

# Many Questions God Answered

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**B**ELOW ARE questions the Church never saw, or did but could not answer. They are to help God's people come to grips with all that was never understood before now. The purpose is not to provide answers but rather to bring powerful stimulus to thinking people to strengthen their foundation. The questions are broadly grouped but in no particular order of importance. Some could fit several groups and others broken into many. Do not worry if a question is not easily understood. This is merely a reference tool and record. It cannot begin to replace 100-plus hours of sermons containing almost one million words.

**NOTE TO ALL SPLINTERS:** This is the *first* of several tools also designed for YOU. (Three more are outlined below.) Consider the questions knowing *every* answer is coming. Those in The Restored Church of God already know the answers, and thus see the list as corroborative reminders. Return as other tools are added that ANSWER all these questions (they are all available at [rcg.org/sep](http://rcg.org/sep)). Any minister who tells you just from the *questions* he knows we are wrong is screaming he does not need scriptural backup—that he can answer matters before hearing them—even the most important issues of God's Plan and eternal life.

LEAVE YOUR MINISTERS OUT OF THIS! They can study on their own if interested. While many of these men are sincere, they are the chief reason 400 groups exist today in the disagreeing mess all around you that God is about to fix.

*Tool #2* is a downloadable 11x34 inch timeline that thoroughly details the correct placement of *every* larger prophecy from the apostasy of the 1990s through the Great White Throne Judgment. (You may request a hard-copy.) This grand overview will make *plain* the sequence of coming events—including the very next things God's people should watch for, no matter their organization. It will *visually* clear up how and when the Kingdom of God arrives.

*Tool #3* is comprised of transcripts of my 50-plus-part sermon series titled "The Greatest Untold Story!"—now almost one million words. The series answers every question below, and many more. It carefully outlines how God will restore good ministers and brethren to *full faithfulness*, and remove bad ministers and brethren from His Plan *altogether* in completely reunifying His people!

*Tool #4* is a new booklet, written for the world, titled *How God's Kingdom Will Come – The Untold Story!* It will explain God's *clear* and easy-to-prove Plan to bring and grow His mustard-seed-size Kingdom. All of God's people who hope to be *part* of it must know what it is!

In addition, a sobering two-part warning about the soon-coming, enormously powerful Man of Sin is available at [rcg.org/sep](http://rcg.org/sep). Scores of thousands

have viewed it. We hear of the growing interest it is generating. Do not miss ANY of these tools—and tell those you love about them!

## The Kingdom of God

(1) As Jesus was ascending to heaven, why did the disciples ask, "Will You at *this time* restore the Kingdom to Israel?" (Acts 1:6) instead of "Will you at this time set up your *world government*?" or "take us to the *place of safety*?"

(2) In Matthew 13, where Christ gave seven Kingdom parables, He likened the Kingdom to a "grain of mustard seed" that is the "*least [smallest]* of all seeds" (vs. 31-32). How is this remotely compatible with Christ's awesome coming in power and glory to start the Millennium?

(3) Related, the Kingdom "grows" to become the "*greatest* of all" kingdoms (vs. 32). Why is it not greatest from the start?

(4) Why did Christ compare the Kingdom to "leaven" that is "*hid*," meaning *encrypted*, in "three measures of meal, till the whole was leavened" (vs. 33)? Does an initially hidden, expanding Kingdom sound anything like starting as a *world-ruling super-government*?

(5) Related, why did Christ compare the Kingdom to "treasure *hid* in a field" (vs. 44)? Things hidden must be found.

(6) Further, why must Christians *seek* and *find* this Kingdom, called a "pearl of great price" (vs. 45-46), if it is immediately worldwide?

(7) In the parable of the "wheat and tares," if the Kingdom is likened to a "man who sowed good seed in his field" (vs. 24), how does it *precede* the "end of

the world,” defined as “the harvest” (vs. 39)? This means its coming is not *at* the end of the world.

(8) “Tares” grow alongside the “wheat” *in the Kingdom* (vs. 30). How did/could any wicked have gotten in?

(9) How could Christ compare the Kingdom to a “net” that gathers good *and bad* fish INTO the Kingdom (vs. 47-48)?

(10) “The wicked are severed from the just” and “cast...into the *furnace* of fire” (vs. 49-50). When is this in anything we previously knew?

(11) And *what* is this furnace (vs. 42, 50)? Note that it is also mentioned as being “in Jerusalem” (Isa. 31:9), while Malachi 4:1 describes a day that burns like an oven (can also be translated furnace)—the same day that the goats of Matthew 25:41 are cast into everlasting fire.

