

They Will Serve and Obey *Them*

The second half of 1 Chr 29:14 says literally, “Everything exists for You, and man administers it from Your hand.” Of course, the Kingdom is given to the holy ones, the saints, to manage and administer. That is why He made man, for that purpose, to rule and to be ruled over by our Father. Mankind, in the nations, must be ruled by His special, set-apart, holy ones, which can be translated, I guess, as *saints*.

He made man to manage His creation, all the works of His hands. Ps 8:6 says, “What is man that You think so highly of him? What could be in us that You think so highly of us to give all of creation, all of the universe into our hands, to rule?” That is what He is speaking about when it says, “Man is made a little lower than *Elohim*” (not *angels*). He made man a little lower than Himself (that is the Septuagint translation) so that man could rule. He is the ultimate ruler, of course, but He gives man the rulership so that man can administer all that is His.

Administer is to manage, execute in perfect communion with the Creator, as all members of His Body are. Rev 21:3, according to the several translations, says, *dwelling place, temple, or tabernacle*, which we are now being built into (Eph 2:21-22). We are His actual Body (Col 1:18; Eph 1:22-23; 4:13,16), the very dwelling place of God, just as our Master was. We are, as He said, “His brothers” (Heb 2:10,13). He is not ashamed to call us brothers. He is the actual head of all the members of the Body. He will not be ashamed of us, but very proud, that is, if we are very proud of Him, not ashamed of Him or His Word (the Gospel, Mk 8:34-38).

Be Employed until I Return

Dan 7:18 and 7:27 — The Kingdom is given to the saints, here on earth in the next age, and the universe as well in the eternal age (Rev 2:26-27; 22:5; Dan 12:3). The *administration* means a body of persons who administer. The Kingdom is given over to the holy ones to manage, handle, supervise, and direct the nations in the entire universe

— every planet in every galaxy. To *administer* means to treat with care, to exercise with care, and to carry on business. Right now we are to carry on business, employment, as Lk 19:13 says, “Be employed until I return” (verses 15-17).

He is telling us, “Here is the faith and grace and strength (1 Pet 4:10-11; Mt 25:14-15; Rom 12:6) that I am going to give you. Now, do business with it. This is your administration. So, be careful not to bury it, waste it, but use it to the highest potential. By doing this, every one of you will be purified and made ready for My return.”

Everyone, according to Rev 19:8, is made ready for our Master by the deeds they do. We are not puttering around in the Body, not ever. We all have specific things to do. It doesn't matter whether we are perfectly adjusted down yet or not (and we are supposed to be, according to Eph 4:12, someday soon), still we employ or exercise the gifts or abilities we have by the grace we have. This is necessary in order for the Body to be a glorious dwelling place of God in the eighth day — to be fully adjusted down in the Body so as to employ our gifts to their greatest potential in building up the Body (Eph 4:12,16; Lk 1:17; Rev 19:7-8).

The Visions of Daniel 7

I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and 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 7:13-14, RSV).

Certainly in the coming age this will reach its fullness (Dan 2:35), but it begins now (Dan 2:44; Isa 49:6; Eph 1:23; 2:22; Rev 21:3). He will have dominion and rule. Then Daniel 7 goes on to the visions of the four beasts. In Rev 19:20 you can see the beast cast into the lake of fire alive, put into death, where his imperishable body will continually burn. You may look in Dan 7:11 and think he was killed and that just his

lifeless body was cast into the lake of fire, but you have to understand it right (in light of Rev 19:20).

I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire. (Dan 7:11)

Certainly he was granted an imperishable body, for everyone who is cast into the lake of fire will have a body that is imperishable, just like everyone in the Kingdom will have an imperishable body. Everyone at the judgment will be raised up at the resurrection to take on an imperishable body that has their spirit and soul, their personality. You are going to the second life with that body or to the lake of fire with that imperishable body.

According to how we are shaped in this life is how we will be eternally. Rev 22:11 — We will be how we are in this age *still*. It is according to how degraded we are in this age, or what we make of ourselves. The unjust will be unjust still, eternally, as well as the filthy, the righteous, and the holy.

All mankind is held accountable for their sin. Sin means knowing the right thing to do and not doing it. Everyone knows you are not supposed to do wrong, and everyone knows what wrong is — even if others have misguided you. You know you are not supposed to hurt someone or sell him a car of no account. That is what an unjust businessman does. They know it is not any good, but they sell it as though it were. Then the buyer has to live with that fatal flaw in the car. When what is wrong with the car costs more than it is worth it is called a total loss. If a person is totaled, there is no way he can pay for his sin. He is a total wreck. We can use that example, I think, in explaining the judgment of the wicked and the filthy.

