

# THE TWO SUCCESSIVE KINGDOMS OF THE MESSIAH

Dr. Alberto R. Treiyer

July 2020

[www.adventistdistinctivemessages.com](http://www.adventistdistinctivemessages.com)

Throughout history nations have experienced confrontation and warfare. In modern times, many have felt it is because the nations lack a leader who is able to unite them under guidelines acceptable to all. In an effort to achieve world peace, the United Nations was organized in October 24, 1945, just after the end of World War II. That international body, however, lacks sufficient power to impose the agreements that it promotes. As the new millennium began, new attempts to unite the planet into a universal empire appeared, thanks to the advancement in communications that allows the creation of an interconnected world.

On 7 July 2009, Pope Benedict XVI issued his encyclical *Caritas in Veritate* (2009), calling for a reform of economic institutions that allows the world to unite under “a true global political authority.” He later insisted again that such a global political authority is necessary in order to regulate trade between nations. What many do not know is that this philosophy was adopted by the Roman Catholic Church from Thomas Aquinas, who in the 13<sup>th</sup> Century considered monarchy to be the best form of government for maintaining peace in unity. But today, on a global level, this view goes against the sovereignty of states that do not want foreign interference preventing them from governing themselves.

Likewise, Pope Francis’ encyclical *Laudato Si* has been promoting in recent times what he calls the care of “our common home.” According to him, the climate change crisis requires all countries to submit to the principles he sets out in his encyclical. And to achieve his goals, he has been organizing meetings in Rome of politicians, religious, economists and jurists from most countries on earth, whom he seeks to indoctrinate with his encyclical. Are these modern popes trying to return to a Middle Ages system of government by an emperor like the Holy Roman Empire and the pope who reigned together?

It is obvious that many today would like a righteous ruler to govern all over the world. But they don’t know who that should be. In the beginning, God established Adam “as monarch of the world” (*RH*, Feb 24, 1874; see Gen 1:26-28; 2:15). But after being deceived by the rebellious angel, Adam yielded his sovereignty to the imposter prince. The Bible tells us that this usurper, “prince of this world” as Jesus called him, will succeed in imposing for a short time a universal government that will erect itself in rebellion against God, the only supreme authority of this creation (Rev 13:2-4). God will then create a kingdom that will never be destroyed, after all the current kingdoms or governments of this world are destroyed (Rev 11:15-19; cf. Dan 2:44).

Into that eternal kingdom will be admitted only those who here on earth accept His Son as their ruler. No other governor gave his life to redeem this creation. No one who neglects the law of that kingdom in this life will be admitted into the city of the Great King. (Rev 21:1-7,27). The Father Himself will establish His Son as supreme ruler of this renewed earth (Rev 21:1-7,27).

Who is this righteous king who will rule “the nations which are saved”? (Rev 21:24). It is Christ Jesus, who 2000 years ago gave His life to redeem you (Matt 10:45; Luke 19:10), and all His creation that was ruined by sin (Rom 8:21-23). How did God propose to establish Him as King of this creation, after rebellion was introduced? That is the subject of this document. Confusion in the Christian world regarding the nature of God’s kingdom, and the two moments that fulfill it, requires such a study.

## 1. THE TWO SUCCESSIVE KINGDOMS OF THE MESSIAH IN THE DOUBLE CALENDAR OF THE PENTATEUCH

### *The Messiah in the book of Genesis*

In the book of Genesis we see that Adam, whom God had appointed as “monarch” of the world (Gen 1:26-28; 2:15; *RH*, Feb 24, 1874), lost his sovereignty over this creation by disobeying His Creator. His

authority was usurped by a rebel prince, represented by the serpent who deceived Eve. God anticipated, however, that the woman’s seed was to crush the serpent, the devil, so that man could regain his dominion. “The seed is Christ” (Gal 3:16). The Son of God is “the second Adam,” who came into the world to restore to man his lost dominion (1 Cor 15:21-22,45).

Jacob announced later that this Messiah would come from the tribe of Judah. The scepter of that tribe would not depart from the kingdom until the Peacemaker came, to whom the people would give their obedience (Gen 49:10). And among the descendants of Judah, as we see in the history of Israel, God chose David as king, and promised him that one of his offspring would reign forever in the midst of His people (2 Sam 7:12-13; Ps 89:3-4; 132:11).

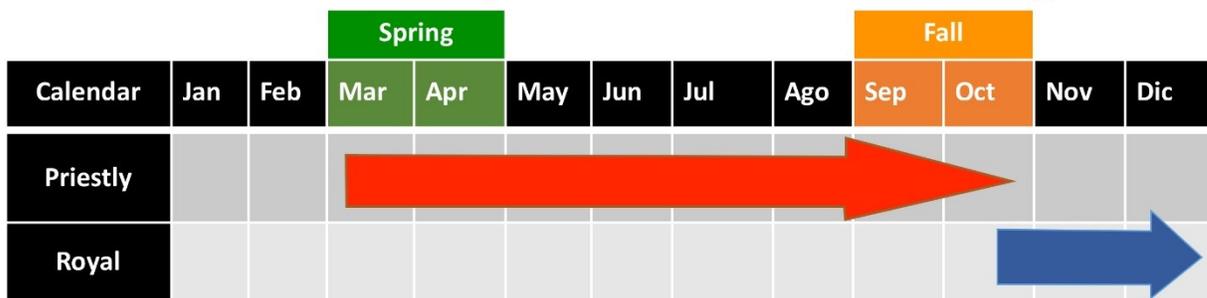
In the patriarchal system of sacrifices we can also see the divine promise of a Redeemer who would come to die for the sins of the people. Although the book of Genesis does not define it as clearly as we would like today, the patriarch can be seen as the priest who offers the sacrifice for his family. Already Adam and Eve were clothed in sheepskins, which shows a sacrifice from which they obtained the skins, and the need to cover the nudity of sin through a substitute sacrifice. We also see in the aborted sacrifice of Isaac another promise of a future sacrifice. The prophecy read: “The Lord will provide,” “On the Mountain of the Lord will be provided” (Gen 22:14).

But we do not yet see in the book of Genesis a clear distinction between the two successive kingdoms of the Messiah. This will be seen more definitely in the other books of the Pentateuch, when God revealed for the Israelites two successive calendars, a priestly one, and a royal one. Although there were no kings in the time of Moses, the book of Deuteronomy foretells the establishment of the monarchy, with the handing over of the book of the law to the new king as a sign of divine authority to reign (Deut 17:18; see 2 Kgs 11:12).

### The two calendars of Israel

There were several ancient calendars which different ancient nations used to begin the year. As a rule they were based on the Spring and Autumn equinoxes, or the Winter and Summer solstices. The Roman calendar came later, and began in the month of Janus (a god they represented with two faces, one forward and one backward). That Roman calendar finally prevailed in the West. Apart from the calendar we inherited from the Romans which starts the year in January, we have other calendars. One of the best known is the school calendar that in the southern hemisphere usually begins in March, and in the northern hemisphere in August.

### Priestly and Royal calendar or Calendar of the Temple and Calendar of the Kingdom



But, which calendar did God require His people to use in ancient times? One that began in the Spring and was related to the inauguration of the temple, and another one that began in the Fall and was related to the kingdom. While the Spring calendar marked the beginning of the Hebrew festivities, the second heralded the end of both the harvest and the festal season. Today these two successive calendars are known

as the priestly calendar and the royal calendar. Because today there are no longer kings in Israel, the royal calendar is often referred to as a civil calendar which begins in the Fall. But in the time of the kings, the first year of the new king was reckoned from Autumn. And if he succeeded his father before the Fall, that period was considered his ascensional year. This is why in substance, his first year as king was reckoned from the Autumn.

Let us look at the following graphic:



Let me share another equivalent graphic:

### Double expectation based in two calendars: Priestly and Royal

							<b>Royal</b>					
<b>Priestly</b>												
<b>1</b>	2	3	4	5	6	<b>7</b>	8	9	10	11	12	
<b>Inauguration of the Sanctuary</b>							<b>Cleansing of the Sanctuary and Conclusion of the Priestly Calendar</b>					

*The first month began in the spring, and was called Abib, which means “barley,” because it was in that month that the firstfruits of the barley harvest began to be harvested. At the same time, that month commemorated the divine liberation from slavery in Egypt (Exod 12:2). The Passover was celebrated in remembrance of this event, where a lamb was offered to commemorate the lamb which had been slain to protect the Israelites from the exterminating angel who destroyed all the firstborn of Egypt (Exod 12 and 13). It was in that first month of the year that the sanctuary of Israel was also raised and inaugurated, as well as the priests who were then anointed (Exod 40:1-2,9,12-15; cf. 28-29; Lev 8-9).*

Fifty days after the week of the Passover, came the feast of Pentecost, which in Greek means “fifty.” The first grains of wheat were then offered (Lev 23:14,17-20). The harvest continued during the summer

until the Fall in the seventh month. In that month the harvest and the priestly calendar of feasts was completed, and at the same time the calendar of the kingdom began (Lev 25:8-10; see Exod 23:16; 34:22). The tenth day of the seventh month was the Day of Atonement, the only day of the year the high priest appeared in the most holy place of the temple to purify it (Lev 16:16-19). The purification of the temple represented the final judgment, where God renewed the covenant with his people (Lev 16:30), and expelled the rebels from the congregation (Lev 23:27-30). (See my doctoral thesis, *The Day of Atonement and the Heavenly Sanctuary. From the Pentateuch to Revelation* (1992).