(12) Why does Luke 19:12-15 say Christ went to get for *Himself* a Kingdom, when Revelation 11:15-18 describes *the Father’s* Kingdom?

(13) Why does Colossians 1:13 refer to the “Kingdom of His [the Father’s] *dear Son*” when Matthew 13:43 calls it the “Kingdom of their Father”?

(14) Micah says, “The strong hold of the daughter of Zion, unto you *shall it come*, even the first dominion; the kingdom shall *come* to the daughter of Jerusalem” (4:8). Where did this Kingdom *come from*?

(15) Jesus said in Matthew 24:14 that the gospel of the Kingdom would be preached and “THEN shall the *end COME*.” Where was our authority to tack on “three and a half years later”?

### Christ Comes as a Man

(16) Christ often said He would return as the “Son of *Man*” (Matt. 25:13; Luke 17:26; 18:8). And when He ascended into heaven in the form of a man, why did angels tell the disciples that “THIS SAME JESUS”—a man—would return “in like manner” (Acts 1:11)? How does this fit coming in power and glory to Jerusalem?

(17) Before continuing, why is Christ referred to as initially coming as a mere “Branch” (Jer. 23:5; 33:15)—meaning a “*sprout*” in Hebrew? How does this remotely compare to His Revelation coming in power and glory?

(18) Why does Zechariah 6:12 refer to Christ as “the *Man* whose name is the Branch” (again, a “sprout”)?

(19) And how could Christ “grow up [the same as “sprout” but in verb form] out of *His place*” (same verse), again, if it is His *Millennial* reign in power and glory from the first day? Also, what is this “place” if not the spiritual Temple to which He comes (as a man)?

(20) How does the “Branch of the LORD” GROW to “be beautiful and glorious” (Isa. 4:2) in the time and context of horrific war in Isaiah 3:25-26?

### Christ Sits on David’s Throne

(21) Why does Isaiah 9:7 say Christ will come to first sit on *David’s throne*?

(22) Parallel to this, why did the angel Gabriel repeat to Mary in Luke 1:32 that Christ would “sit on David’s throne”?

(23) Yet later, in Revelation 3:21, Zechariah 6:13 (twice), and other places, Christ is shown as sitting on His own throne, and no longer on David’s throne. Why? When did this change?

(24) Directly related, why did Jeremiah record that Christ would “grow up *unto David*” (33:15), unless Christ knew He would return David’s throne to its original owner who would be resurrected to sit on it himself in glory in Jerusalem when the Kingdom moved there and the 12 apostles on thrones over each tribe would join David.

(25) Finally, is it mere coincidence that *everyone* who ever sat on David’s throne was a *physical human* (I Kgs. 8:25; Ps. 89:3-4)?

### Book of Revelation

(26) Just before His crucifixion Jesus told His apostles “*all things* that I have heard of My Father I have *made known* unto you” (John 15:15). How could the prophecies in Revelation have been included when the Father gave that book to Jesus 65 years later (Rev. 1:1)?

(27) Directly related, how could the apostles believe Christ would establish the Kingdom *in their lifetimes* (question #1) while also knowing seven Church eras—which would have to span centuries, or millennia—would precede it? The answer is they could not know and believe both.

(28) Mr. Armstrong taught that seven resurrections of the Holy Roman Empire

bring us to the Kingdom of God. If the seventh is the last one before Christ returns, what is the “*eighth* that is of the seven” mentioned in Revelation 17:11 that could only be after the Kingdom?

(29) Christ in Luke 17:26 referred to the “*days* [plural] of the Son of Man.” Why? What and how many are these?

(30) How could the “day of the Lord...come as a *thief in the night*; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat” (II Pet. 3:10) if arriving at this day was a simple count-down of 1,335 days during the period of the seven seals?

(31) How does Christ’s coming as the “*Desire* of all nations” (Hag. 2:7) fit with “the nations were *angry*” (Rev. 11:18) at His return?

(32) Would a loving God send the many horrific seals and plagues of Revelation on a mankind who had no opportunity to learn and apply His Laws? Was it fair to believe such terrible punishment would come on all nations when they never knew better—particularly when we previously believed the gospel announcement was never intended to reach every human being?

(33) The two witnesses are given unrestricted power to kill on what would be a mass scale (Rev. 11:5-6). Why, unless they work in a time when God is wiping out a mankind—all nations—that rejected and disobeyed Him, His Kingdom having already been on Earth?

