High God (God the Father) and the One subject to Him (the One Whom became the Son – Jesus Christ).

It is an interesting concept that God has a heavenly mount Zion and once had an earthly one; and that there will be an earthly Zion or dwelling place again. And that this apparently equates to Eden,

the original earthly paradise. There will also be a millennial paradise and the final paradise of eternal bliss when heaven comes to earth.

The Biblical mount is Zion both physical (ie literally in Jerusalem) and spiritual (Is 14:13). In fact, it is sometimes prophetic of Israel and typological of the Church of God as well.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon **the mount of the congregation**, in the sides of the north” (cp Ezek 28:14, 16).

What is this congregation to which Isaiah refers? *Strong’s Concordance* explains:

“H4150

מוֹעֵד מוֹעֵד מוֹעֵד

mô'êd mô'êd mô'âdâh

mo-ade', mo-ade', mo-aw-daw'

From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, **an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting**; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).”

Here is a specific congregation or assembly surrounding God Himself. Whether this is the 24 elders referred to in the book of Revelation or some other official body, is unknown.

There may be a further assembly or council of senior spirit beings that we should consider which the book of Deuteronomy provides clues which is revealed in Moses’ farewell song located in Deut. 32:7-9:

“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the LORD’S portion *is* his people; Jacob *is* the lot of his inheritance.” (cp. Gen 10:32)

The *Septuagint* has it as “the number of the angels of God” instead of “the number of the children of Israel” which places a different slant on this matter.

It is of further interest that an ancient Aramaic text⁶ states

⁶ The Targum is the translation of the Old Testament into Aramaic. This quote is a text of the Old Testament found quoted in *Jerusalem Targum* (also known as *Jonathan Targum*)

“When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among **the seventy angels, the princes of the nations** with whom is the revelation to oversee the city, even at that time He established the limits of the nations according to the sum of the number of the seventy souls of Israel who went down into Mizraim.” (see also Gen. 10:32)⁷

Compare Deut 4:19-20:

“And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all **the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.**

But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.”

By way of background to the above, we need to read Ps 82:

“A Psalm of Asaph. God has taken his place in the divine council; in the midst of the gods he holds judgment:

"How long will you judge unjustly and show partiality to the wicked? Selah.

Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

Rescue the weak and the needy; deliver them from the hand of the wicked."

They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

I said, "You are gods, sons of the Most High, all of you;

nevertheless, like men you shall die, and fall like any prince."

Arise, O God, judge the earth; for you shall inherit all the nations!"

(Ps 82:1-8)

The *Syriac* version actually has Ps 82:1 as “In the congregations of the angels.”

What does this mean? That God sits in the assembly of these wicked princes to judge them? Or that He sits in His assembly to judge these beings?

Tsevat who was among the earliest scholars to undertake an indepth study into the assembly or council referred to in Ps 82 noted:

““How long will you practice injustice?” Although the gods act individually and each one is responsible in his realm, they are

⁷ One wonders if Luke 10:1-2, 17-19 could represent a physical anti-type to the role of these 70 senior demonic princes?

addressed collectively, because **it is a group that they constitute the opposition:** “the gods” against “God.” (M Tsevat, “God and the Gods in Assembly. An Interpretation of Psalm 82,” p 130) [emphasis mine]

“The psalmist achieves to express multiple meanings in a terse style, which is typical of Hebrew poetry, by creating poetic ambiguity ...

“In the New Testament, Jesus quotes v. 6 to prove that he is not breaking the law of God when he speaks of his unity with his Father (John 10:30!36). Jesus claims that if the Scripture was not in error calling the mortals “gods,” than neither is there error in calling the one whom God consecrated “the son of God” (vv. 35-36). The very ambiguity of ‘elohim allows Jesus to make the argument he does in John 10. In Ps 82 ‘elohim is given a negative connotation, because ‘elohim misrepresent God before the people and abuse their God-given privileges. This means that ‘elohim can have a positive connotation in a different context, namely if ‘elohim are devoted to God and His calling, like Jesus is. In his argument Jesus does not refer to the negative inference of ‘elohim in Ps 82, but simply points to the fact that even mortals are called ‘elohim in the Scripture and so proves that his accusers’ claim in v. 33 is without effect.” (D Santrac, “God and “Gods” – Poetic Ambiguity and Wordplay: A Proposal towards a Better Understanding of Ps 82,” *Journal of the Adventist Theological Society*, vol 27, nos 1 & 2, 2016:52,53)

While this Psalm has several interpretations, we should note that these senior spirit princes are in an assembly opposed to God. They must be under the direction of Satan.⁸

Currently, it would appear, He permits these senior spirits to rule and who are so appalling in their rulership over the gentile nations, leading them astray, that they will be judged severely.

In any event, these beings are judged for their mis-administration of the nations – that is leading them astray into greed and corrupt behaviour, opposite to the way of God. Then, at the end, the Psalmist earnestly beseeches God to intervene and rule the nations. Compare this with Deuteronomy 32:

“They stirred him to jealousy with strange gods; with abominations they provoked him to anger.

They sacrificed to demons that were no gods, to gods they had never known, to new gods [אֱלֹהִים אַחֲרִים, *elohim acherim*] that had come recently, whom your fathers had never dreaded.

You were unmindful of the Rock that bore you, and you forgot the God who gave you birth.” (Deut 32:16-18)⁹

Notice that these spirits are real beings – demons – that influenced the nations to go into rebellion and sin.

⁸ Regarding Deut 32:8-9 and Ps 82 it “is possible that, according to the lxx, God divided (*prd*, in both Gen. 10 and here) the disobedient nations among seventy subordinate, created, divine beings as punishment for their rebellion against the Lord (Gen. 11)” (J H Walton (2009), *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament) Volume 1: Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. Zondervan, MI, p 516).

⁹ Heiser writes about the connection between Ps 82 and Deut 32 in his article “Deuteronomy 32:8 and the Sons of God”, *Bibliotheca Sacra*, vol 158, Jan-March, pp60-61).

An associated Scripture reads:

“Let the heavens praise your wonders, O LORD, your faithfulness in **the assembly of the holy ones!**

For who in the skies can be compared to the LORD? Who among the heavenly beings is like the LORD,

a God greatly to be feared in the council of the holy ones, and awesome above all who are around him?

O LORD God of hosts, who is mighty as you are, O LORD, with your faithfulness all around you?” (Ps 89:5-8)

Note that these are holy beings in an official council or assembly that fear or deeply respect Him and are called upon to praise and worship Him!

“A Psalm of David. Ascribe to the LORD, **O heavenly beings, ascribe to the LORD glory and strength.**

Ascribe to the LORD the glory due his name; worship the LORD in the splendor of holiness.

The voice of the LORD is over the waters; the God of glory thunders, the LORD, over many waters.