### **Calendar of Hebrew Feasts**

<b>Month</b>	<b>Correspondence</b>	<b>Feast</b>		<b>Fullfillment</b>
1st.	March/April	1st.	Passover	Payment of Sin: Jesus sacrifice
		2nd.	Unleavened bread	Elimination of Sin
		3er.	Feast of first fruits (barley)	First fruits of the Resurrection
2nd	April/May			
3er	May/June	4th.	Pentecost, or Wheat's first fruits, or Feast of Weeks	First fruits of Spiritual Resurrection
4th	June/July			
5th	July/August			
6th	August/September			
7th	September/October	5th.	Feast of Trumpets	Announcement of Final Judgment
		6th.	Day of Atonement	Final Judgment
		7th.	Feast of Tabernacles	-Final meeting in front of God's throne - Millenium

## **2. THE TWO SUCCESSIVE KINGDOMS OF THE MESSIAH IN THE PSALMS AND IN THE PROPHETS**

### **A priestly kingdom**

Isaiah foretells the coming of the Suffering Servant who would bear the sins of His people upon Himself, and would die instead as a "sacrifice for sin." After carrying the iniquities of His people, He could justify many. And after his previous anguish, He would be exalted. He would see the result of His redemptive work and He would be satisfied (Isa 53:11; see Heb 12:2).

Other prophecies further define the priestly kingdom of the future Messiah of Israel. In Psalm 110 God promises David that one from among his offspring would sit on his throne and be a priest, something neither David nor his descendants could be according to the priestly law. But there would be an exception with one of his sons whom God would raise up to be both king and priest as had formerly occurred in the case of Melchizedek, whom Abraham recognized as a legitimate representative of God by giving him his tithes.

The proof that he would be a priest and king is that he would officiate while seated, something the kings did but not the priests. God declared that a son whom David would acknowledge as superior, calling him

Lord, would sit at God's right hand. "The Eternal said to my Lord, 'Sit at my right hand until I put your enemies on the stand of your feet.' 'You are a priest forever according to the order of Melchizedek' (Ps 110:1,4). By saying 'forever,' he is implying that His priesthood would be unique, and that it would not be replaced by another priesthood such as would happen with the Aaronic priesthood.

In Zechariah 6 God again announces that the Messiah would be "priest upon His throne" (Zech 6:11-13), implying that He would be at the same time King, and predicts that He would receive two crowns. It literally says, "Thou shalt make crowns, and put [one] on the head of the high priest Joshua." What surprises the exegetes of the Hebrew text is that Joshua, the high priest of the time, receives one of the two crowns (Zac 6:11). And because they do not understand the successive order of the two kingdoms of the Messiah, most versions wrongly translate this verse neglecting the plural of "crowns." They fail to realize that by mentioning only the crown on the symbolic high priest of the time, the prophet emphasizes the first part of the Messiah's mission, which has to do with a priestly kingdom.

What about the other crown? The other crown was reserved for the prince descending from David who, in the time of Zechariah, was called Zerubbabel. This descendant built the temple of the Eternal upon returning from captivity. But in those days, Zerubbabel was a prince without a crown. One day, one of his sons who also would come from David would receive a crown once the kingdom of Israel would be restored.

There is a Hebrew pun in the words of this passage, which should not go unnoticed. Zerubbabel means "seed" (*zera*), and represents in the passage of Zechariah, the man called "Branch" of David (*semah*). Other prophecies had already referred to this "Branch" or "Root of David" with that term and other equivalent terms to refer to the future Messiah son of David (Ps 132:17; Isa 4:2; Jer 23:5; 33:15; Zech 3:8). Thus, Zerubbabel represents in Zechariah 6, the future descendant of David called "Branch." This Branch would also be a priest as was Joshua, but unlike Joshua who did not officiate on a throne, that "Branch" would reign "on His throne" (see A. R. Treiyer, *The Apocalyptic Expectations of the Sanctuary*, 138-140).

Zechariah 3 depicts the high priest Joshua in the final phase of his priesthood related to the judgment. This scene was projected by the ritual of the Day of Atonement which was performed at the beginning of the kingdom's autumnal calendar. There is a heavenly investigative judgment of God's people who are held captive in Babylon to determine who will return from exile to restore the kingdom of God. In the vision, this decision was already made, and the Angel of the Lord counts on the verdict of the heavenly court to silence Satan, and rebuke him for the sins he led to commit to God's people (Zech 3:1-2).

The Angel of the Lord also counts with the support of the Eternal to command the angels to change the high priest's garments. The complete attire with which Joshua is now dressed is called *mahalasot*, "splendid," "festal" or "gala clothes." The verbal Hebrew root appears in several biblical passages. It has to do with liberation, salvation, and glorification (Ps 50:15; 81:7[8]; 91:15, etc). This is why the Angel of the Lord promises Joshua, and through him the people he represents, to give him a place among the angels of God who were with him in the vision (Zech 3:3-7).

An equivalent change of clothes took place every end of the year on the Day of Atonement, after the ritual required by God to purify the temple from all the bloody records of sins of the year (Lev 16:23-24). Once the temple was purified the royal calendar began (Lev 25:9-13). In later prophecies, and especially in the New Testament, it would be seen that the change of the high priest's garments on the Day of Atonement was to be followed by the enthronement of the new David to be the king of the New Jerusalem.

### **A royal kingdom**

Other prophecies of the future Messiah in His royal character are found in various passages of the psalms and the prophets. These prophecies do not yet reveal a chronological order of the two forthcoming moments or kingdoms of the future Messiah. However, they do speak of the final and eternal kingdom of the Messiah who will live forever in the midst of His people. Let's look at some of those prophecies.

Among the best known messianic prophecies in Christianity are those that predict the incarnation of the Son of God, who in turn would also be the Son of David. Of primary interest and importance for our study is the eternal extent of His kingdom which was being prepared by God to redeem this world.

“The virgin will conceive and give birth to a son, and will call him Immanuel” (Isa 7:14; Matt 1:23). “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore” (Isa 9:6-7).

Also through the prophet Isaiah, God promised to make with His people “an everlasting covenant,” according to His “faithful love promised to David.” At the same time, God was to establish a second David to be “a witness to the nations, a leader and commander of the peoples” (Isa 55:3-4). Micah, who was a contemporary of Isaiah, announced at a time of great apostasy that “the Ruler of Israel” would be born in Bethlehem, though His royal origins go back even to eternity. But the time would come when the One who was to be “our peace” was to affirm Himself as shepherd of His flock. After being made great by God, He was to extend His power to the ends of the earth (Micah 5:1-5; cf. Ps 2:8).

The Lord also promised through Micah, that the former dominion or kingdom or sovereignty of Israel would be restored to Jerusalem. We may read beyond that promise the restoration of man to its first dominion that was snatched from him by the usurper angel.

“And you, O tower of the flock, hill of the daughter of Zion, to you shall it come, the former dominion shall come, kingship for the daughter of Jerusalem” (Micah 4:8; see Isa 1:26). “All that was lost by the first Adam will be restored by the second. The prophet says, ‘O Tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion.’ And Paul points forward to the “redemption of the purchased possession” (Eph 1:14) (*AH* 540; see *GC* 674).

“Satan, by means of his success in turning man aside from the path of obedience, became ‘the god of this world’ (2 Cor 4:4). The dominion that once was Adam’s passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, ‘O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion’ (Micah 4:8) (*LHU* 27).

At the time of the greatest apostasy of the northern kingdom of Israel, whose capital was Samaria, God promised the faithful who were trapped in that rebel kingdom a definitive restoration of His people. “Afterward the Israelites will return and seek the Lord their God and David their king. They will come trembling to the Lord and to his blessings in the last days” (Hos 3:5). When the Southern kingdom with its capital in Jerusalem was destroyed, God also promised to conduct an investigative judgment for His captive people in Babylon, between “sheep and sheep,” to save the faithful sheep whom He had promised to return to the promised homeland (Eze 34:17,20,22). In this restoration He also promised to give them a second David as pastor.

“I will appoint over them one shepherd, my servant David, and he will feed them. He will feed them and be their shepherd. The Lord will be their God, and my servant David will be a prince among them” (v. 23-24). This was to happen when God restored peace in the renewed land where He would dwell eternally with His people (vv. 25-31). “There will be one king over all of them and they will never again be two nations or be divided into two kingdoms... My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees” (Eze 37:22,24).

Through Jeremiah, who lived shortly before the destruction of old Jerusalem, God warned His people that before the very end of the restoration of the eternal kingdom, they would go through a time of trouble like never before, equivalent to Jacob’s anguish as his brother approached to kill him. At that time God would destroy all nations. But God promised to save His people after a time of trial, and to gather them from the remote places to which they had been scattered. God assures them that they will never be enslaved again. They will never again live in anguish. “Instead, they will serve the Lord their God and David their king, whom I will raise up for them” (Jer 30:9)

In Psalm 2, David sees that the surrounding nations plot against him when they learn that he was appointed king. But then he looks up to the One who established him as king of his people and sees that God is not frightened. He then affirms his faith in God by remembering that it was God Himself who decreed he would be king to deliver his people from their enemies, saying, “You are my Son; today I have begotten you” (v. 7). Then, God promises him the inheritance of all nations to the ends of the earth (v. 8),

that he should break them “with an iron rod” and crumble them “as a potter’s vessel” (v. 9). This would not be completely achieved by David, but by one of his sons.