(34) In Revelation 22:14-15, how could “dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loves and makes a lie” be alive outside God’s city *after* the plagues of Revelation had supposedly wiped out all sinners? This must occur at some earlier time we never knew of.

(35) Why does Revelation 21 and 22 describe *two* distinctly different cities, New Jerusalem being the second?

(36) Since the devil’s binding, the resurrection of the dead, Christ’s return and the start of His Millennial reign all happen the very day He arrives, why do Matthew 24:33 and Luke 21:31 have Him coming to Jerusalem *before* the Kingdom is established—when it is merely “near”?

(37) Was *all* of Daniel unsealed during Mr. Armstrong’s time—or, right

on time, is *more* knowledge increasing *now* (Dan. 12:4), on top of what Mr. Armstrong explained?

(38) Why do Matthew 24, Mark 13 and Luke 21 all say *nothing* about the awesome Day of the Lord—the trumpet plagues, woes, Armageddon and the seven last plagues (or vials)—preceding Christ’s 1,000-year reign unless the gospels are describing a different and much earlier time?

(39) Also, why does Jesus in these chapters say *nothing* of the Beast, its Mark or image, or of the False Prophet, but instead address false *prophets* (plural) and false *Christ*s who could deceive God’s people (Matt. 24:24; Mark 13:22)?

(40) Is the Great Day of God’s Wrath (Rev. 6:17) the same as the Day of the Lord in the Old Testament (Isa. 2:12) when their descriptions are so different?

(41) With so many different religions today, how could the “whole world”—all 7.4 billion people—suddenly unify and worship the Beast (Rev. 13:8, 12) if the Beast is understood to be central to Europe and Catholicism? Why does it not describe a more localized worship of the Beast—Europe or 10 nations there—instead of all nations being involved?

(42) If the *white horse* of Revelation 6:2 goes forth at the end of the age “*conquering* and to *conquer*,” this first seal should be evident somewhere by now. How or where is the Catholic Church CONQUERING *anything* today?

(43) If the *red horse* of Revelation 6:4 is already riding and is given a great sword to “take PEACE from the earth”—and there has never been peace in 6,000 years—what and when was the period of “peace” it took?

(44) In light of end-time conditions so rapidly worsening today, if the four horsemen *collectively* claim the lives of “one-quarter” of all mankind (Rev. 6:8)—approaching two billion people in today’s population—and if this is for our time—why are we not seeing an ever-increasing *mass* death toll worldwide from war, famine, disease and earthquakes?

(45) If only those who are obedient to God survive the plagues of Revelation and live into the Millennium—those who rejected the Beast’s Mark—who is left to disobey the command to go to Jerusalem for the Feast (Zech. 14:16-

19)? No people, let alone nations, would be left to rebel.

(46) How does the Jeremiah 30:7 description of the “time of *Jacob’s* trouble” equate with an obvious theme of *world* punishment throughout Revelation?

(47) How is Rome called *Babylon* the great whore (Rev. 17:1, 5-6; 18:24) when *Jerusalem* slayed the prophets (Matt. 23:37)?

(48) Since the giant army of Joel merely attacks a “city” (2:9), why does the second woe/sixth trumpet plague describe it coming on the whole world (Rev. 9:13-21)?

(49) Why is the “famine of the word” (Amos 8:2, 7, 11-12) described as only afflicting Jacob (Israel) and not the entire world—particularly since the gospel is preached all the way until the end comes?

### Two Wizards and the Man of Sin

(50) The Man of Sin is destroyed personally by Christ at His coming (II Thes. 2:8), while the False Prophet is burned in a lake of fire (Rev. 19:20), and the Prince of Tyre is slain with “swords...by the hand of strangers” (Ezek. 28:7-10). Since the Church always believed these were the same man, how could anyone die in *three* (such) *different ways*?

(51) Further, if the Man of Sin and the False Prophet are one person, why does the False Prophet tell the world to worship the Beast (Rev. 13:12), but the Man of Sin claims HE is God (II Thes. 2:4)?

(52) Why is the Man of Sin described as sitting in the “temple of God” (II Thes. 2:3-4)? Since there is no Temple in Jerusalem today, and the Catholic St. Peter’s Basilica (as some speculated) could NEVER fit this description, is not the only remaining possibility that this man sits in the *spiritual* Temple, the Church? So obviously, yes.

(53) Considering the New Testament definition of the “temple” (Eph. 2:21), how could Christ “destroy” (II Thes. 2:8) this man just before the Millennium—meaning this evil deceiver got into the place of safety? None could believe this.