The voice of the LORD is powerful; the voice of the LORD is full of majesty.” (Ps 29:1-4)

“For you, O LORD, are most high over all the earth; **you are exalted far above all gods.**” (Ps 97:9)

“Of David. I give you thanks, O LORD, with my whole heart; **before the gods I sing your praise**” (Ps 138:1)

“You are the LORD, you alone. **You have made heaven, the heaven of heavens, with all their host**, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and **the host of heaven worships you.**” (Neh 9:6)

These senior beings in high level assemblies or councils cannot even remotely compare with Him, no matter how glorious and powerful they are (cp Deut 10:17; Ex 15:11; Ps 86:8; 95:3; 135:5; 136:2).¹⁰

Michael Heiser, one of the foremost advocates for the Divine Council theory states

“An example of the divine council assembled for deliberation is in 1Kings 22:19-23 (cf. 2 Chron. 18:18-22). First Kings 22:1-18 introduces the political alliance forged between Jehoshaphat of Judah and the king of Israel for invading Ramoth Gilead, the approval of the plan by four hundred prophets of Israel, and Jehoshaphat's insistence on

¹⁰ These various assemblies may also be referred to in some of the following verses where the council imagery is invoked: Ex 15:11; Neh 9:6; Dan 11:36; Jer 23:18-22; Amos 8:14; Ps 29:1; 49:20; 84:11. See also Job 1:6-12; 2:1-7; 38:7. Cp Is 6; 1Kings 22:19-22; Is 40:1-8; 40:22-26.

hearing from a true prophet of Yahweh concerning the matter. The king of Israel revealed that there was indeed a prophet of God, Micaiah ben Imlah, whom they could consult, but that Micaiah never prophesied anything favorable about him. Micaiah was summoned, and at first he mockingly prophesied blessing for the invasion, but Jehoshaphat immediately detected his duplicity. This set the stage for Micaiah's genuine vision.

Micaiah continued, "Therefore hear the word of the LORD: **I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left.** And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' One suggested this, and another that. Finally, **a spirit came forward, stood before the LORD and said, 'I will entice him.'** 'By what means?' the LORD asked. **'I will go out and be a lying spirit in the mouths of all his prophets,' he said.** 'You will succeed in enticing him,' said the LORD. 'Go and do it.' So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you" (w. 19-23, NIV)." ("Deuteronomy 32:8 and the Sons of God", *Bibliotheca Sacra*, vol 158, Jan-March, p60). [emphasis min]

The views of Heiser and others on this concept and human destiny to replace these beings is a big step forward for traditional Christendom, but does not reach the complete understanding that the Churches of God hold to.

We have seen above that there is an assembly (or assemblies) of holy spirits under and subject to God. But how can a spirit from this holy host be a lying spirit for God? What of the death angel (Ex 12:23)? Or even Satan appearing before God (Job 1:6-12)?

A few other verses in Job concerning spirit beings come to mind¹¹:

"Even in his servants he puts no trust, and **his angels** he charges with error"

how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth." (Job 4:18-19)

"Call now; is there anyone who will answer you? To which **of the holy ones** will you turn?" (Job 5:1)

"Have you listened in **the council of God**? And do you limit wisdom to yourself?" (Job 15:8)

"Behold, God puts no trust in **his holy ones**, and the heavens are not pure in his sight;

how much less one who is abominable and corrupt, a man who drinks injustice like water!" (Job 15:15-16)

¹¹ Detailed information on this is found in "Angels, Demons and the Devil in the Book of Job" by M Cimosa and G Bonney

“His soul draws near the pit, and his life to those who bring death.
If there be for him **an angel, a mediator**, one of the thousand, to
declare to man what is right for him.” (Job 33:22-23)

Options that are available in attempting to understand this include:

- Jewish religious tradition (and various Christian groups such as the Christadelphians) do not believe in a fallen Lucifer who became known as Satan. They see this as rather a spirit being who is given the role of adversary by God
- There is a literal Satan and demons who approach God – permitted to appear before Him as required - or whom He uses for his purposes
- Are there 70 Princes whom are fallen – do they also appear before God?

The Court of Daniel 4

There is a further Council or Court that is revealed.

In Daniel 4 we have Watchers revealed in Nebuchadnezzar’s second dream:

“The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men.’

This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you.” (Dan 4:17-18)

“this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king.”

...

“And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that **you know that Heaven rules.** (Dan 4:24, 26)

Some researchers feel that “Heaven rules” should be translated as “the heavenly ones rule” which references to the Watchers and holy ones in verse 17. Many other versions such as KJV ASV, Darby, JPS translate it as “heavens ruling.” Otherwise it may be referenced to the “eyes of God”¹² also found in IIChron 16:9; Ps 38:19-20; Zech 4:10; Rev 3:1; 5:6.

“I was seeing till that thrones have been thrown down, and the Ancient of Days is seated, His garment as snow *is* white, and the hair of his head *is* as pure wool, His throne flames of fire, its wheels burning fire.

“A flood of fire is proceeding and coming forth from before Him, **a thousand thousands do serve Him, and a myriad of myriads before**

¹² Sumner believes that “In Greek literature, spirits are often known as “the king’s eyes”” (*Visions of the Divine Council*, p 87)

Him do rise up, the Judge is seated, and the books have been opened.” (Dan 7:9-10)

“But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.” (Dan 7:26)

Note after this meeting, the fourth kingdom is judged to be destroyed. Time-wise it would appear that this court is held prior to the Day of the Lord as that Day commences the destruction of the final Beast Power. The Beast is not destroyed in a single day upon Christ’s return – it is progressively destroyed over the year-long Day of the Lord period until the final knock-out blow is delivered when the Messiah sets foot upon the earth.

In Daniel there is another meeting of senior spirits with God as Judge – this time there are billions or trillions of these holy beings in attendance. I don’t know if one can label this as an official ruling decision-making council/ assembly or a large gathering/assemblage before Him.

In verse 25 we read that this Kingdom of God is given to the saints who rule with the Son of Man (vv 13-14).

Does God directly rule the Nations?

What does all this teach us? Simply this: God is still in charge and above all spirit beings, councils and administrations – that he is Sovereign and no matter how mighty these fallen Princes are, they are subject to Him.

“For you, O LORD, are most high over all the earth; you are exalted far above all gods.” (Ps 97:9)

“A Psalm of David. **The earth is the LORD's** and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers.” (Ps 24:1-2)

“Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for **all that is in the heavens and in the earth is yours.** Yours is the kingdom, O LORD, and you are exalted as head above all.

Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all.

And now we thank you, our God, and praise your glorious name.

"But who am I, and what is my people, that we should be able thus to offer willingly? **For all things come from you,** and of your own have we given you.” (IIChron 29:11-14)

“For I know that the LORD is great, and that our Lord is above all gods.

Whatever the LORD pleases, he does, in heaven and on earth, in the

seas and all deeps.” (Ps 135:5-6)

Based on the above, one can see that God has overall control and intervenes in the world and its affairs as He wills.

However, this is Satan’s world or age. He, through his council of princes rules the gentile nations. Satan is authorised or permitted to influence the world’s nations and to secretly rule them. If God ruled the nations, what purpose is there for Satan upon the earth.

This means that God permits Satan to put into position evil leaders. However, God can intervene and put into office those whom He so chooses for His purpose and plan (Dan 2:20-21; 4:17; Is 45:13; Prov 8:15; Acts 13:22; IPet 2:13).

“Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin" (John 19:11. Cf Dan 4:16-17)

“Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God” (Rom 13:1).

Rom 13:1 on its own seems to indicate that God directly puts into power every leader of the world. But as explained, this is Satan’s world or age and ruled by his princes. Notice however verse 3 which states that He sets them up to be “the servant of God, an avenger who carries out God's wrath on the wrongdoer” (KJV has it “not a terror to good works but to evil.”)

That shows the sort of leaders God may install. But he may choose to install or influence others (cf Dan 4:16-17; Ezek 38:4, 11-13; 39:2; James 1:13-14).

Because leaders such as Hitler and Stalin were known that they were given to evil, God allowed Satan to put these types into power. God did not put them in to power to slaughter millions.

In fact Hosea states

“Israel has spurned the good; the enemy shall pursue him.

They made kings, but not through me. They set up princes, but I knew it not. With their silver and gold they made idols for their own destruction.” (Hos 8:3-4)

This indicates that not all world leaders are established by God.