### **Excursus: the application of Psalm 2 in the New Testament**

Jesus, the son of David, was declared Son of God in different contexts. First, Jesus was “the Son of God” when He was begotten by the Holy Spirit (Luke 1:35). Mary was told that her son was to be called “Son of the Most High,” whom God would magnify and give Him, at the end, “the throne of His father David” (v. 32).

When Jesus was baptized, the Father Himself proclaimed from heaven, “this is my beloved Son, with whom I am well pleased” (Matt 3:17; Mark 1:11; Luke 3:22). There the Lord acknowledged Jesus as being His Son to confirm the new covenant with His people. Later on, in his address to his brothers in Antioch of Pisidia, and in his Epistle to the Romans, the apostle Paul insisted that this “Son of David... was appointed the Son of God in power through the Spirit of holiness, by His resurrection from the dead: Jesus Christ our Lord” (Rom 1:4). After raising up from the dead and receiving all power in heaven and on earth (Matt 28:18-20), Paul saw that no one could stop Him from completely fulfilling prophecy at His second coming, when the nations will be broken by the Messiah with “an iron scepter” (Ps 2:8-9; Rev 12:5; 19:15; see 2:26-27).

Yes, in the Resurrection of Jesus His entire present and future kingdom is already projected, for He received in principle “all power in heaven and earth” to exercise that kingdom in the two stages that had been announced! (Matt 28:18-20).

“The ‘kingdom of God’ which they [the disciples] had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when... ‘all dominions shall serve and obey Him’ (Dan 7:27). As used in the Bible, the expression ‘kingdom of God’ is employed to designate both the kingdom of grace and the kingdom of glory” (GC 347). “As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory” (DA 235).

Often, the Apostles viewed Christ’s ministry as a whole as if it were already implicit in the present. For example, in Heb 12:22-29, believers of all ages are called to come even closer to things to come. When Jesus said: “I saw Satan fall like lightning from heaven” (Luke 10:18), He saw at once the complete history of the rebellious angel. In commenting on this verse, the Spirit of Prophecy declared: “The scenes of the past and the future were presented to the mind of Jesus” (DA 490). Scholars have recognized that the Epistle to the Hebrews projects the earthly sanctuary as a whole to the heavenly sanctuary. The correspondence between the two sanctuaries—the *earthly and the heavenly sanctuaries*—deal with complete realities. Thus too, in the initial assumption of the messianic kingdom in heaven, some passages imply virtually or potentially what must be consummated in the end. Thus, though Jesus already holds all power, He retains His hand, waiting for His enemies to be made a footstool for His feet (Ps 110:1; Heb 1:13). The Apostle Paul will say:

“The working of His mighty strength, which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is named, *not only in this age, but also in the one to come*. And God placed all things under his feet and appointed him to be head over everything to the church” (Eph 1:19-22).

“For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death” (1 Cor 15:25-26). “But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him. Then the end will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority, and power” (vv. 23-24).

The Jews could understand this, but they could not understand that a son of David could be a priest. So the Apostle Paul began by declaring to them that this son is even greater than the angels, because to none of the angels did God ever say, as He did to David’s future descendant in Psalm 2: “You are my Son; today I have begotten you,” and again, “I will be his Father, and he will be my Son” (Heb 1:5; cf. 2 Sam 7:14).

The Apostle again insists before his fellow Jews that the promised son of David would also be a priest, “according to the order of Melchizedek” (Heb 5:6). That son of David was to be the same one to whom God had said in symbol and prophecy, through David his father, and on the occasion of baptism: “You are my Son; today I have begotten you” (Heb 5:5; cf. Ps 2:7; Matt 3:17). In all the steps of His ministry, Jesus would be acknowledged by His Father as being His Son.

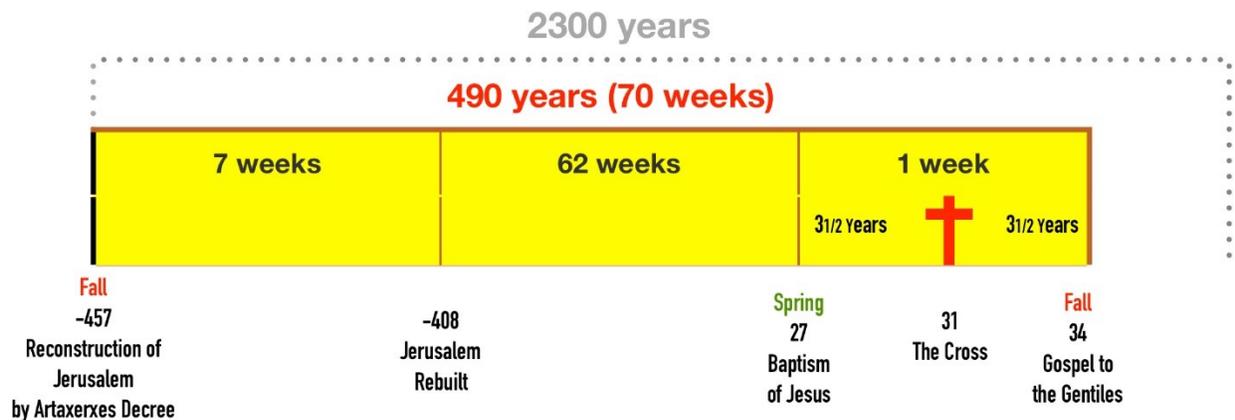
But to discover the actual sequence of these two kingdoms of the Messiah in the Old Testament, we have to go to the prophecies of Daniel, where God anticipates across the centuries and millennia, the historical chronology of those two messianic kingdoms.

### 3. THE TWO SUCCESSIVE KINGDOMS OF THE MESSIAH IN THE PROPHECIES OF DANIEL

Chapters 7, 8, 9, and 12 of the book of Daniel presents the two successive kingdoms of the promised Messiah for the Christian dispensation. The first one refers to the assumption of a priestly kingdom in the temple of heaven that would be inaugurated in the middle of the seventieth week of years (Dan 9:24-27). The second would be established by the Messiah at the end of His priestly kingdom, when He was scheduled to go to the most holy place of that temple to complete the work of salvation. At the end of that ministry, He will stop being our priest, being invested King of the New Jerusalem (Dan 7:9-14,18,22,26-27; 8:14,17,19; 12:1-4).

#### a) The first kingdom of the Messiah: the priestly kingdom

From the time a decree was issued in the Persian era to restore the city of Jerusalem, until the Messiah arrived, the new covenant was confirmed, and the sanctuary of heaven was anointed, there would be 70 weeks of years (Dan 9:24-27). King Artaxerxes gave the decree to Ezra to be issued once he arrived in Jerusalem, something he did the day after a feast of the seventh month, more definitely after the Day of Atonement, when the new autumnal year began (Lev 25:8-13). If the arrival point was expected to take place on a Day of Atonement, it is understandable that the starting point was also on a Day of Atonement. Thus, this decree was issued in October 457 BC (Ezra 8:35-36; cf. Num 29:7-11). For biblical, historical, archeological, and astronomic details, see A. R. Treiyer, *The Apocalyptic Times of the Sanctuary* (2015).

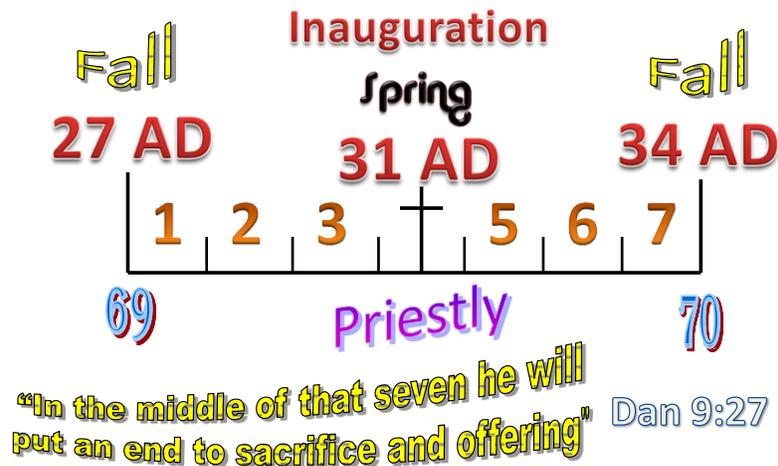


70 yearly weeks or 490 years from the year 457 BC take us to 34 AD. By the beginning of the first century of the Christian era, many Jews were waiting for the arrival of the Messiah that Daniel had announced in his prophecies (see D. J. Hamstra, “The Seventy-Weeks Prophecy of Daniel 9:24-27 and First-Century AD Jewish Messianic Expectation,” in *AUSSJ*, V. 4, 2018, 19-30). In the last week of years beginning in 27 AD, the Messiah was anointed on the occasion of his baptism (Acts 10:37-38; cf. Matt 3:16-17), and began to confirm “the covenant with many” in the “sermon on the mount” (Matt 5-7). “The

time has come,” said Jesus (Mark 1:15), and exhorted the people to prepare for the promised kingdom. In the middle of that last week of years, the Messiah was to “put an end to sacrifice and offering” (Dan 9:27). This was accomplished when He Himself died as the Lamb of God who takes away the sins of the world (John 1:29-36).