(54) Paul warned *brethren* about the Man of Sin’s rise, and he is shown in II Thessalonians 2 to be involved in and influencing *the Church*. But the False Prophet of Revelation deceives *the world*. And who in God’s Church would

be tempted to follow a pope in Rome, anyway, no matter his stature?

(55) Related, why does the Man of Sin appear *after* the “falling away” (II Thes. 2:3) in the Church, while the False Prophet *leads* a final apostasy afflicting the whole world (Rev. 13:14)?

(56) In Matthew, Christ said, “Many shall come in My name, saying *I am Christ* and shall deceive many” (24:5), but Mark’s and Luke’s accounts leave out the word *Christ* (Mark 13:6; Luke 21:8). Why?—unless Christ was issuing two distinct warnings?

(57) Why do the “many” in Luke’s account add that, “The time draws near” when pointing to “I AM”—the One long understood to be Jesus Christ?

(58) *How* does God send people “strong delusion” and what is the “lie” that they believe (II Thes. 2:11)?

(59) What plausible explanation has EVER been presented by the Church regarding “three shepherds” who are “cut off” in Zechariah 11:8?

(60) Similarly, what plausible explanation has ever appeared explaining the “foolish shepherd” of Zechariah 11:15-16?

(61) Still further, what about the “instruments” (vs. 15) of this man?

(62) Does not the Man of Sin capable of employing “all power, signs and lying wonders” (II Thes. 2:9) from Satan fit perfectly?

(63) Where does I Timothy 4:1-3—demons using men to forbid marriage and eating meat—fit in the latter times without understanding the Man of Sin and the two wizards who precede him?

(64) Matthew 7:21-23 describes “many” seeking entrance into the Kingdom by asking Christ, “Have we not prophesied in Your name, cast out demons in Your name and in Your name did many wonderful works.” Incredibly, since Christ said He never knew these workers of iniquity, and that “no one” could do *any* miracles in His name if they spoke even *lightly* of Him, where did these men *get their power* if not from the devil? Obviously, they ignorantly supported the Man of Sin as being the true Christ.

(65) Why did Paul for three years so forcefully warn “day and night with tears” in Acts 20:28-31 about “*grievous* [Greek: heavy] *wolves*” who would “enter

in” from outside—and say he *knew* they were coming? No one ever understood what he meant. We might ask if God would remotely allow His people today, to whom this prophecy applies, to be caught off guard with no warning, when Paul gave such a long forceful warning to a generation that never needed it?

(66) Why did he add in the next breath of his warning about *another group* of ministers who would arise from the inside—“among you”—to work with the wolves?

(67) Related, why in II Timothy 3 would he specifically in a “last days”/“perilous times” (vs. 1) setting *name* Jannes and Jambres (vs. 8)—two extraordinarily powerful *sorcerers* working under Pharaoh (Ex. 7:11)?

(68) And why just verses later did he warn of “evil men and *seducers*” (meaning *wizards* who cast spells in the Greek) growing “worse and worse” (II Tim. 3:13)?

(69) Who are the “sorcerers” of Malachi 3:5 to whom Christ brings “swift witness” when coming to His Temple (3:1)?

(70) Could the powerful account in Acts 8:9-11 about the sorcerer Simon Magus *bewitching an entire city* carry a message for God’s people today? Also, what about the Acts 13 story of Barjesus the sorcerer, also called Elymas the wizard?

(71) What is “*the fire*” that Peter, Paul, Jude and Christ all spoke of (I Pet. 1:7; I Cor. 3:13; Jude 23; Luke 12:49) that will “try every man’s work” (I Cor. 3:13)? How does this fit our old understanding of the Tribulation when most Laodiceans die early in this period, with *no time* to overcome as Christ did and to anoint their eyes?

## Temple

(72) Why are Christians multiple times told to *watch* for Christ’s coming (Matt. 24:42; 25:13; Mark 13:33-37; Luke 21:36) in the context of a world that is routinely “building, buying, selling, planting, reaping, marrying and giving in marriage, eating and drinking” (Luke 17:26-28)? How is that picture remotely compatible with the greatest time of trouble ever known, long thought to immediately precede Christ’s coming?

(73) Related, why would Jesus tell His servants to constantly “watch” for His coming—and to be “sober” and “aware”—if they are cloistered away in a place of safety, merely counting down 1,335 days? The 1,335 days of Daniel 12:12 may be merely the *duration* of the seven seals, which follows the Kingdom of God not precedes it.