Notice what the *Pulpit Commentary* reveals:

“Here was the first instance and evidence of Israel's rejection of Jehovah. Their conduct was not guided by Divine direction, nor in obedience to the Divine will, nor with the Divine sanction. This state of things began with Israel's revolt from the house of David, and

rebellion against the son of Solomon their legitimate sovereign, and was repeated in subsequent usurpations. Perhaps we may go further back, even to the appointment of the first king of the yet undivided kingdom, when "the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." **Usurpations such as those of Zimri, Omri, and Shallum at least are comprehended in the appointments referred to - appointments on making which the people did not inquire of the Lord, nor act under his guidance, nor seek his sanction. Some go so far as to include all the kings of Israel that succeeded Jeroboam.** Thus Cyril says, "He denies the kingdom of Israel and his successors on the throne of Israel." Aben Ezra also extends the statement to the kings of the northern kingdom from the days of Jeroboam: "They inquired not of God with respect to the making of Jeroboam king, although it is written, 'Thou shalt in any wise set him king over thee whom the Lord thy God shall choose.'" A seeming contradiction here exists between the statement of the prophet here and that in 1 Kings 11:37, where God promises by the Prophet Ahijah, "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel," and the fact of Jehu's anointing being ordered by the Prophet Elisha, who sent one of the children of the prophets for that purpose with the words, "Thus saith the Lord, I have anointed thee king over Israel." **The plotting of Jeroboam, and the conspiracy of Jehu against Joram, and the conspiracies of other usurpers, were things which God could not approve; and so we must distinguish between the permission and approval of Jehovah;** in his government he permits many things which from his nature we know he does not and cannot approve." (comment on Hos 8:4) [emphasis mine]

Because God has created and permitted authorities and governments, does not mean He wishes them to commit evil, as the authorities did to the early Church (Acts 8:1).

Concluding Remarks

The nations must take collective responsibility for cleaning up their act – to work together as one by taking on a united responsibility and ‘ownership’ of negative national characteristics. They will be liberated from the evil princes of darkness and will come under the over-arching rule of the Messiah, enabling them to be freer to make right decisions.

For God has given all the nations their lands to live in and national ‘gifts’ or ‘talents’ for His glory and to serve others.

He wants to preserve them and wants them to seek Him so that He can grant them national and spiritual salvation. During the Millennium (a type or forerunner to the Eternal Kingdom) evidently there are distinct nations in existence. Yet during the eternal Kingdom nations are still extant - it is almost as if God will assemble resurrected people into their original national type – but as spirit beings.

Notice that in the New Heavens and New Earth there will be spirit nations!

“And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

By its light **will the nations walk, and the kings of the earth will bring their glory into it,**

and its gates will never be shut by day—and there will be no night there.

They will bring into it the glory and **the honor of the nations.**” (Rev 21:23-26)

“through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for **the healing of the nations.** (Rev 22:2)

“For here we have no lasting city, but we seek the city [ie New Jerusalem] that is to come.” (Heb 13:14)

One author asserts

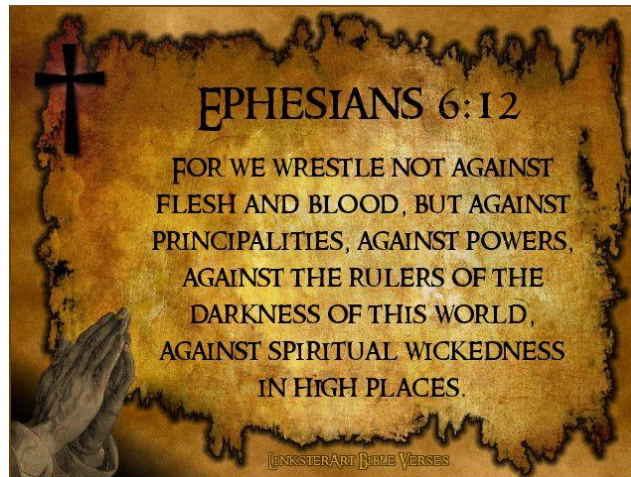
“There is now a clearer understanding that when the Bible speaks of ‘nations’ it is primarily referring to people groups defined not so much by artificial political boundaries, as **by ethnic origin**, language, group loyalty, custom and religion.” (Rowland Croucher in *Recent Trends Among Evangelicals*, p 27) [emphasis mine]

Nationhood is God-ordained and from what can be deduced from the Bible, it is an eternal concept. For, unlike Communism and its twin, Globalisation which attempt to homogenise and amalgamate humanity thereby ending our diversity, God’s system is the balance between the individual, family, tribe, nation and race.

As a Japanese colleague mentioned to me during my early time at university - this (national identity) 'is the way you find yourself.' Contrawise, a globalised world is where you lose yourself and identity. Such is the way of Satan, not God.

Nowhere in the Bible is there any hint or advocacy of globalisation or a single world race. The opposite is true when we read the Scriptures.

For God is offering all nations salvation gradually increasing from the time of Christ, through the Church Age into the Millennium and finally at the Last Great Day.



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Appendix: A Defense of Ethno-Nationalism

By David Carlton

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Ethno-nationalism is a belief system that affirms a traditional Christian understanding of families, tribes, and nations. Ethno-nationalism holds that nations are defined and rooted in common heredity, and that the foundations of a nation are based on common ancestry, language, culture, religion, and social customs.

What are the primary factors that bind a nation together? Is it common ancestry or common ideas? In a sense, ethno-nationalism is redundant. It is evident that the English word *nation* has been traditionally defined by birth, not merely geographic or political boundaries. The word *nation* in the English language is related to *natal*, which means birth, as in a neo-natal ward. On Christmas we celebrate Christ's nativity. You are a native of the land of your birth. But if this is true, why even speak of ethno-nationalism since it is redundant? Why not simply defend the concept of nationalism? The reason is that in recent history we have seen the ascendancy of the concept of the proposition nation. A proposition nation is supposed to be a group of people who are united by a common ideology rather than by common heredity, but as we shall see, a proposition nation is a contradiction in terms.

The question that we as orthodox Christians must ask is, How does the Bible use the term *nation*? What kind of nation does the Bible promote? Does the Bible endorse a more traditional definition of a nation? Or does the Bible promote the idea of a propositional nation, the proposition being Christian faith? It is my goal to demonstrate that the Bible in fact promotes the traditional concept a nation as an aggregation of people who share a common lineage.

The Meaning and Usage of the Word Nation in the Bible

The Bible is predominantly written in the Hebrew and Greek languages. The Biblical word used in the Greek New Testament and Septuagint translation of the Old Testament is the word *ethnos*.¹ This word is related to our English word *ethnicity* and denotes those of a common lineage. This definition is also consistent with how the word nation is used in the Bible. Nations are first mentioned in the Table of Nations listed in Genesis chapter 10. The Table of Nations classifies the people descended from Noah after the Biblical Flood. These nations are all listed by heredity, like branches off a tree that has Noah for its trunk. Nations are enumerated as an extension of families,² and the usage of the word *nation* is consistent throughout the Bible. After a number of generations had passed after the Flood, a man named Nimrod tried to build an empire. His kingdom was called Babel, and he united several different groups of people by his charismatic leadership. The people under Nimrod set out to build a city and a tower as a monument to their commitment to political unity. God takes notice of this arrangement and proclaims that this will cause evil to go unrestrained.³ God resolves to confuse the language of the Babel builders in order that men might henceforth be kept from uniting into one body politic. This is a strong passage that demonstrates that national boundaries and divisions are commensurate with the natural order that God has ordained.