In an autumnal calendar, half a week of years falls three and a half years after the year 27, that is, in the Spring of the year 31, in the month when the temple calendar year commenced. It was then that the veil of the temple of Jerusalem was torn by God from top to bottom, profaning it in the sight of all (Matt 27:50-51). A new way was being opened to the new sanctuary that was inaugurated by the Messiah (Heb 9:8; 10:20).

**The “middle of the week” requires to start and end the prophetic week in the fall**



Jesus then sat down at the right hand of God, and was anointed as our high priest to officiate for us before His Father in the temple of heaven. This is what the Apostle Paul expresses in the epistle he wrote to his Hebrew brethren.

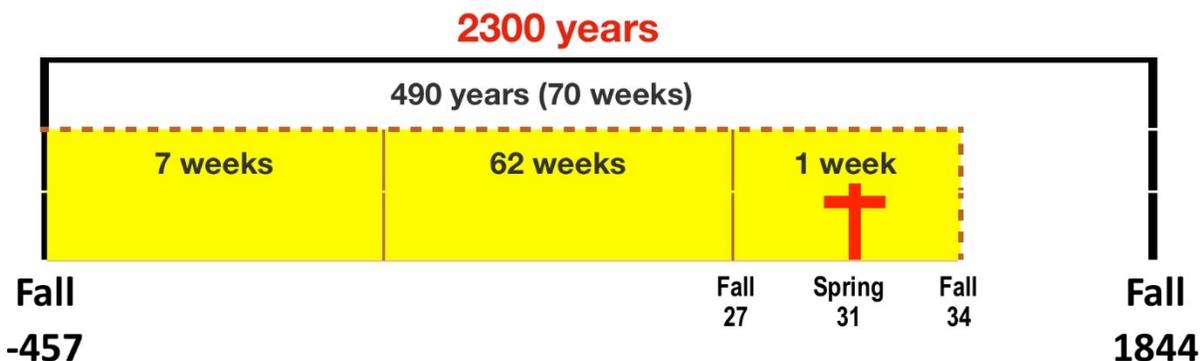
“About the Son He says: ‘Your throne, O God, endures forever and ever, and justice is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You above Your companions with the oil of joy’ (Heb 1:8-9). “The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who ministers in the sanctuary and true tabernacle set up by the Lord, not by man” (Heb 8:1-2).

**b) The second kingdom of the Messiah: that of David**

The purification of the sanctuary in Dan 8:14 is linked to the possession of the kingdom of the Son of Man in Dan 7:9-14 (see 8:25). The two visions are given in a final judgment context that precedes the execution of the punishment and reward of those designated for each in the judgment (Dan 7:18,22,26-27; 8:25). Both scenes take place in “the time of the end,” when the prophetic dates that were to lead to the final phase of the history of this world, are completed. As demonstrated in other books, the two periods of 1260 years and 2300 years are completed in the year 1798 and 1844 respectively (Dan 7:25; 12:6-9; 8:17,19). See A. R. Treiyer, *The Revelation Times of Sanctuary* (2015).

The sanctuary referred to in Dan 8:14 is the heavenly one, which as already seen, the Messiah was to inaugurate at the beginning of the first phase of His kingdom, the priestly phase. The starting point of the 70 weeks of years and the 2300 days/years, is the same. It occurs in the year 457 BC. The very fact that the

first kingdom of the Messiah began in the Spring of 31 AD, “in the half” of the last week of years, requires us to consider the prophetic calendar of Daniel as occurring from autumn to autumn. That was the calendar the kings used to reckon the years of their reigns. From the autumn of the year 457 BC until the autumn of the year 1844 there are 2300 years. (Remember that in history there is not a year 0, because there were no Arabic numerals yet. The Roman numbers didn’t have a 0).



The prophetic calendar of Daniel is a calendar that we can call the “apocalyptic calendar,” because it projects the priestly and royal work of the Messiah not in repetitive time cycles as in the ancient calendar of Israel, but in a single cycle that is definitive (Heb 10:10,12). This one priestly cycle of the Messiah’s kingdom was represented by the ritual performed by the priests in the earthly temple, “day after day”, “every year” (Heb 10:1,11). It was inaugurated when the Son of God sat down at the right hand of God in the heavenly temple (Heb 10:19-22). But in the Christian dispensation of the messianic kingdom, that priestly calendar which began in the Spring (April of the year 31), was to culminate in the “time of the end,” beginning in the Fall of 1844 (more definitely, on October 22 of that year).

Thus, we can see that the second kingdom of the Messiah was to begin in the apocalyptic Fall, at the time when the Messiah should complete the first phase of His kingdom (the priestly kingdom) by cleansing the temple of God and vindicating His Name before the universe. At that same final time (the beginning of the autumnal royal calendar) the “Prince of princes” (Dan 8:25) or “Son of Man” (Dan 7:25) was appointed to receive no longer a priestly kingdom, but a royal kingdom equivalent to that of the kings of Israel (who did not serve as priests). This final kingdom is an eternal kingdom which will never pass away, and will forever preside over and protect the New Jerusalem.

This Davidic royal kingdom could not be received by the Messiah before completing His priestly kingdom. The cleansing of the sanctuary involved the vindication of the Name of God that dwelt in His temple (Deut 12:5,12), more definitely in the ark of the covenant where His law and His throne was found (Deut 10:2; 2 Sam 6:2). So the purification of the divine sanctuary has to do with the vindication of the Name of God, who assumed a serious responsibility before the universe by forgiving the sinner. And it is the blood of the sacrifice that allows God to forgive the sinner and, at the same time, be recognized as righteous throughout the universe (Ps 51:1-4).

#### **4. THE TWO KINGDOMS OF THE MESSIAH IN THE GOSPELS, THE ACTS OF THE APOSTLES, AND IN THE EPISTLES**

At the time of Jesus there were various groups awaiting the arrival of the Messiah whom they identified with Melchizedek. Prominent among these movements were the Essenes who lived in the area of the Dead Sea (11Q13). They also awaited the coming of the Son of Man, the Son of God, called the Son of the Most High (4Q246), who would atone for the sins of the people (4Q540; *Damascus Document* XIV:19).

At first, Christ’s disciples did not understand the nature of the two kingdoms that Christ was going to play in heaven. His confusion is seen in the question they asked Jesus when He ascended to heaven, whether

He would restore Israel at that time. The light on the priestly function of the Messiah in the first phase of His kingdom came later for them. The Apostle Paul wrote the Epistle to the Hebrews to clarify the role of the Messiah in His mediatorial kingdom according to the order of Melchizedek.

The Gospels report that Jesus died on the cross of Calvary at the end of the Passover week (John 13:1). This happened in the Spring, in the month when the tabernacle of the wilderness was inaugurated in ancient Israel (Exod 40:1ff). “Christ is our Passover,” wrote the Apostle Paul, who was sacrificed for us (1 Cor 5:7). In Matt 8:17, the Evangelist wrote that “He took up our infirmities and bore our diseases” as He went about healing the sick and bearing their pain. This is a reference to the Suffering Servant of Isa 53, who also pointed out the atoning death of the Messiah (Isa 53:10).

The Gospel of John introduces Christ with the words of John the Baptist. “Behold the Lamb of God who takes away the sins of many” (John 1:29-36). But nothing then was said about His future priesthood. Later on in his gospel, he refers to Jesus’ promise of interceding for them before the Father, that He might send the Comforter or Spirit of God (John 14:16-17). And in his first epistle, John introduces Jesus as our “Advocate” with the Father (1 John 2:1-2).

Christ’s death in sacrifice for sin is the starting point of the new covenant whose sanctuary is in heaven. Just as in the tabernacle of Moses, inaugural sacrifices had to be offered so that the priests could exercise a priestly ministry within the temple; thus Christ’s sacrifice was also to be offered and ministered later, by the new priesthood, that of Christ who was at the same time priest and victim (*DA* 25). And when Jesus died on the cross, the curtains of the temple were torn from top to bottom, showing that the symbol was left behind, and “a new and living path” was opened to the temple of heaven (Matt 27:50-51; Heb 10:19-22).

A more direct mention of the priestly kingdom of Christ in heaven is found in Matt 10:32-33: “Therefore everyone who confesses Me before men, I will also confess him before My Father in heaven. But whoever denies Me before men, I will also deny him before My Father in heaven” (see also Luke 12:8). Jesus would repeat this message in the book of Revelation through the Apostle John (John 3:5).

Jesus also told His disciples that He was going up to heaven to be invested at the right side of His Father, to intercede for them. Only after Jesus was “glorified” before His Father would they receive the outpouring of the Holy Spirit that the Father would send in the name of Jesus (John 7:39; 14:16,26; 15:26). “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” (Luke 24:49). And the book of Acts confirms His investiture at the right hand of God.