(74) Similarly, how would a supposed 1,335-day countdown match Christ “coming as a thief in the night” (I Thes. 5:2)?

(75) And, how does Christ come “*suddenly* to His temple” in Malachi 3:1, meaning unexpectedly, if it is at the end of this “countdown clock”?

(76) Why does Malachi 3:1 describe Christ first coming to *His Temple* instead of Jerusalem at His “Second Coming”?

(77) When is the remaining half (about 3.5 years) of Christ’s “one week” (seven-year) ministry of confirming the covenant with Israel described in Daniel 9:24-27, unless it is the period of restoring the Kingdom to Israel when He sits on David’s throne? Many speculated broadly about the remaining period, but no one previously knew.

(78) Why would the “little flock” that receives the Kingdom in Luke 12:32 be told “fear not” if it is in a place of *safety* awaiting Christ’s return instead of exposed to danger in society?

(79) Who are the “*kind* [meaning *some*] of firstfruits” spoken of by James (1:18) unless they are the initial little flock that takes the Kingdom when Christ comes to His Temple before many others (ten thousands) join them at Christ’s coming to Jerusalem, with still more at the outset of the Millennium?

(80) How and when does Christ sit as a “refiner...purifying the sons of Levi” (Mal. 3:3)? And who are these “sons” if they are not the Church (initially) that is the “royal priesthood” that must be purified after decades scattered through competing, disagreeing and spiritually degenerate splinters? But this is a dual passage since later physical Levites will also be refined to enable them to offer sacrifices at the Temple.

(81) Related, why is the Haggai remnant described as returning to “*work*

in the temple” (Hag. 1:14) instead of to receive salvation?

(82) What and when is the “marvelous Work and wonder” of Isaiah 29:14; Habakkuk 1:5 and Acts 13:41 unless it is the extraordinary first phase of the Kingdom focused on Israel but carried out worldwide?

(83) *When* and *why* will God speak from heaven, as described in Psalm 50:1-4, Haggai 1:4-12, and Hebrews 12?

## That Prophet

(84) The first of several questions on the subject of That Prophet proving he is a man and not Christ, Deuteronomy 18:15 says, “The Lord your God will raise up unto you a prophet.” Thought to be Christ, how would God raise up *Himself*?

(85) When is God ever called a *prophet*—the second highest human office *in the Church*, responsible for *receiving* messages *from God*? Christ is called an Apostle (Heb. 3:1) because the Father sent Him to Earth.

(86) How could God (Christ) be considered to come “from the midst of you [Israel]”—and “of *your* [Israel’s] *brethren*” (Deut. 18:15)?

(87) How could Jesus Christ be considered “*like unto me* [Moses]” when Moses was a human being?

(88) Why is listening to this prophet—“unto him you shall hearken”—*contrasted* with listening *directly* to God, which Exodus and Deuteronomy both show that the Israelites did NOT want?

(89) Further, if That Prophet is Christ, why would Christ (the God of the Old Testament) say, “I will put MY words in *his* mouth” (vs. 18)? This would have God putting His words in His own mouth.

(90) Again, if That Prophet *is* Christ, how would this work?: “And *he* shall speak unto them all that *I* shall *command him*” (vs. 18). God does not *command Himself* to say things.

(91) Along the same lines, how would this work?: “It shall come to pass, that whosoever will not hearken unto MY words which HE [the prophet] shall speak IN MY NAME” (vs. 19). For Christ to be That Prophet, He must somehow speak *in His own name*.

(92) And why this warning?: “But the prophet, which shall *presume* to speak a word in My name which I have not commanded *him* to speak [two actions and two individuals—God and a man], or that shall speak in the name of other gods, even that prophet shall die” (vs. 20). Who can believe God would issue such a warning to *Himself*? Rather this is a clear warning that no *human being* should take on himself the title of That Prophet or God will put him to death.

### “Grace” and “Bands”

(93) Who in Zechariah 11 are “the flock of the slaughter” (vs. 4) and “the poor of the flock” (vs. 7, 11) among them?

(94) When and why does God break the staff of “Bands,” which is the “brotherhood” between Israel and Judah (Zech. 11:14)? The Church never addressed the subject of Bands, which breaks on the very day or immediately after Christ comes to His Temple.

(95) And when does God physically rejoin the divided Israel and Judah (under David—Ezek. 37:16-25) as a single stick?

### Zion

(96) Why and how does God “save the tents of Judah first” (Zech. 12:7)?