Some may argue that the division of nations was only a transient solution to a problem posed several centuries ago and that in Christ these divisions are healed. These people would typically view national boundaries or division as a problem that will ultimately be solved. Ethno-nationalists strongly disagree with this view of the teleology or purpose of race and racial distinctions. Ethno-nationalists affirm that God intended to create separate races, nations, tribes, and families from the beginning, and that ultimately all people would be united under Christ. Since racial distinctions exist in heaven, it is clear that God intended for racial distinctions to exist for his own glory. Nothing in the

Bible indicates that racial distinctions or racial identity is a transient solution to a temporary problem. Instead these distinctions are an integral element of our identity that will endure forever. ⁴ Since we've established that separate nationalities exist in heaven and that there are multiple "nations of them which are saved," it is clear that race does indeed have intrinsic significance. We could no more argue that our resurrected bodies will lack racial identity than we could argue that they lack gender identity.

Racial Pride, Loyalty, and Responsibility

It is common among white Christians today to believe that any sort of pride of race is inherently wrong or evil. Many Christians express the belief that we should only boast in our identity in Christ. There is a sense in which this is true. The Apostle Paul considered everything that he could claim to be "but dung" in comparison to the "excellency of the knowledge of Christ Jesus my Lord," ⁵ including his own ancestry! It's extremely important to note that Paul is making a comparison by hyperbole. Paul is saying that in comparison with Christ's righteousness, all that we have and all that we are is worthless! It is also important to point out that Paul is comparing his own righteousness, to the righteousness of Christ. It is in this sense that nothing about us matters for salvation. We are saved solely by the merits of Christ. Even Christ demands that our loyalty to himself exceed our loyalty to our immediate families and spouses! ⁶ It would be a severe mistake however to conclude that attributes such as ancestry or even marriage are meaningless!

Indeed, the very same Apostle Paul who spoke those words to the Philippians also said that he was "willing to be accursed from Christ" for his "brethren, his kinsman according to the flesh." ⁷ The New International Version renders "kinsman according to the flesh" as "race." This is a clear and unashamed expression of racial pride and loyalty. Paul unambiguously expresses solidarity with his people even though they themselves were unbelievers! Paul's commitment for his missionary work to non-Israelite people did not in any way compete with his natural affection for his own people. If it was alright for Paul to express such commitment to the welfare of his own kindred, why is it considered wrong for white people to express the same commitment? White people are usually singled out for any expression of solidarity with each other, even when there is clearly no animosity expressed towards people of different races. This sentiment of love and affection for one's own people should not only be manifested in warm feelings of kind regard, but also should be manifested by outward actions and responsibilities.

Today many people do not believe in family responsibilities or obligations. This should not be so! The Apostle Paul tells his disciple Timothy that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel!" ⁸ Clearly, our "own" probably cannot be interpreted to mean what we would call race today. Our own in this verse refers to extended family which centers in on the household or immediate family. What Paul is teaching here is that people have familial obligations that radiate outward in concentric loyalties. Our responsibilities to humanity at large are extraordinarily small in comparison to our responsibility to our immediate family. This again demonstrates that family, clan, tribe, nation, and race have meaning in the Biblical paradigm of society.

The Purpose of National Distinctions

The purpose that God has for different nations or races will be fleshed out in greater detail in other articles. This should merely serve as a brief overview of the question of what purpose the nations serve. The first observation that we must make is that national distinction based upon heredity already existed at the time of Babel. We are given a relative time frame reference in the Table of Nations when we read that the division of Babel occurring during the lifetime of Peleg. ⁹ Peleg is the fourth generation from Shem, and the fifth generation from Noah. Therefore, it seems that national identity was rooted in the sons of Noah and their offspring, and that the division at Babel was not a new or innovative arrangement, but was rather a reaffirmation of a preexisting social structure

which had existed at least since the time of the Flood. God confused language as an additional tool for maintaining national distinction. This did not create new nations which had theretofore not existed! There had already been several generations of the nations listed in Genesis 10 by the time that Tower of Babel is formed and God was protecting the unique identity of the nations that already existed. It is certainly true that Babel was a punishment for sin, but it was also an act of mercy from God in order to restrain the evil that typically arises in cosmopolitan societies who have lost sight of their tribal identity. Raceless or tribeless societies become decadent due to anonymity and loss of patriarchal authority, which is inevitable in these regimes. When people forget their ancestors they will not regard their children and future descendants!

Deuteronomy 32:8 tells us that nations were divided by a special act of God's providence. We read that the Most High divided the nations their inheritance and separated the sons of Adam, and that God set the boundaries of the nations. God's dividing the inheritance to the various nations is a positive and intentional work of God's providence. This means that God did not merely allow the nations to be divided but that He caused this to happen for man's own good.

Another pivotal passage that addresses the purposes of national distinctions and affirms their propriety is Acts 17:26-27. In this passage we read that God made from one blood (presumably referring again to Adam) "all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." It is worth pointing out that traditional Christians firmly believe that all humanity is descended from Adam and Eve, seeing as Eve is referred to as the "mother of all living." ¹⁰ Commonly, detractors of ethno-nationalism erect a straw man that suggests that ethno-nationalists do not affirm the unity of everyone under Adam as a covenant head. Indeed, it is this covenant unity by which original sin is transferred to all mankind. ¹¹ But this common descent from Adam does not change the fact that God intentionally divided the nations of men and appointed them their respective bounds and habitations. Notice also that verse 27 provides us with a reason why God did this. God did this so that man would grope for God and find him! It is important to note that no one can come to God through their own natural ability, ¹² but it is clear that God uses distinct nations as a means of bringing about salvation by his own sovereignty similar to the way that God uses believing spouses to sanctify and redeem their unbelieving husbands or wives. ¹³

Some people argue that this may have been a passing purpose of national distinctions, but that these distinctions are blurred or done away with by the descent of the Holy Spirit at Pentecost recorded in Acts chapter 2. The problem with this interpretation is that it does not square with the narrative. If God intended for the people at Pentecost to amalgamate into one body politic then he would have caused them to start speaking one language again, hereby facilitating their unity. Instead we read that God caused those present to hear the Apostle Peter preach to them in their own language! It is important also to point out that those assembled at Pentecost were identified as pious Israelites who had gathered at Jerusalem from the regions where they had been residing. Pentecost would hardly resemble a United Nations gathering today. The people involved were quite homogeneous ethnically. Moreover Pentecost was the baptism of Babel. Dr. Francis Nigel Lee states quite succinctly the relationship between Babel and Pentecost:

Pentecost sanctified the legitimacy of separate nationality rather than saying this is something we should outgrow. In fact, even in the new earth to come, after the Second Coming of Christ, we are told that the nations of them which are saved shall walk in the light of the heavenly Jerusalem, and the kings of the earth shall bring the glory and the honor – the cultural treasures – of the nations into it... But nowhere in Scripture are any indications to be found that such peoples should ever be amalgamated into one huge nation. ¹⁴

What then is the destiny of separate nationality as Dr. Lee calls it? Are separate nations bound to "bleed into one" as the Gospel spreads? Or will separate nationhood persist? Ethno-nationalists strongly believe that separate nationhood will persist even into the next life in the new heavens and

the new earth. We read about this chiefly in Revelation, written by the Apostle John, when he writes that “the nations of them which are saved shall walk in the light of it (heavenly Jerusalem): and the kings of the earth do bring their glory and honour into it.” 15 The Apostle John also envisions Christians of every kindred, people, and nation in heaven, 16 and also witnesses the Tree of Life in the heavenly Jerusalem which is for the healing of the nations. 17 Within the church, then, we can boldly assert that there are separate and distinct nations. When you become a Christian, you retain your ethnic and racial identity. These are not done away with in Christ, but rather sanctified and legitimized in the same way that both genders are sanctified in their separate identities within the family and Church. What role do nations play in a Christian civil society? This question is foundational to a traditional Christian understanding of social order.