In his first address to the Jewish nation, the Apostle Peter reminded the multitude gathered at Pentecost of the promise God had made to David to seat a son of his at God’s right hand. And he declared that the outpouring of the Holy Spirit which all could witness, was a proof that at that moment, God had seated Jesus at His right hand, making Him “Lord and Christ.” By invoking His Name, all may obtain forgiveness for sins (Acts 2:37-39). There, with His Father in heaven, Jesus was to remain until God put all His enemies at His footstool (Acts 2:34-35). At that final moment, He would forever establish His messianic kingdom (Acts 1:4-8).

The Apostle Peter also insisted that there is no other name by which we can invoke the Father to be saved (Acts 4:12). In similar terms the Apostle Paul wrote later that “there is one God and one mediator between God and mankind, the man Christ Jesus” (1 Tim 2:5). “Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us” (Rom 8:34). All this shows us that the kingdom that Christ inaugurated after going up to heaven was a priestly kingdom, and that the followers of Jesus should wait until the conclusion of that intercessory kingdom, to see the complete restoration of spiritual Israel. Only then were the enemies of the Lord to be placed His footstool.

### **The time for the future restoration of the kingdom of Israel**

In Luke 1:32-33, the angel announced to Mary that she was going to be the mother of the Son of God, whose messianic kingdom would last forever. “He will be great,” the angel told her, “the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. His kingdom will never end!” This is what the prophets were expecting to happen in ancient times, the coming of a

second David who was to reign forever in the midst of His people. God had promised them through Ezekiel: “I will appoint over them one shepherd, My servant David, and He will feed them. He will feed them and be their shepherd. I, the Eternal, will be their God, and My servant David will be a prince among them” (Eze 34:23-24). But the angel didn’t explain to Mary the order of events.

Israel had not had a king since the time of Babylonian captivity, and their only hope was the coming of the promised Messiah. When the disciples understood that this Son of God named Jesus was the Messiah that had been foretold by the prophets of the Old Testament, they believed that the kingdom of Israel would be restored in their days. But Jesus told them that this was going to happen in the end, on a date only known by the Father which He would not reveal until that time arrived. Therefore, when they asked Him when He expected to restore the kingdom of Jerusalem, Jesus understood that they were not thinking of His intercession before the Father to baptize them with the Holy Spirit. He had just told them that this would happen “in a few days” (Acts 1:5). Actually, Paul understood later that the Messiah would “reign until He has put all His enemies under His feet” (1 Cor 15:25). Only then He would receive from His Father the throne of David, in a kingdom that would have no end (Luke 1:32-33).

As the disciples waited for the future day when Jesus would restore the kingdom to David for all eternity, they had to wait in Jerusalem until being invested from above. Then, empowered by His Spirit, they could share the news of the gospel to all the world, after which the end would come with the restoration of Israel that they longed for (Acts 1:4-8). Thus, Jesus confirmed what He had told them in the Gospels, that no one could know the day or the hour of that final event, because God alone had kept that precise moment in His power (Matt 24:36; Mar 13:32; Acts 1:7).

In reference to the final redemption, Jesus announced to His disciples that in His messianic kingdom, they would sit on thrones judging the tribes of Israel. This was to happen in the millennial judgment, after the end of the world (Rev 20:4). “Jesus said to them, ‘Truly I tell you, at the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel’” (Matt 19:28). And He promised them that just as God had entrusted Him with a kingdom, they too would eat and drink at His table in His kingdom (Luke 22:29-30). They would even be admitted to sit with the patriarchs of Israel, Abraham, Jacob and Isaac (Matt 8:11).

When would Jesus sit on the throne of His glory? Not immediately after His resurrection, but at His Second Coming, when He would come with His holy angels to the earth to destroy the world and rescue His faithful people who would be awaiting for Him. “For the Son of Man is going to come in His Father’s glory with His angels, and then He will reward each person according to what they have done” (Matt 16:27; 24:30; Mar 8:38; Luke 9:26-27; 2 Thess 1:7-10).

“When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on His right and the goats on His left. Then the King will say to those on His right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world... Then He will say to those on His left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels’” (Matt 25:31-34,41).

But He promised His disciples: “everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life” (Matt 19:29). Who would be closest to the Lord? This was to be determined by the Father in His judgment (Matt 20:23; Mark 10:40). And from heaven He promised, “to the one who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on His throne” (Rev. 3:21; cf. 2 Tim 2:12; Rev 20:6).

Here we see again the two different moments in time of the Messiah’s possession of the kingdom. As He ascended to heaven after His resurrection, Jesus sat upon “a throne of grace, so that we may receive mercy and find grace to help us in our time of need” (Heb 4:14-16). But once that kingdom of grace concludes, His kingdom of glory begins, and His redeemed will sit with Christ on His throne, (or in His throne’s room), to judge the world. “Or do you not know that the Lord’s people will judge the world?,” the

apostle Paul asked the Corinthians (1 Cor 6:2). They will judge the wicked to see for themselves the righteousness and mercy of God in depriving them of eternal life (Rev 20:4).

**Parables of a future kingdom.** Some of the parables of Jesus warned the disciples not to believe that the messianic kingdom would be established immediately. There would be first an investigative judgment to determine who would be accepted into His eternal kingdom. As already seen in the symbolic and apocalyptic calendar, this took place when the priestly calendar reached an end in the seventh month, and the royal calendar began. Among these parables stands out that of *the ten minas*.

Luke tells us that the disciples “thought that the kingdom of God was to appear immediately” (Luke 19:11). Then Jesus told them the parable of the ten minas, which showed that He would leave and not return at once. “A man of noble birth went to a distant country to have himself appointed king and then to return” (Luke 19:12). By saying that He “went to a distant country,” He meant that He would not come back soon. Let us keep in mind that at the time when Jesus told this parable, no one could short distances traveling in a plane. It took time to return.

The parable continues saying that this noble man entrusted to his servants some minas, to determine the kind of reward he would give them when he returned. Finally, “he was made king, and returned home” (Luke 19:12,15). It is obvious from the context that in this parable, the king’s appointment took place in the end, by the time he was to return and execute the judgment on the basis of what the servants had done with the minas he had entrusted to them.

*The parables of the future Messiah’s wedding* to His heavenly city (that is, He is established as King of that city), prove once again that there is first a verification of the guests to know if they are worthy to participate in the wedding banquet. There is first a *wedding ceremony* consisting of investing the groom as king of the capital city, and determining who will be considered worthy to be her citizens. Then comes *the wedding banquet* that the newly established King provides for His guests.

Let us first look at the parable of *the ten virgins* which aims to alert those who lived in that final age to the need of preparation for being admitted into the city of the great King. This parable is told by Jesus after giving them the most remarkable signs of His Second Coming, and precedes the description of the moment when He sits upon His throne of glory (Matt 25:31ff). The virgins wanted to be able to enter with their Lord at their wedding when He came. But there was a delay, so all the virgins nodded and fell asleep. When the announcement of the bridegroom came in the middle of the night, only five of the virgins were ready to enter with their Lord into the wedding. The other five were careless and when the groom arrived, they found that they were unprepared. The door was closed, and those five virgins were left out, forever excluded from His kingdom (Matt 25:1-12).

Another parable is that of *the wedding banquet* that a king prepared for his son. But he found that the first who were called to the banquet did not want to come, and he considered them unworthy. Then he commanded his servants to call all who found them on the way, and the room was filled with guests. But before the banquet, the king checked the guests, and found that one of them did not have the special clothes prepared (and provided freely) for the wedding. The result was his expulsion (Matt 22:2-14).

“The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb’s wife’” (Rev 21:9-10) (GC 426). “In the parable of Matthew 22 ... the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb (Matt 22:11; Rev 7:14). He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above” (GC 428).

“When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, ‘They that were ready went in with Him to the marriage: and the door was shut,’ we are carried down through the Saviour’s final ministration, to the time when the great work for man’s salvation shall be completed” (GC 428).

Jesus warned those who would live at that time of final judgment, to wait for their Lord to return from the wedding ceremony, that is, until He returned from the heavenly judgment that precedes His coming, and culminates with His investiture as King of His holy city.

“Be like servants waiting for their master to return *from the wedding* [ceremony] (Gr. *gamon*), so that when he comes and knocks, they can open the door for him at once. Blessed are those servants whom the master finds on watch when he returns. Truly I tell you, he will dress himself to serve and will have them recline at the table [of the banquet], and he himself will come and serve them” (Luke 12:36; see Rev 19:7-9).

**The order of events.** A remarkable synthesis of the order of events was presented by the Apostle Paul in the Epistle to the Corinthians. “But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death” (1 Cor 15:23-26).

## 5. THE TWO KINGDOMS OF THE MESSIAH IN THE EPISTLE TO THE HEBREWS

The Epistle to the Hebrews is intended to show the fulfillment of the priestly ministry of the ancient sanctuary of Israel in the ministry of Christ in the heavenly sanctuary. This aspect of the Messiah’s mediatorial kingdom had not yet been sufficiently clarified. There it is seen that the two successive kingdoms of the Messiah had been represented by the priesthood of Aaron and the reign of David. Aaron was not king and David was not a priest. But both the priesthood and the kingdom were to be fulfilled in one person, a son or descendant of David. Therefore, some contrasts were to be given between the earthly symbol and its heavenly fulfillment. While the role of the coming Messiah was to be equivalent to that of the priesthood of Aaron (Heb 8:1-7), there would be some differences that God anticipated in prophecy because He was a son of David.