The holy ones of the most high shall receive a kingdom. They shall possess a kingdom forever and ever. (Dan 7:18)

You see the word *forever* — what does that mean?

Miriam — Forever means an age. Forever and ever means without end.

That is right. Dan 7:18 is making the point that there is no end to the eighth day. Then it goes on concerning the ten horns of the ten kings (Dan 7:19-21,23-25). Dan 2:44 also speaks of these ten kings:

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Dan 2:44)

Forever is in the next age, as Dan 2:35. It will not be set up *after* the days of those ten kings, but *during their lifetime*. And this Stone Kingdom will extend over into the next age.

The ten horns are ten kings who shall arise from this [evil] kingdom. And another shall rise after them; He shall be different from the first ones, and shall subdue three kings. (Dan 7:24)

It will be in the days of those ten kings. In the restoration of all things in the Body of Messiah, the ten kings will also come forth. They will come out side by side, or in parallel, simultaneously. Globalization, the one-world government, and the church and state coming together — you can read about it in the paper. *They* are not saying church and state will come together — *we* are. You can see them coming together.

Christians will be saying, “Don’t associate with anyone else besides a Christian.” There are already phone books of all the Christian businesses, so Christians will think, “That is nice. Let’s get our teeth fixed by a Christian dentist. We’ll be giving the business to our brothers in the Lord.” It will come together in one great coalition one day. Then, the anti-Christ, the beast will rise up and destroy these great men of the earth. The anti-Christ comes and proves himself to be the Messiah to the Jews, then Dan 7:21 will be fulfilled:

I was watching; and the same horn was making war against the saints, and prevailing against them. (Dan 7:21)

That is in the last three and a half years, and then the court will sit for judgment and his dominion will be taken away, and then:

The power and greatness of all the kingdoms on earth will be given to the people of the Supreme God. Their royal power will never end, and all rulers on earth will serve and obey them.” (Dan 7:27, TEV)

Here is the coming about of the Kingdom of God on earth, which will be governed by the holy ones, put into their care, keeping, and administration.

Rev 20:1-3 — You can see that the evil one is bound, locked up for one thousand years until he is let out for a short season to lead the world astray again (Rev 20:7-10). Right now he is leading the world astray from anything good, from the second covenant. He is leading them astray, against the natural law. He is making all kinds of laws that are against natural law that must be upheld by coercion, like being forced to send your children to public school, get your child vaccinated, and do all kinds of things against your conscience.

Then in Rev 20:7-8, he will lead billions of people astray. After coming against our Master and His holy ones, the evil one will be destroyed. He will be put into the same place as the beast and false prophet are (Rev 19:20). First they are put into the lake of fire while Satan is put into the abyss. Then, at the end of the thousand years, he is put into the lake of fire where the beast and the false prophet already are. Whether those two were the first to be cast into the lake of fire or not, I don't know. It seems like the people who have heard and rejected the gospel will be there also. It will be that way for the beast and the false prophet — they will have heard and rejected the good news. There is no need for such people to come before the throne to be judged on the basis of their deeds if they didn't obey the gospel. They rejected the holy ones, even the Male Child at the end of the age.

They Will Serve and Obey *Them*

Let's look at Dan 7:27 in some different translations:

And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their

kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them. (ESV, RSV)

And kingship and rule and the splendours of all the kingdoms under heaven will be given to the people of the holy ones of the Most High, whose royal power is an eternal power, whom every empire will serve and obey. (NJB)

Then the sovereignty, power, and greatness of all the kingdoms under heaven will be given to the holy people of the Most High. They will rule forever, and all rulers will serve and obey them. (NLT)

They shall serve them and obey *them*. “Them” is the corporate man. The corporate new man, combined as a whole, as one. It is “them together” — Messiah and His Bride in the coming age, and in the eternal age, His wife (Rev 21:3,9,12; 22:5). As a husband and wife are one flesh (Eph 5:31-32; 1:22-23; Col 1:18), so is the corporate or collective New Man. One New Man, as we are even now — collective responsibility (1 Cor 12:12).

His Body, the Church

Eph 1:23; Col 1:18; 2:19 — Only in Ephesians and Colossians is Messiah described as the head of the Body, which is identified as the Church. His Body is corporeal, just as the human body is one with many members, “but all of the members of that one body, being many, are one body, so also is Messiah’s Body” (1 Cor 12:12-14). In Rom 12:4-8, Messiah is equated with the entire community or body (the Commonwealth of Israel). His Body is the fullness of God, or the Godhead in bodily form (Col 2:9).