The Role of Nationhood

As J.C. Ryle has written, “Community of blood is a most powerful tie.” 18 In Deut. 23, Israel is given laws regarding who can assimilate into the congregation of the Lord. The congregation of the Lord probably denotes Israel’s national church. It is important to notice that assimilation took into account both heredity and history when determining assimilation. The Moabites and Ammonites are more thoroughly excluded due to a bad past history with the children of Israel, and Egypt is more readily assimilated due to Israel being a stranger in their land. Edom and Israel were nations that had a troubled history to say the least. But the Edomites are easily assimilated into the Israelite congregation due to their consanguinity, since both are descended from the patriarch Isaac. This is why Edom is referred to as Israel’s brother. 19 The significance of consanguinity taught in this passage was not lost on noted commentator Matthew Henry, who writes concerning this that, “The unkindness of near relations, though by many worst taken, yet should with us, for that reason, because of the relation, be first forgiven.” 20

Ethnic identities are the outgrowth of families. The Bible does not endorse the notion of a propositional nation that is simply identified by ideas rather than lineage. Israel serves as an example of nationhood that the rest of the nations are supposed to emulate. 21 It stands to reason that if Israel was reckoned hereditarily by lineage, then all nations should be identified the same way. The easiest way to conceive of a nation is to think of a nation in the proper sense as an extended family. Ancient Israel was organized into twelve tribes descended from their patriarch Jacob, and these tribes are listed according to the families that make them up. The first eight chapters of Chronicles are dedicated to listing the families of the tribes because “all Israel were reckoned by genealogies.” 22

Non-Israelites were called strangers or sojourners and were to be treated with courtesy and fairness. 23 The best way to think of these strangers or sojourners is as invited house guests. Guests in your home should be treated with the utmost courtesy, but at the same time they do not take ownership or possession of what belongs to you. Incidentally, God promises to punish wayward Israel with uncontrolled influx of foreigners who will sap their strength and consume their wealth. 24 This is eerily similar to America’s current circumstances. Physical blood relationships are significant for civil government through the principle of kin rule as well as for property ownership since only Israelites were allowed to permanently own land that was partitioned based upon tribal identity.

The Principle of Kin Rule

The Bible places familial authority in the hands of husbands and fathers. 25 This is considered “sexist” or “chauvinistic” by today’s standard, but God does not answer to man’s opinions! 26 In the Bible, civil authority is a natural outgrowth of familial authority. The foundational text for this position is Deut. 17:15, which states that Israel should set one from among their brethren to be king over them, and that they were not to put a stranger over them who was not their brother. It’s important to keep in mind that brothers does not always refer to Christians in the Bible. Num. 20:14,

Deut. 1:16, 23:7, 2 Kings 10:13-14, Neh. 5:7, Jer. 34:9, and Rom. 9:3 are examples of it being used in the ethnic sense in terms of Israel's identity. Gill points out that the King is Israel's brother, both by nation and religion, not exclusively by religion. ²⁷ Keil & Delitzsch (hereafter K&D) point out that the King is not a foreigner or non-Israelite. ²⁸ Knox suggests that based upon Deut. 17:15, all women and strangers are excluded. ²⁹ Again, we cannot simply interpret references to strangers or foreigners as though they were inherently unbelievers. Is. 56:3 is a good example of strangers/foreigners joining God's covenant. Samuel Rutherford also uses Deut. 17:15 as the foundational text of his classic *magnum opus* on civil government in which he comments, "The king is a relative." ³⁰ I would also point out that strangers could be circumcised, ³¹ but were still reckoned apart from the children of Israel, ³² and were not made civil magistrates. ³³ The nation of Israel was based upon heredity. ³⁴ Lev. 18:26 is particularly informative because those who keep God's law and statutes are said to be of the Israelite nation (*ethnos*) and the strangers (non-Israelites) that dwell among them. This is a solid example of how the nation of Israel was considered to be hereditary, not solely covenantal or spiritual.

There are other parallel passages that confirm the familial nature of civil authority. Kings and queens are referred to as fathers and mothers. ³⁵ Other parallel passages that should be mentioned are 2 Sam. 5:1 and 1 Chr. 11:1 in which the tribes of Israel affirm David's legitimate claim to rule by stating that they were of David's "bone and flesh." ³⁶ It is clear from the context that "bone and flesh" refers to some finite hereditary relationship that cannot be applied to everyone. That civil rulers should have a close kindred relationship to those they rule seems to be the application of what Moses is communicating in Deut. 1:13-16 and 17:15. This establishes the basic principle upon which all nations are governed. ³⁷ This bone and flesh relationship is the same way that the Bible communicates what is normative for marriage. ³⁸ God created the woman to be a "helpmeet" to her husband, and this is best accomplished by the bone and flesh relationship of Adam to Eve. Intermarriage between distant nations breaks this norm mentioned in Gen. 2:23-24 for marriage in a similar way that polygamy or marriage across large age differences goes against the standard rule for marriage based upon the example given by the marriage of Adam to Eve. ³⁹ Civil consideration also prevented marriage with people who were Israel's enemies. The law in Deut. 23:1-8 was applied by Ezra and Nehemiah to prevent marriage to those who would seek Israel's harm. ⁴⁰ The practical reasons for this rule in Deut. 17:15 is obvious. If a stranger governs a nation then he will naturally expropriate the wealth and property of the native people for the benefit of those who are of his own bone and flesh. This applies both to Christians as well as non-Christians since multiple nations will always exist within the Church, even in heaven. ⁴¹ There can be exceptions to this rule. God temporarily used Joseph as a wise regent to Pharaoh in Egypt, ⁴² and King Cyrus' righteous decree allowed the Israelites to return to their homeland under his protection. ⁴³ These are exceptions to the rule and are a clear case of God bringing the best out of a less than ideal situation.

Tribal Property Ownership

The Bible promotes the private ownership of property. This is inherent in the commandment against stealing. ⁴⁴ God is the true and proper owner of everything, ⁴⁵ but He has delegated stewardship over creation so that humanity might take dominion over what God has created. ⁴⁶ Part of this dominion is exercised in ownership of property. God divides the inhabitable land between the different nations ⁴⁷ and he further subdivides this land between the various tribes, clans, and families. God expects boundaries to be acknowledged and respected ⁴⁸. This does not mean that political boundaries will never change. A good example of this was the political schism that divided the nation of Israel into the separate kingdoms of Israel and Judah following King Solomon's death. The fact that political boundaries might change over time does not nullify the principle and relevance of boundaries in general to God.

God's law also provided Israel with a provision that would insure that property stayed within families and clans. The firstborn son would become the primary inheritor of his father's estate and

property, 49 and would thus become the head of his father's house after his father's death and the caretaker of his kinsmen. This is called primogeniture and was practiced as a matter of law in European society until very recently. In the absence of a male heir, the eldest daughter's husband would be the primary inheritor of the estate. What if the daughter's husband was from another tribe or clan? Wouldn't this easily transfer property from one family or tribe to another tribe? Yes it would, so God specified that female heirs were to marry within their father's tribe and clan, so as to prohibit this from happening. 50 Recall that Israel is given to us as an example of how Godly nations are to operate. 51 Clearly, then, God cares about physical inheritance, and His law has built-in protections from allowing it to be squandered or permanently lost due to passing financial offers or circumstances. The Bible promotes economic nationalism by allowing Israel to charge royalties to foreigners for the privilege of conducting business with the Israelites, as well as by providing for the Jubilee laws, which allowed the Israelites to redeem their property that they would have to lease or sell for a period of time. 52 The problem of the mentality of the "global economy" is that this concept is the tool of international bankers and business men who desire to turn a profit at the expense of the well-being of their countrymen and even immediate family!