What are the contrasts between symbol and reality? First, the coming Messiah was to be a priest without coming from the tribe of Levi from which Aaron came (Heb 7). How could He be a priest, then? For like Aaron, it was God who appointed Him a priest (Heb 5:1-10), but not to be a priest in the earthly temple of Jerusalem. He would be a priest in the temple of heaven. Just as the Messiah son of David could not be a priest in the earthly temple, Aaron who came from Levi also could not be a priest in the heavenly temple, because for that temple, God had determined that a son of David would be accepted as a priest.

Where did God say that a son of David would be the priest of the new temple? The Apostle Paul quoted Psalm 110, which refers to the promise of the Eternal to David that one of his sons would sit at God’s right hand and be “a priest according to the order of Melchizedek” (v. 1:4; see Heb 5:1-10; 7). And since in Israel there was no king who was a priest, nor any priest who was king, God illustrated the first kingdom of the Messiah through a king who was also a priest in the time of Abraham, called Melchizedek. But the kingdom that David represented when he sat on a throne in Jerusalem was to be performed by the Messiah when He would no longer be a priest, after the completion of His priestly ministry.

There are other obvious contrasts. Earthly priests did not officiate seated, but because the Messiah would be also king, Christ was to officiate sitting at God’s right hand on His throne. “Sit at my right hand until I make your enemies a footstool for your feet” (Ps 110:1). “He shall be a priest upon His throne” (Zech 6:13). As we have seen, many do not grasp that there are two crowns in this symbolic representation of Joshua and Zerubbabel, because they don’t know that there would be two successive coronations in the future kingdom of the Messiah, one at the beginning represented by Joshua (high priest in the days of Zechariah), and another in the end represented by Zerubbabel (descendant of David).

The Apostle Paul also quoted Psalm 40 to explain another contrast, that of the sacrifice. God forbade sacrificing human beings (Lev 20:2-5). But this son of David was to be sacrificed to replace the repetitive sacrifices of animals that could not put an end to sin. That son would officiate as a priest upon the temple of heaven, by virtue of that one sacrifice (Heb 10:4-12; see 9:11-14,23-26).

“Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being” (Heb 8:1-2). “Since we have confidence to enter the sanctuary by the blood of Jesus, by a new and living way opened for us through the curtain, that is, [the way of] his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience, and having our bodies washed with pure water” (Heb 10:19-22).

That “priestly kingdom” or “kingdom of mediation” or intercession of the Messiah, which began when He sat at the right hand of God after His sacrifice, was to last until the heavenly sanctuary was cleansed. The Apostle Paul stated it in plain words: “It was necessary, then, for the copies of the heavenly things [the earthly temple] to be purified with these sacrifices [the blood of animals], but the heavenly things themselves [the heavenly temple] with better sacrifices than these” [the sacrifice of Jesus] (Heb 9:23).

There would be a prophetic Autumn, (as already seen in the prophecy of Dan 8), when the heavenly sanctuary should be purified. This was also expected to happen on the Day of Atonement at the end of the priestly period and the beginning of the autumnal calendar (Lev 16:16; Heb 9:23). Until that day, the Messiah (Hebrew) or Christ (Greek) was to officiate sitting at the right hand of God as our high priest. At the conclusion of His kingdom of mediation, His enemies were to be made a footstool for His feet (Ps 110:1). This final work of subduing His enemies under His feet was the work most definitely represented by King David and which, according to the Apostle in Hebrews, it would be fulfilled at the Second Coming of Christ (Heb 9:27-28; 10:26-31). The transfer of His ministry to the most holy place would have that final purpose: to complete His priestly ministry by a work of judgment, and to be crowned king as David to crush his enemies.

## **6. THE TWO SUCCESSIVE KINGDOMS OF THE MESSIAH IN THE BOOK OF REVELATION**

While Christians in the early centuries had their eyes on the fall of the Roman Empire, the appearance of the antichrist, and the final victory of the Messiah; Christians today turn their gaze to the past. All the feasts of Christianity since the Middle Ages, commemorate the past, and no one seems to grasp that the divine calendar of the temple which began in the Spring, ended with the final coronation of the king in the Fall. For this reason, most do not even know that after His resurrection, the Messiah was to be crowned as king/priest in the temple of heaven, and then again, at the end, as King of kings and Lord of lords over His heavenly city. Nor do they perceive that the parable of the wedding found in the gospels, had to do with the coronation of the Son when He will sit as King on the universal metropolis of the new world to come, the New Jerusalem (Rev 19:7-9). And that confusion continues for a goodly number of SDA theologians who drink from modern Christian sources and who do not acknowledge the vision God gave our pioneers, especially as they try to interpret the last book of the Bible, the book of Revelation.

Indeed, Irenaeus (130-202 AD), the first interpreter of the book of Revelation, who lived in the 2<sup>nd</sup> century and listened to Polycarp and others who were personally related to John, projected the vision of the throne and the royal investiture of the Son of David in Rev 4 and 5, to the final judgment (*Against Heresies*, chap XX: 11). His approach provides the oldest evidence of Christian understanding of Rev 4 and 5. (For a translation and analysis of what Irenaeus wrote about these two chapters, see A. R. Treiyer, *The Final Crisis in Revelation 4-5*, 20). Similarly Victorinus of Pettau in the next century, believed that “the throne set in heaven is ‘the seat of judgment and of the King: upon which throne the Apostle says, he saw One sitting, like a jasper and a sardine stone...,’ the 24 elders sitting on their thrones bring the evidence of judgment before the King who sits on His throne (*ibid*).

The same is seen in the great Adventist awakening that preceded 1844. R. Newton Adams, in his book *The Opening of the Sealed Book*, wrote in 1838 that “the principle which...” forms “the basis of the earlier expositions of the Apocalypse... relates” Rev 4-5 “to those events which are immediately connected with our Lord’s second coming and the end of the world” (*ibid*). It should be noted that the Millerites and pioneers of the SDA church were born under the anticipation of the Lord’s coronation as being the true

King David on the New Jerusalem, an event they expected to be fulfilled at the conclusion of the investigative judgment. But in recent years, several theologians at *Andrews University* have been confusing the kingdom of Melchizedek who was king and priest, with the kingdom of David who was only king. And that's why they don't know why there should be a second coronation.

Let's look at some examples. The expectation of our pioneers of Christ's coronation over the New Jerusalem is absent in the books of Jon Paulien and Ranko Stefanovic. And since they are not aware of the two kingdoms of the Messiah, they cannot distinguish between the two different purposes of His first and second coronations. They completely ignore the second coronation.

In his doctoral thesis defended at Andrews University, Stefanovic quotes Beal and others who ruled out "a second future enthronement of Christ," concluding that this is a futuristic view that has to be "rejected" (*Backgrounds...*, 109). In his commentary on the book of Revelation, he constantly quotes Dan 7:13-14 to refer to the inaugural coronation of Christ in the 31<sup>st</sup> year of our era (*The Revelation of Jesus Christ*, 166,174,207). In the book *The Great Controversy*, E. G. White states what was always believed in the Seventh-Day Adventist Church, that in Dan 7:13-14, Christ "comes to the Ancient of Days in heaven to receive dominion and glory, and a kingdom, which will be given to him at the conclusion of his work as a mediator" (CS 533; see especially p. 480). Stefanovic also quotes Rev 14:14 to prove that the coronation of Christ took place in the year 31, disregarding the fact that the vision introduces Christ crowned at His Second Coming (*ibid*).

It is also remarkable that Stefanovic devotes so many pages in his book to prove that the ceremony seen in Rev 5 has the coronation of a Davidic king in its scope ("the root of David": v. 5). But he is unaware that this event should take place at the end of the judgment. In this vision, "the Lion of the tribe of Judah" or "Root of David" receives the Book of the Law that was once given to kings when they were crowned (Deut 17:18-20; 2 King 11:12). But by locating the vision in the holy place, (following Paulien who wrongly regards the vision as reflecting the *tamid* of the Mishnah performed in that place), Stefanovic forgets that at the opening of the temple, the Book of the Law was placed besides the ark in the most holy place, so that it might remain there as a testimony for the forthcoming judgment against the rebels (Deut 31:9,24,26).

Stefanovic also notices that while the Epistle to the Hebrews describes the exaltation of Christ as high priest according to the order of Melchizedek, the book of "Revelation puts a strong emphasis on ... His royal role" (*The Revelation...*, 210). But because he ignores that there will be two successive kingdoms of Christ—the priesthood first and the Davidic kingship at the end—he is unable to distinguish between *the two different moments* emphasized in both books. It is important to bring out the fact that the throne, the four living creatures, and the 24 elders appear in the rest of the book of Revelation only in the context of the final judgment and of the end of the world (Rev 7:11-13; 11:15-19; 14:3; 19:4).