Eph 4:10 — He who descended, as Jn 18:37 says, is the divine Word who took up His residence in the body of *the man* who was *born* (Heb 10:5). So God fills all things with Himself — the universe in the corporate Body of Messiah, ruling over all men (Rev 21:3,24). Heb 2:7-13 — “All things” is equated to the universe (verse 8; Eph 1:21; 4:10), which He fills through the corporate man. Heb 2:13 is an utterance of the incarnate Son; the Father’s children are given to the Son to be His brothers (Heb 2:10-11; Rom 8:16-18). The corporate man will be filled with the fullness of God, that is, those who shared in the sufferings it takes to be glorified together.

Dan 7:27 speaks of the “them” who are the corporate man. The wife brings glory to the Husband; both together serve as one flesh in whom dwells divine glory in all of His fullness (1 Cor 3:9-17; 6:15,17,19,20). The Christian church is *incorporeal*, having no material body or form, no intrinsic value, no constitution in its essential nature.

The Body of Messiah is described by Rom 12:1 and 1 Cor 12 and Eph 4. Its unity is observable (1 Pet 2:12; Jn 13:35; 17:23). Authentic disciples are those who have believed and received the Holy Spirit (Jn 14:17). They alone are united, joined to one another by the one Spirit who teaches them to live as Acts 2:44-45, which only those who have believed and received can do without being under the law (Rom 8:1-2; Gal 3:10). Col 2:19 — They are so intimately joined together that the only appropriate image is that of a body with its various parts (Eph 4:16; 1 Jn 3:14,16,23). Each member or part of this special extra-dimensional Body functions according to the working of the supernatural Spirit in him or her. All the members are together as Acts 2:44, having a corporeal (not just spiritual) existence, each having special giftings with grace to contribute to the well-being of the whole corporate man in their own particular locality or place (Mal 1:11; 1 Cor 1:2; 1 Tim 2:8).

In every locality where the divine spirit of their Master lives (Jn 12:26) each member serves Him in His Body. Everyone in His Body is an extension of Himself and is regarded as such by the wise virgins among them. Each person serves these brothers and sisters according to the gifts and grace in order to do the works prepared for them to do (Eph 2:10; 4:12; Rev 19:7-8; Rom 12:4-8, etc.). All who serve Him in this way are honored by their Father (Jn 12:26), which glorifies the Son (1 Pet 4:10-11), and all who love in this way know by the Spirit in them they are His very own special people (1 Jn 3:24).

This kind of believer, those who have believed and received, are united in the bond of peace (Eph 4:1-3) which fulfills their calling. They showed that they are in communion with their Master and each other as parts of the Body, and are united to

their Head by Jn 13:35; 17:23. These are the ones who prove to be His disciples (Jn 15:5,8).

Each one of these disciples, like parts of a literal human body, has his or her own role to play so that the Body of Messiah may function as the Holy Spirit leads each one to do. Each member is enabled by His strength to serve, to carry out His good pleasure (Isa 53:10), doing what he or she was saved by grace through faith to do (Eph 2:8-10; Jms 2:14,26). Each wise virgin carries out his or her function to build up the Body to Eph 4:16, to be finally a growth and increase which comes from God (Col 2:19), and not by natural strength.

Only by this obedience to His Word can the Body be built to be Eph 2:21-22 and Rev 21:3. Only if the virgins see the necessity of being filled with their Master's Spirit in order to enable them to love as He commanded (Jn 13:34), to have an intimate loving relationship, will they create the context in which the members of His Body can minister to Him by ministering to one another, seeing each other as extensions of Him, serving one another and building up the temple which is now under construction. There will be scaffolding and debris, so watch your step! But soon the church, which is His Body (Eph 1:22,23; 2:21-22; Col 1:18), will be as prophesied, respecting each other's role and sharing in one another's sorrows and joys (Acts 14:22).

It takes a community of redeemed social creatures. We, not I. We, all together, who have believed and received (Acts 2:44; Eph 1:13). It takes a community.

Messiah is the living head over all things pertaining to the church, which is His Body as Eph 4:1-6, which makes it utterly impossible for Messiah to be divided into different sects and denominations (1 Jn 2:27; 1 Cor 1:10,13; Col 1:10-14). The church grows and increases as His Body as each one is led by this one Spirit, and as each one does his work. This can only be possible through the loving relationships of the wise virgins creating the context or setting for the mutual upbuilding of Eph 2:19-22 and Rev 21:3.

Context is something that surrounds and influences as an environment, such as the context for the full development of the New Man, which is redeemed social creatures that are being perfected. It takes a community, as a woman must encompass the man with devotion (Jer 31:21-22).