Contrast this problem with one of the best examples of fidelity to familial inheritance in the person of Naboth. King Ahab offered a large sum of money to Naboth in exchange for the vineyard that Ahab coveted. Naboth refused, telling Ahab, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee." 53 Naboth clearly expresses that his loyalty to his ancestors is stronger than his impulse to make a quick buck. The ironic thing about laissez-faire capitalism is that the desire to get rich quick and frequently exchange property often leads to poverty and over-consolidation of wealth in the hands of a few businessmen and executives. Societies that neglect Biblical wisdom will ultimately pay the price in their inheritance!

Empires and Propositional Nationhood

Against the principle of kin rule and tribal ownership is the existence of empires. An empire is a kingdom that extends over several different tribes, nations, and peoples. Propositional nationhood has its origin in empires. The first recorded attempt at empire was Nimrod forming the city of Babel that was mentioned previously. The prophet Daniel also speaks about a succession of empires that would rule the Mediterranean world in Daniel chapters 2 and 7. Empires are usually relatively short-lived and are maintained by military might and aggression. 54 Empires are a cheap imitation of Christ's spiritual kingdom which will grow to encompass all physical nations and people 55 which is established peacefully by the internal ministry of the Holy Spirit, rather than by military might. 56 America was not traditionally viewed as a "propositional nation" until recently in history. John Jay, first Chief Justice of the United States, and co-author of the Federalist Papers, writes concerning America's founding:

With equal pleasure I have as often taken notice that Providence has been pleased to give this one connected country to one united people — a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs, and who, by their joint counsels, arms, and efforts, fighting side by side throughout a long and bloody war, have nobly established general liberty and independence. 57

In case you missed it, John Jay means by "descended from the same ancestors" that Americans were identified as Europeans, in the same way that the "same religion" that Americans professed was Christianity.

The underlying problem with propositional nations is that they experience internal conflict due to differences in interpretation of the country's propositions. Take America for example. America is supposed to be a propositional country that unites around the concepts of "freedom" or "democracy" or my personal favorite, "tolerance." Who interprets these concepts in the same way? No one! This is why every election cycle is a heated debate over our meaningless and undefined

“values.” America has degenerated into a proposition nation in the recent decades, but it is by no means the first proposition nation. The Greek historian Aelius Aristides wrote extensively about Roman universal citizenship of the people it conquered as a means of preserving their rule.

Most noteworthy and most praiseworthy of all is the grandeur of your conception of citizenship. There is nothing on earth like it. You have divided all of the people of the empire – and when I say that, I mean the whole world – into two classes; and all the more cultured, virtuous, and able ones everywhere you have made into citizens and nationals of Rome ... Neither the sea nor any distance on land shuts a man out from citizenship. Asia and Europe are in this respect not separate. Everything lies open to everybody; and no one fit for office or responsibility is considered an alien. Rome has never said “No more room!”

No one is a foreigner who deserves to hold an office or is worthy of trust. Rather, there is here a common “world democracy” under the rule of one man, the best ruler and director ... You have divided humanity into Romans and non-Romans, ... and because you have divided people in this manner, in every city throughout the empire there are many who share citizenship with you, no less than the share citizenship with their fellow natives. And some of these Roman citizens have not even seen this city [Rome]! 58

Sound familiar? This sounds an awful lot like America’s current immigration and naturalization policy! In AD 212, emperor Caracalla finally declared all freemen of the empire from Britain to Arabia as Roman citizens. 59 When Americans promote this concept of propositional nationhood in the quest to “make the world safe for democracy,” we are unwittingly replicating the worst aspects of pagan Rome who tried to set up a “world democracy” under the rule of one man. America’s current religious policy is the same as the imperialistic Romans. All religions are tolerated so long as they conform to the obedience of the state, whereas Christ accepts no competitors in matters of religion. 60 For Rome, this meant worshiping Caesar as God in addition to whatever other gods a person might be inclined to worship, and in modern America we look to the state no less than the ancient Romans did for the source of all our material needs and comforts.

Was America founded as a Roman style propositional empire? Or was America founded as a biblical nation rooted in history, tradition, kinship, and the Christian faith? America was founded by the settlers in Virginia and the Pilgrims in Massachusetts as a Biblical nation. The Virginia Company’s charter seal bore the image of the English King James I. 61 The Pilgrims addressed themselves as “loyal subjects of our dread Sovereign Lord King James” meaning that the colonists saw themselves as English subjects rather than as Christians who had no earthly sovereign. 62 President George Washington insured that immigration and naturalization were restricted to “free white persons of good moral character.” 63 If we had continued to heed the wise precedent of many past generations of Americans then non-Christian religions would be essentially non-existent here. Borders have been blurred and in some cases rendered meaningless by allowing imperialism and cultural Marxism to dictate policy rather than God’s law. We will not avoid the punishment that God promises to those who disregard His law and precepts. 64

An Appeal to Ethno-Nationalism

It is obvious that there is no alternative to embracing the ethno-nationalism that the Bible prescribes as normative. Europe was made great through the adherence to God’s law in all things, including ethno-nationalism. We have fallen far from our previous civilization which was evident only a number of decades ago. During the 1960s, the culturally-Marxist “civil rights movement” carried us toward the unbiblical idea of “equal rights” and away from God’s law.

We as Christians have a moral duty to promote Godly order in our lives, as well as for our families and our societies. We can clearly see from the Bible that nations should naturally be tied to blood and soil. We must reject ideologies which reject this Christian notion of ethno-nationalism. It is no coincidence that we have rejected the Christian basis for national identity at the same time as we are rejecting the Christian doctrine of marriage, gender roles, and morality. The rejection of ethno-

nationalism is nothing more than a symptom of the rejection of God's law in its entirety, sadly even by professed Christians in many cases.

The foundation of a Biblical nation as defined in the Table of Nations is derived from common ancestry, common religion, common history, and common customs, and mutually possessed ideas and values will be built upon this foundation. In America we have made the same mistake as the Romans before us, and we will not escape their eventual fate. We European Christians who are heirs of Western Civilization are at a crossroads. We can either choose to continue to wantonly follow the paths trod by our Roman imperial pagan forebears and meet the same impending doom that very nearly ruined the West, or we can revive the spirit of Christian nationalism which saved the West and preserved its civilization for countless generations of the European people. The solution is to return to the old paths that our ancestors once trod, 65 and to once again embrace the God of our fathers. God alone can rebuild our cities and put flesh upon the dry bones of our ancestors. 66 It is incumbent upon us to embrace the future with optimism that God will preserve a faithful remnant to once again rebuild the ruins which we now dwell among. 67