That same confusion is seen in a book about the sanctuary written by Richard Davidson for his classes on the sanctuary doctrine. But because that book has not yet been published, we won't comment on it here. We will only cite the praise he gives Stefanovic's work as a member of the committee that reviewed his thesis. His reaction illustrates this confusion once again. "The author has provided persuasive evidence for interpreting Revelation 5 as an exaltation/enthronement (not a judgment) scene in which the newly enthroned Christ, like the OT Davidic kings, receives the Covenant Book symbolizing His right to rule." Hans K. LaRondelle also reacted to the doctoral theses of Stefanovic likewise under the same confusion. He wrote that "the author shows how the book of Deuteronomy, as the Covenant Book for a newly crowned king in Israel, forms the background for the heavenly scene in Rev 5," without realizing that this scene did not correspond to the inauguration of the priestly kingdom of the Messiah.

Let us ask the following questions. When the priests performed their regular or "daily" ministry in the Holy Place during the year, where was the book of the law? Was it not in the Most Holy Place? "Moses... gave this command to the Levites: 'Take this Book of the Law and place it beside the ark of the covenant of the Lord your God. There it will remain as a witness against you' for the day of judgment (Deut 31:25-26).

If at the inauguration of the heavenly sanctuary, Jesus was appointed at the right hand of God to be our High Priest (Heb 8:1-2), in the order of Melchizedek (Heb 5 and 7), where would the Book of the Law of God's kingdom be expected to "remain" while He performed His regular ministry of intercession in the

Holy Place? Would it not be beside the ark of the covenant in the Most Holy Place? So, the sealed book could not be in the hand of Jesus during His priestly ministry, unless we write another book of Revelation which does not coincide with the book that John wrote. As a matter of fact, Jesus is not introduced in the Revelation of John, as opening the sealed book during all His priestly ministry in the heavenly temple.

When was the door to the Most Holy scheduled to be opened before the elders of the court and the four living creatures? Would it not be in the seventh and last trumpet, at the end of the ministry of Jesus in the heavenly sanctuary? “The time has come for judging the dead... Then God’s temple in heaven was open, and within His temple was seen the ark of His covenant” (Rev 11:15-19). Are the elders members of the final court of judgment in the seventh trumpet (Rev 11:15-19), but not in the vision of Rev 4 and 5, when the Messiah Son of David is going to receive the book of the kingdom to reign, like David in the old Jerusalem, but now in the heavenly Jerusalem? This is the reason why E. G. White placed the *taking* and *opening* of the sealed book in the future, never in the inaugural past.

“The priests joined with the ignorant mob in declaring passionately, ‘His blood be on us, and on our children.’ Matt. 27:24, 25. Their decision was registered in the book which John saw *in the hand* of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them *in the day when this book is unsealed* by the Lion of the Tribe of Judah” (COL 294). See Rom 2:16: “on the day when God judges people’s secrets through Jesus Christ”; Acts 17:31: “he has set a day when he will judge the world with justice by the man he has appointed.”

“The time will come when all will praise him..., saying, ‘Thou art worthy to take the book, and to open the seals thereof... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing’ (RH 6-4-95, 6). [The taking and opening are placed by the Spirit of Prophecy always in the future, never at a presumable inaugural past]. “John writes, ‘I beheld, and heard the voice of many angels round about the throne’ [Rev 5:11]. Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads” (Letter 79, 1900). [Here again, we can see that the opening and taking of the book occur at the end, disregarding the order of taking and opening. Keep in mind that the book is opened “in the day” of judgment].

“We read of a book in Revelation that was in the hand of One. There it was seen, and no one could open the book. And there was great mourning and weeping and agony because they could not open the book. But one says, ‘Here is One, the Lion of the tribe of Judah, He can open the book.’ He takes the book, and then O what rejoicing there was! The book was opened, and now it can be read, and every case will be decided according to the things that are written in the book” (Ms 164, 1904).

“Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead” (EW 52).

Are you realizing how these new theories of some of our brethren are dislocating the place and order of the events of the ministry of Jesus in the heavenly temple? Some members of the Biblical Research Institute like Ekkehard Mueller and Gerhard Pfandl have been weakening if not destroying the biblical doctrine of the sanctuary, by denying a spatial correspondence between the earthly and the heavenly temple. Under a spatial denial of the Holy and Most Holy Places, these and other authors feel free to look for different patterns and typologies which have nothing to do with the visions of Revelation. [See my web page, section articles: A Response to Dr. Pfandl’s Challenges Regarding the Adventist Doctrine of the Heavenly Sanctuary: [www.adventistdistinctivemessages.com](http://www.adventistdistinctivemessages.com)].

But as we have already seen, the purpose of the judgment is to invest the Messiah as King over His people, once His priestly intercession is over. So the judgment of that final act cannot be overlooked. The seals that the Lamb opens in the end has to do with a review of the way the leaders of the church covenanted with God along the centuries, based on the Book of the Law or Covenant or Bible. Our pioneers and E. G. White among them revealed a greater wisdom than that found in some who boast today of being “exegetes,” but who are poorly focused on the biblical theology of the two kingdoms. Let’s look at what E. G. White, (who placed the taking and opening of the sealed book only at the end time), wrote about the two successive kingdoms of the Messiah.

“‘He shall sit and rule upon His throne; and He shall be a priest upon His throne’ [Zech 6:13]. Not now ‘upon the throne of His glory;’ the kingdom of glory has not yet been ushered in. *Not until His work as a mediator shall*

be ended will God 'give Him the throne of His Father David,' a kingdom of which 'there shall be no end'" [Luke 1:32-33]; GC 416).

"The throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: 'When the Son of man shall come in His glory, and all the holy angels with Him then shall He sit upon the throne of His glory, and before Him shall be gathered all nations.' Matthew 25:31-32. This kingdom is yet future. It is not to be set up until the second advent of Christ" (GC 347).

"This will not take place until Jesus has finished His priestly office in the heavenly sanctuary, and lays off His priestly attire, and puts on His most kingly robes, and Crown, to ride forth on a cloudy chariot, to 'thresh the heathen in anger,' and deliver His people" (Ellen G. White, *The Early Years*, I, 125-6; see also *EW* 281). This final act will occur "when the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the king of his redeemed subjects" (*HM*, 11-01-97, 7).

I guess that some Christian theologians are amazed to find that the Seventh-Day Adventist church, which feels the divine task of warning the world with the final judgment as having already begun, tries to deny any evidence of judgment in the most extraordinary vision of the judgment that is found in the Bible, in Rev 4 and 5, and the final investiture of the Son of God before the throne of His Father at that moment. We may consider here the testimony of David E. Aune, the author of the most extensive commentary on the book of Revelation in the Christian world. Aune was present at the defense of Stefanovic's thesis at Andrews University, and voiced at that time, his disagreement with Stefanovic's thesis on the nature of the vision. He wrote: "I end up skeptical of Stefanovic's theses." We agree with Aune, that the vision of Rev 4 and 5 does not describe an enthronement or a coronation, but an investiture that is equivalent to the investiture that the Son of Man receives in the vision of judgment of Dan 7 (David E. Aune, *Revelation 1-5*, 336-338).

In his book *The Revelation of Jesus Christ* (544-549), Stefanovic surprises us again by spending six pages to talk about the wedding of the Lamb (Rev 19:7-8), without any reference to the final judgment and the investiture of Christ as King of the New Jerusalem. What did E. G. White and our pioneers believe about the Lamb's wedding? That the wedding ceremony represents the investigative judgment, as we have already seen, and that the wedding dinner that follows has to do with the participation at the banquet or wedding party of the redeemed who were approved in the judgment.

Indeed, when Jesus passes to the most holy place where the court of judgment is set to crown Him as King, he looks at the remnant who awaits him on earth and says:

"Wait here—I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself" (*ExV*, 1851, 44; *EW* 55; cf. Luc 12:36). "The wedding garment is the righteousness of Christ, and represents the character of those who will be accepted as guests for *the marriage supper of the Lamb*" (*YI*, October 21, 1897). "Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King" (*AH* 543).

This assumption of the final kingdom of the Messiah is seen again when the seventh and final trumpet of Revelation is blasted, and again, in connection with the opening of the door of judgment in the most holy place.

"The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.' And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying: 'We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

"The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small—and for destroying those who destroy the earth.' Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a severe hailstorm" (Rev 11:15-19).

The proclamation of this "hour of judgment" is of heavenly origin, and it is given by the people whom God lifts in the end, the Seventh-day Adventist Church, at the very moment when that judgment began in heaven. Notice the equivalent expression in both the wedding and judgment ceremonies. "*The hour of*

*judgment has come*” (Rev 14:7). “Let us rejoice and be glad, for *the wedding of the Lamb has come*” (Rev 19:7-8). The court in the most holy place aims to invest the second David as the legitimate King of this world that an imposter prince had usurped.

For a wider analysis of this vision, the following works that I published may be consulted. A. R. Treiyeer, *The Final Crisis in Revelation 4 & 5* (1998); *The Apocalyptic Expectations of the Sanctuary* (2008); and some papers that can be download from my webpage: *Summary of the Heavenly Ministry of Jesus and its Relation to Rev 4 & 5* (2008); *Concerns about the new SDA International Bible Commentary (SDAIBC)* (2015); *Principles of Apostasy in the Sabbath School Quarterly on Revelation* (2009); in <http://adventistdistinctivemessages.com/articles/>

## **7. THE CONCLUSION OF THE PRIESTLY REIGN OF MELCHIZEDEK AND THE COMMENCEMENT OF THE REIGN OF DAVID**

The final cleansing of the sanctuary implies the final judgment and culminates with the assumption of the kingdom of Christ (the Messiah), over the New Jerusalem (Rev 11:15-19; cf. Dan 7:14). This is represented in the book of Revelation by the possession of the sealed book of the law that the ancient kings proceeding from David received when they were crowned (Rev 5; Deut 17:18). The Bible was the book of inheritance that God entrusted to His people. It was at the same time a book of prophecy that this people should study to prepare for a better destiny.