All Dominions Shall Serve and Obey *Them*

And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them. (Dan 7:27, ESV)

You can see that it is in the Scriptures, but the traditional translations don't like to say "them" because it excludes their meaning. Where do they get *His* and *Him* instead of *them*?¹ We are not trying to take away from our Master, for He is our Sovereign. Even He will be subject to the Father, just as we will. Our Father will not only dwell in Him, but in all of His brothers. In His humanity, our Master will be the dwelling place of God, and in our humanity so will we. His humanity is a foretaste of our humanity, in whom God will dwell in for eternity. So, you can see:

He who descended is the one who also ascended far above all the heavens, that he might fill all things. (Eph 4:10)

The phrase "all the heavens" means the universe. And "filling all things" (as it says in two or three places in the Bible) means "the whole universe" as the NIV translates "all things" in Eph 4:10.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. (1 Cor 15:24)

¹ There is no definite pronoun indicated in the Hebrew of that sentence, whether *him* or *them*, but the context and the grammar of the sentence strongly suggests *them*. The first pronoun is explicit, "*Their kingdom...*" while the second one is implied, "...obey *them*." The only reason anyone would translate it as *him* would be a theological one, namely that the translator can't cope with the implications of translating it as *them*. The Jewish-published Hebrew-English Bible also translates it as "Their kingdom ... obey *them*."

Everything, even the last uprising of the evil one, when all things have been put under His feet: “For He must reign till He has put all enemies under His feet.” (1 Cor 15:25) What does He do then? You can see the whole thing if you read verses 23-28:

But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. (1 Cor 15:23-28)

You can see in that day the corporate Body of God in Rev 21:3 is who we are. Whether or not you receive this, it is what your future is, if you are one of the holy ones, one of the sons of God. You can see that the proper translation of Dan 7:27 is what we just read. “He and His brothers” in Heb 2:11 means a *their* and a *them* in Dan 7:27.

The *their* is us together, the humanity part of God. God made humanity to dwell in. We will still be humans. We will not be divine, but we will have His divinity in us eternally. He will dwell in us forever and ever. What is out there? Is there any end to it? You colonize continually until eternity is over. When is eternity over?

That is who we are. That is why our Father created man. He had a purpose in putting men and the stars out there. He wants mankind to dwell on those planets circling around those life-sustaining stars. He doesn’t just sit there staring at the stars all the time, saying, “Oh, how nice.”

The NAS and the NKJ and the NIV all say *Him* in Dan 7:27, but they translate it wrong. They reason, “Well, I don’t know if we will sell any Bibles if we put *them*.”

Our Father wants us to see our value, our worth. He wants us to see what He made man for. We are not bringing Him down. He is bringing us up. We have to know why we are loving and doing all that we do. He wants us to know what we are here for. What is the one thing that we must be in order to be all that He wants us to be? Humble.

If we are humble we can reach our fullest potential. It is just according to whether we want grace or not. We know what grace is. It is what makes it go well with us. He opposes the proud and gives grace to the humble. If we are proud, it will never go well with us. We will be opposed. We won't be able to bring about what our Father wants us to do on the earth.

I am saying this to give you a little bit different light on Daniel 7. Maybe you can look it up and find why the RSV, NEB, Living Bible, ESV, NJB, etc., translated it differently from the NAS, NKJ, and NIV. I do know that Revelation says the beast will be cast alive in the lake of fire and that Dan 7:11 says he will be killed and his body cast into the lake of fire. It is good that the Bibles are translated differently.

It is like our Master's words in Mt 24:34. Some say, "Well, 'this generation' did pass away." It is translator's choice: *this* or *that*. It is supposed to be "that generation." Our Master was not a false prophet. When it puts forth leaves, summer is near. When it puts forth leaves, you know the figs are going to come. Our Master said when you see these things, you know the next things are going to happen too.

I like the NRS in one way, and hate it in others. The same with the NIV. I like the NKJ in more ways than I hate it, but still it says "everywhere" in 1 Tim 2:8, "I want the men *everywhere* to lift up holy hands." The word is "every *place*," meaning township, locality, the *place* where He lives. It is not what people think about Mt 18:20, that a church is made up of wherever two or three are gathered together, for the two or three people don't make up the church in that place. But those two or three are making decisions representing the church in a *qahal* (Mt 18:15-20 gives the context). We have to put everything in order; make all the crooked things straight.

I do not want to put our Master or our Father down. All I ever heard in Christianity was that we are nothing and He doesn't need us. But really He wants us to understand who we are so we can have a little bit of fuel to live by.