Footnotes

1. A nation as it is defined in Scripture is precisely the same way it is defined in the Sixth Edition of Black's Law Dictionary: A people, or aggregation of men, existing in the form of an organized jural society, usually inhabiting a distinct portion of the earth, speaking the same language, using the same customs, possessing historic continuity, and distinguished from other like groups by their racial origin and characteristics, and generally, but not necessarily, living under the same government and sovereignty.
2. Gen. 10:5, 20, 31-32
3. Gen. 11:6
4. Rev. 5:9, 7:9, 21:24, 22:2
5. Phil. 3:4-8
6. Matt. 19:29, cf. Mar. 10:30
7. Rom. 9:3
8. 1 Tim. 5:8
9. Gen. 10:25
10. Gen. 3:20
11. Rom. 5:12
12. 1 Cor. 2:14
13. 1 Cor. 7:14
14. Dr. Francis Nigel Lee. Race, People, and Nationality. 2/2/2005.
<http://www.sermonaudio.com/sermoninfo.asp?SID=220572821>
15. Rev. 21:24
16. Rev. 5:9, 7:9
17. Rev. 22:2
18. J.C. Ryle. The Family of God. <http://www.biblebb.com/files/ryle/pr16.htm>
19. Deut. 23:7, Num. 20:14
20. Matthew Henry. Complete Commentary on the Whole Bible. Deuteronomy 23, Verses 1-8
21. Deut. 4:5-7
22. See Numbers 1-4 and 1 Chronicles 1-8, 9:1
23. Ex. 12:48-49, 22:21, 23:9, Lev. 19:10, 19:33-34, Lev. 23:22, 24:22, Num. 9:14, 15:15-16, 15:29-30
24. Deut. 28:32-36. Interestingly enough the Rev. Jesse Lee Peterson has also applied this passage to blacks in America being displaced due to their own infidelity to the Gospel.
25. "fatherly government being the first and measure of the rest, must be the best; for it is better that my father govern over me than a stranger govern me, and, therefore, the Lord forbade his people to set a stranger over themselves to be their

- king. The Prelate contendeth for the contrary,... {but a man's} father was born only by nature subject to his own father, therefore,...there is no government natural, but fatherly and marital." Samuel Rutherford. *Lex, Rex*. (Q.XIII, pg. 51-52)
26. See on male authority and headship as well as the authority of parents: Gen. 2:18, 3:16, Ex. 20:12 (cf. Deut. 5:16), Num. 30, Is. 3:19, 1 Cor. 11:7-12, 14:34-35, Eph. 5:22-33, Col. 3:18-21, 1 Tim. 2:9-15, Tit. 2:1-8, 1 Pet. 3:1-7
 27. John Gill. *Exposition on the Entire Bible*.
 28. Keil & Delitzsch. *Commentary on the Old Testament*.
 29. John Knox. *The First Blast of the Trumpet Against the Monstrous Regiment of Women*. 1558.
 30. Samuel Rutherford. *Lex, Rex*. Q.XXV, pg. 120-124
 31. Ex. 12:48
 32. Num. 11:4
 33. Deut. 1:13-16, 17:15
 34. Deut. 15:12; 23:7, 19-20; Num. 20:14; Lev. 18:26; 22:18
 35. Is. 49:23
 36. Once could also include Jdgs. 9:2 as well.
 37. Eccles. 17:17. This is a reference to the deuterocanon. The traditional teaching on the deuterocanon is that these are not inspired Scriptures but should be read by Christians for profit and example and read in light of the primary canon. Christ and the Apostles were very familiar with the deuterocanon, and there are many allusions to deuterocanonical literature in the New Testament. See <http://www.cin.org/users/james/files/deutero3.htm> for a listing of these allusions.
 38. Gen. 2:23
 39. See Ezr. 9:2, Jer. 25:20, 24, 50:37, Eze. 30:5, and Dan. 2:43 for negative mention of "mixed" or "mingled" people. Abraham, Isaac, Manoah, and Tobit all counseled their children against marriage outside of their people (Gen. 24:1-4, 37, 41, 26:34-35, 27:46, 28:1-2, 29:14, Jdgs. 14:3, Tob. 4:12).
 40. See Ezr. 10 and Neh. 13 on the application of the law in Deut. 23.
 41. Rev. 21:24
 42. Gen. 39:4-6
 43. 2 Chr. 36:22-23
 44. Ex. 20:15, cf. Deut. 5:19
 45. Ps. 24:1
 46. Gen. 1:28-30
 47. Deut. 32:8, Acts 17:26
 48. Prov. 22:28, Deut. 27:17
 49. Num. 3
 50. Num. 27:1-11, cf. Num. 36
 51. Deut. 4:5-7
 52. Lev. 25
 53. 1 Kings 21:3
 54. Daniel 2:37-40, 7:19
 55. Dan. 2:44, 7:13-14, Rev. 5:9, 7:9
 56. Jn. 18:36
 57. John Jay. *Federalist Number 2*
 58. Italics taken from Aelius Aristides quote: <http://coursesa.matrix.msu.edu/~fisher/hst205/readings/RomanOration.html> see also <http://loudoun.nvcc.edu/home/docampbell/Hist101/Documents/AeliusAristides.html>
 59. Called the *Constitutio Antoniniana*: http://en.wikipedia.org/wiki/Constitutio_Antoniniana
 60. Matt. 12:30
 61. http://www.preservationvirginia.org/rediscovery/page.php?page_id=22
 62. See the *Mayflower Compact*. <http://www.ncmayflower.org/mayflowercompact.htm>
 63. The first Constitutional policy was the Naturalization Act of 1790. http://en.wikipedia.org/wiki/Naturalization_Act_of_1790
 64. Deut. 28:43-44

65. Jer. 6:16

66. Eze. 37

67. Is. 1:9

Appendix: The Case for Nations

By Roger Scruton

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The 'we' of the nation-state binds people together, builds an important legacy of social trust and blunts the sharp edges of globalization



ILLUSTRATION: ROBERT NEUBECKER

There is a respectable opinion among educated people that nations are no longer relevant. Their reasoning runs roughly as follows:

We live in an interconnected world. Globalization and the internet have created new networks of belonging and new forms of social trust, by which borders are erased and old attachments vaporized. Yes, we have seen the growth of nationalism in Europe, the Brexit vote in the U.K. and the election of the populist Donald Trump, but these are signs of reactionary sentiments that we should all have outgrown. The nation-state was useful while it lasted and gave us a handle on our social and political obligations. But it was dangerous too, when inflamed against real or imaginary enemies.

In any case, the nation-state belongs in the past, to a society in which family, job, religion and way of life stay put in a single place and are insulated against global developments. Our world is no longer like that, and we must change in step with it if we wish to belong.

The argument is a powerful one and was highly influential among those who voted in the U.K. referendum to remain in the European Union. But it overlooks the most important fact, which is that democratic politics requires a *demos*. Democracy means rule by the people and requires us to know who the people are, what unites them and how they can form a government.

Government in turn requires a "we," a prepolitical loyalty that causes neighbors who voted in opposing ways to treat each other as fellow citizens, for whom the government is not "mine" or "yours" but "ours," whether or not we approve of it. This first person plural varies in strength, from fierce attachment in wartime to casual acceptance on a Monday morning at work, but at some level, it must be assumed if we are to adopt a shared rule of law.



Members of the Japan delegation waved flags during the opening ceremony of the 2016 Olympic Games in Rio de Janeiro.

PHOTO: LEON NEAL/AGENCE FRANCE-PRESSE/GETTY IMAGES

A country's stability is enhanced by economic growth, but it depends far more upon this sense that we belong together and that we will stand by each other in the real emergencies. In short, it depends on a legacy of social trust. Trust of this kind depends on a common territory, resolution in the face of external threat and institutions that foster collective decisions in response to the problems of the day. It is the *sine qua non* of enduring peace and the greatest asset of any people that possesses it, as the Americans and the British have possessed it throughout the enormous changes that gave rise to the modern world.