At the conclusion of His kingdom of priestly mediation, the Messiah High Priest also lays down His pontifical clothes and dresses in His royal apparel to be king of the New Jerusalem. This was represented by the change of clothes that occurred at the conclusion of the purification of the sanctuary on the Day of Atonement that took place when the Fall begins, followed by a royal investiture in gala garments of righteousness and feasting (Lev 16:24; Zech 3:3-5).

Once appointed King in the heavenly court of judgment, Christ returns to ransom His people and take them to His heavenly city. It is then that the millennium of peace begins where the redeemed will sit in judgment with Christ, with the Book of the Law (the Bible) already opened, to vindicate the righteousness of God by condemning the wicked (Rev 20:4). During these 1000 years, the redeemed! “will be *priests of God and of Christ*” (Rev 20:6; see 1:6; 5:10). This means that Christ will no longer be a priest, but that we, the redeemed, will be priests of Him and of His Father. It is the court which also appoints the redeemed in their office of priests of God in the celestial kingdom (Rev 5:10; 20:4,6).

Since the task of the priesthood was to teach the Word of God, and to mediate through it between God and the rest of humanity, what will be the priestly role of the redeemed during the 1000 years? That of telling the wonders of the love of the One who gave His life for them, and of God who “so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life” (John 3:16). To whom will the redeemed tell these wonders? To those on this earth who did not have all the knowledge of God but whose salvation was granted because they walked in the light they had. But especially to the angels of heaven who will want to hear our testimony. They know our struggles and how by the grace of Christ, we overcame against evil. But they will want to hear this testimony from our own lips as well, as when we want to hear the testimony of those who convert to the Lord, when they are baptized.

“In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?” (*Ed* 308). “Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen” (*GCB*, 04-01-99, 02).

How clearly the prophetic of the remnant perceived all this! She always looked forward to the moment when the Lamb and Root of David will receive and open the sealed book of the kingdom, never to an inaugural past. A. R. Treiyer, *The Final Crisis in Revelation 4 and 5* (1998); *The Apocalyptic Expectations of the Sanctuary* (2008). Let's look at some of her statements.

"Wait here—I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself" (*ExV*, 1851, 44; *EW* 55; cf. Luke 12:36). "The time will come when all will praise him" with "a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing' ... O let us begin to sing the songs of heaven here, and then we can join the heavenly company above" (*RH*, 6-4-95, 6).

"As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white... He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way" (2 *T* 612).

"Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven" (*EW* 280; see Rev 14:14). "Christ says...: 'On my coronation day, you will be a jewel in My crown of rejoicing'" (*HP* 267). "When the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the king of his redeemed subjects" (*HM*, 11-01-97, 7).

"The humblest can have a share in the work, and a share in the reward when the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the King of His redeemed subjects" (*HM* 11-01-97, 7). "The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross... From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High" (*RH*, 2-28-88, 4).

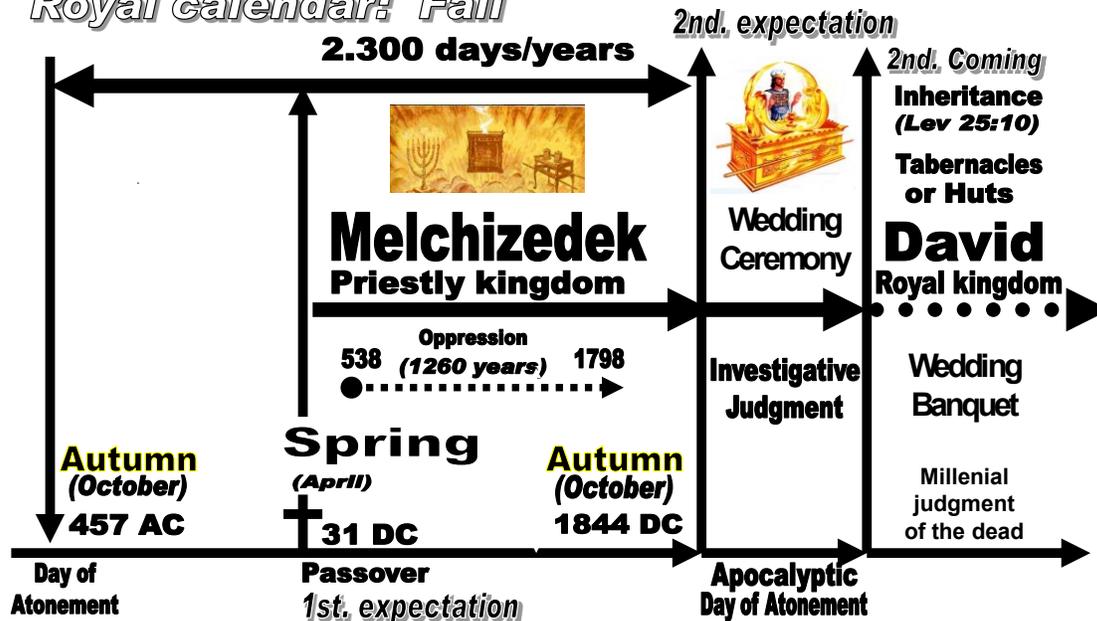
What a marvelous promise! O, yes! "Come, Lord Jesus" (Rev 5:20).

# PROPHETIC CHRONOLOGY

## Daniel 8-9

*Priestly calendar: Spring*

*Royal calendar: Fall*



## CONCLUSION

The Christian world has gotten it backwards. They begin the calendar year commemorating the wise men who came to anoint Jesus. Then comes the week of the Passion called often the Holy Week, and then Pentecost, and later on the day of all the dead. Also in the Catholic Church they celebrate the presumed ascension of Mary, and conclude the year with Christmas, remembering the birth of Jesus. What's the result?

By placing the messianic kingdom of David at the inauguration of the Messiah's priestly mediatorial kingdom like that of Melchizedek, they ignore—if not absolutely almost entirely—His priestly ministry in heaven. The prophet Daniel had warned that “the place of His sanctuary” and “the truth,” would be “thrown to the ground” (Dan 8:11-13). Following this *unilateral* theological pattern that comes from a Christian world that buried Christ's priestly ministry in heaven, some SDA theologians are taking steps in the same direction, failing to properly distinguish the nature of the two successive kingdoms of the Messiah. Especially in the book of Revelation, they apply to the past the royal Davidic role that God pointed out for the future, and as a result they dislocate the prophetic message of the different visions of Revelation.

But God raised up the Seventh-day Adventist Church to exalt the temple of heaven and the priesthood of Christ there. The truth was to be restored at the end, and the commandments of God exposed in their true place, in the most holy place of the heavenly temple. By rejecting this message of the two successive kingdoms of the Messiah in its true temporal perspective, the world is being prepared to fall into the trap of the imposter prince who continues to seek for himself the honor that only the Creator and the Redeemer deserves. No wonder if the devil is trying to do the same in the Seventh-day Adventist Church!

The apostles remembered that when David was anointed as king, the nations around him plotted to crush him (Ps 2). Then, they could see that something similar was happening when Christ was crowned in His kingdom of mediation. As a matter of fact, the Romans and the Jews plotted together to prevent His reign (Acts 4). Inspired by the devil, they posted guards to hinder His resurrection. But nothing could prevent Jesus from being raised from the dead, and honored to the very right hand of God.

Thus today too, when the court of heaven gets ready to honor the Son of David, the devil on earth tries to prevent it, by blotting the remnant people from the earth (Rev 12:17). He desires that when Christ comes, there will be no one to glorify Him on earth. He wants to mock Him that His sacrifice was in vain, and that all of those alive on earth honor the rebellious angel. But God will have a people who will glorify Him at His coming (2 Thess 1:10). The Lord will triumph, and crush all rebellious nations as David did in ancient Israel (Ps 2:8-9; Rev 12:5; 19:15; see 2:26-27).

But, what does the Bible highlight? What we are seeing with our own eyes? As nations prepare to honor the antichrist that impersonates God and His Law, as all the inhabitants of the earth increasingly marvel at the beast (Rev 13:3-4), heaven sits in judgment to honor the Son of David, and declare Him worthy to receive all honor both in heaven and on earth. The court of heaven fulfills what Jesus foretold. “The Father has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father” (John 5:22-23; Rev 4 and 5).

“Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they were saying: ‘Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!’ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: ‘To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!’ The four living creatures said, ‘Amen,’ and the elders fell down and worshiped” (Rev 5:11-14).

Let us exalt Christ, our King, here and now! Let us prepare to receive Him and exalt Him in heaven, together with all the redeemed and the angels of Heaven! The weight of glory that awaits us is too great and wonderful to despise it. So be it, Amen.