Urban elites build trust through career moves, joint projects and cooperation across borders. Like the aristocrats of old, they often form networks without reference to national boundaries. They do not, on the whole, depend upon a particular place, a particular faith or a particular routine for their sense of membership, and in the immediate circumstances of modern life, they can adapt to globalization without too much difficulty. They will identify with transnational networks since they see those things as assets, which amplify their power.

'We are in need of an inclusive identity that will hold us together as a people.'

However, even in modern conditions, this urban elite depends upon others who do not belong to it: the farmers, manufacturers, factory workers, builders, clothiers, mechanics, nurses, cleaners, cooks, police officers and soldiers for whom attachment to a place and its customs is implicit in all that they do. In a question that touches on identity, these people will very likely vote in another way from the urban elite, on whom they depend in turn for government.

We are therefore in need of an inclusive identity that will hold us together as a people. The identities of earlier times—dynasty, faith, family, tribe—were already weakening when the Enlightenment consigned them to oblivion. And the substitutes of modern times—the ideologies and “isms” of the totalitarian states—have transparently failed to provide an alternative. We need an identity that leads to citizenship, which is the relation between the state and the individual in which each is accountable to the other. That, for ordinary people, is what the nation provides.

National loyalty marginalizes loyalties of family, tribe and faith, and places before the citizens' eyes, as the focus of their patriotic feeling, not a person or a religion but a place. This place is defined by the history, culture and law through which we, the people, have claimed it as our own. The nationalist art and literature of the 19th century is characterized by the emergence of territory from behind religion, tribe and dynasty as the primary objects of love.

The national anthems of the self-identifying nations were conceived as invocations of home, in the manner of Sibelius's “Finlandia” or the unofficial national anthem of England, “Land of Hope and Glory.” Even a militant anthem like “The Star-Spangled Banner” will take land and home as its motto: “the land of the free and the home of the brave.” It is our home that we fight for, and our freedom is the freedom of self-government in the place that is ours.



Angola's team in the opening ceremony of the Rio 2016 Olympic Games.

PHOTO: DMITRIY KOROTAEV/KOMMERSANT/GETTY IMAGES

Liberals warn repeatedly against populism and nationalism, suggesting that even to raise the question of national identity is to take a step away from civilization. And it is true that there are dangers here. However, we in the Anglosphere have a language with which to discuss nationality that is not tainted by the bellicose rhetoric of the 19th- and 20th-century nationalists. When we wish to summon the “we” of political identity, we do not use grand and ideologically tainted idioms, like *la patrie* or *das Vaterland*. We refer simply to the *country*, this spot of earth, which belongs to us because we belong to it, have loved it, lived in it, defended it and established peace and prosperity within its borders.

Patriotism involves a love of home and a preparedness to defend it; nationalism, by contrast, is an ideology, which uses national symbols to conscript the people to war. When the Abbé Sieyès declared the aims of the French Revolution, it was in the language of nationalism: “The nation is prior to everything. It is the source of everything. Its will is always legal.... The manner in which a nation exercises its will does not matter; the point is that it does exercise it; any procedure is adequate, and its will is always the supreme law.” Those inflammatory words launched France on the path to the Reign of Terror, as the “enemies of the nation” were discovered hiding behind every chair.

But those who dismiss the national idea simply because people have threatened their neighbors in its name are victims of the very narrow-mindedness that they condemn. A small dose of evolutionary psychology would remind them that human communities are primed for warfare, and that when they fight, they fight as a group. Of course they don’t put it like that; the group appears in their exhortations as something transcendent and sublime—otherwise why should they fight for it? It goes by many names: the people, the king, the nation, God, even the Socialist International. But its meaning is always the same: “us” as opposed to “them.”

Divide a classroom of children into those wearing red pullovers and those wearing green and then make a few significant discriminations between them. You will soon have war between the reds and the greens. Within days, there will be heroes on each side and acts of stirring self-sacrifice, maybe in the long run a red anthem and a green. Red and Green will become symbols of the virtues and sacrifices of their followers, and—like national flags—they will acquire a spiritual quality, leading some to revere a cloth of red, others to burn that cloth in an act of ritual vengeance. That is not a reason for abolishing the color red or the color green.

Given this genetic narrative, should we not concede that war in defense of the homeland is more likely than most to end in a stable compromise? When the boundaries are secure and the intruder expelled, fighting can stop. Hence, when central Europe was divided into nation-states at the Peace

of Westphalia in 1648, the European people breathed a great sigh of relief. Religion, they had discovered, far outperformed nationality when it came to the body count.

In the world as it is today, the principal threat to national identity remains religion, and in particular Islam, which offers to its most ardent subscribers a complete way of life, based on submission to the will of God. Americans find it hard to understand that a religion could offer an alternative to secular government and not just a way of living within its bounds. The First Amendment to the Constitution, they think, removed religion from the political equation.



Rafael Nadal carries the flag of Spain during the opening ceremony for the 2016 Olympics.

PHOTO: MICHAEL SOHN/ASSOCIATED PRESS

But they forget that religions do not easily tolerate their competitors and might have to be policed from outside. That is why the First Amendment was necessary, and it is why we are fortunate that we define our membership in national rather than religious terms.

In states like Iran and Saudi Arabia, founded on religious rather than territorial obedience, freedom of conscience is a scarce and threatened asset. We, by contrast, enjoy not merely the freedom publicly to disagree with others about matters of faith and private life but also the freedom to satirize solemnity and to ridicule nonsense, including solemnity and nonsense of the religious kind. All such freedoms are precious to us, though we are losing the habit of defending them.

On the foundation of national attachment it has been possible to build a kind of civic patriotism, which acknowledges institutions and laws as shared possessions and which can extend a welcome to those who have entered the social contract from outside. You cannot immigrate into a tribe, a family or a faith, but you can immigrate into a country, provided you are prepared to obey the rules that make that country into a home. That is why the many migrants in the world today are fleeing from countries where faith, tribe or family are the principles of cohesion to the countries where nationality is the sole and sufficient step to social membership.

The “clash of civilizations,” which, according to the late political scientist Samuel Huntington, is the successor to the Cold War is, in my view, no such thing. It is a conflict between two forms of membership—the national, which tolerates difference, and the religious, which does not. It is this toleration of difference that opens the way to democracy.

Ordinary patriotism comes about because people have ways of resolving their disputes, ways of getting together, ways of cooperating, ways of celebrating and worshiping that seal the bond between them without ever making that bond explicit as a doctrine. This is surely how ordinary people live, and it is at the root of all that is best in human society—namely, that we are attached to what goes on around us, grow together with it, and learn the ways of peaceful association as our ways, which are right because they are ours and because they unite us with those who came before us and those who will replace us in our turn.

Seen in that way, patriotic feelings are not just natural, they are essentially legitimizing. They call upon the sources of social affection and bestow that affection on customs that have proved their

worth over time, by enabling a community to settle its disputes and achieve equilibrium in the changing circumstances of life.

All of this was expressed by the French historian and philosopher Ernest Renan in a celebrated 1882 essay, "What Is a Nation?" For Renan, a nation is not constituted by racial or religious conformity but by a "daily plebiscite," expressing the collective memory of its members and their present consent to live together. It is precisely for these reasons that national sentiments open the way to democratic politics.

It would be the height of folly to reject the "we" of nationality in favor of some global alternative or some fluctuating community in cyberspace. The task is not to surrender to globalization but to manage it, to soften its sharp edges, so that our attachments and loyalties can still guide us in exercising the thing that defines us, which is the sovereignty of the people, in a place of their own.

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