(97) How does Christ reign *until* He has put “all enemies under His feet” (I Cor. 15:25) unless He came first to His Temple—*before* coming to Jerusalem and *before* the resurrection of I Corinthians 15? Our old understanding had Christ arriving in Jerusalem to start His 1,000-year reign *after* defeating all His enemies during the seals.

(98) How do “the last go first” and “the first go last” into salvation (Matt. 20:16) if everyone starts reigning at the same time, thought to be the outset of the Millennium?

(99) In this regard, what is the “*chosen* [meaning select, favorite] generation” (Matt. 20:16; I Pet. 2:9)?

(100) Why is Christ shown as coming “from the NORTH” (Isa. 41:25) to Jerusalem “upon princes as upon mortar, and as the potter treads clay”?

(101) Since Christ is called a star in Malachi 4:2, II Peter 1:19, and

Revelation 22:16, why is He shown coming as a “*Star* out of JACOB” and a “*Sceptre*” who “*rises out of ISRAEL*” (Num. 24:17) instead of Judah?

(102) How could Christ *ascend* on Zion (Isa. 60:1-3)—but simultaneously *descend* from heaven at His next return (Acts 1:11 and 3:20-21; I Thes. 4:16; II Thes. 1:7)?

(103) Why does Christ come with “ten thousands of saints” (Deut. 33:2; Jude 14)—which is not a multiple of 144,000 saints, but rather this smaller number, with the bigger full number only first appearing when Christ starts His 1,000-year reign?

### Resurrections

(104) Why does II Timothy 4:1 (also I Peter 4:5) refer to Christ judging “the quick and the dead at His appearing and His Kingdom” unless it is the reckoning of Luke 19:12-27 and Matthew 25:19 when He comes to His Temple, with the “sheep and the goats” judged when He comes *in glory* to Zion?

(105) Ezekiel 37 describes “the whole house of Israel” being resurrected at the time the Kingdom first comes to Jerusalem. Why did we have all Israelites coming up in the *post-millennial* great white throne resurrection with “the *rest* of the dead” (Rev. 20:5) long *after* not only the unknown designated time of the Kingdom but also *after* the Millennial thousand years beyond that?

(106) How is this special early Israelite resurrection not the ultimate *centerpiece* of restoring the Kingdom to Israel, meaning bringing back the billions of Israelites who have lived during the last 4,000 years?

(107) If Judah is “*saved first*” (Jer. 23:6; Zech. 12:7—a type of all Israelites being saved [delivered, protected] before the rest of the nations), does it not make infinitely more sense if they are *resurrected first*, also before the rest of the nations of the world?

(108) Why does Revelation 11:18 stress that the prophets will come up at the start of the Millennium but not the apostles unless the obvious answer is that the apostles came up long before when the Kingdom arrived for the first time (with the apostles having been

sitting on thrones under David for centuries)?

(109) How do “the children of Israel return, and seek the LORD their God, and *David their king...*in the LATTER DAYS” (Hos. 3:5) unless *the Kingdom occurs in the latter days* just as the final Temple in Jerusalem (of Ezekiel 40-48) is built in the *latter days*?

(110) How do “the men of Nineveh” and “the queen of the south...rise up in the judgment *with* this [the wicked] generation” (Matt. 12:42, 45) of Christ’s time to “condemn” it, meaning *sentence*, unless these categories of people rise *together*, meaning at the same time, not 100 years apart, as we believed would occur after the Millennium?

(111) When do those who prove themselves righteous *during the Millennium* enter the God Family?

(112) Christ said there will come “*the hour...*in the which ALL that are in the graves shall hear His voice and shall come forth; [1] they that have done *good*, unto the *resurrection of life*; and [2] they that have done *evil*, unto the *resurrection of damnation* [judgment]” (John 5:28-29). Where is a *third* resurrection in this picture? Why did Christ not mention it since He said “all” would come up in one of these two groups? The “evil” group would include both those who died without opportunity, but also those who disqualified themselves and who will be “thrust out of the Kingdom” per Luke 13:28.

(113) How does the prophesied Zerubbabel of Haggai and Zechariah—long understood to be Mr. Armstrong—interact with Joshua, seen to also be at the time Satan is persecuting Joshua (Zech. 3:1)? This would have to be in a time *before* the Millennium—*before* great numbers of other Bible figures would be in the picture and *before* Satan has been removed. This interaction could only be during the first phase of the Kingdom when the devil is rebuked but not bound and Zerubbabel has been resurrected with other faithful brethren of the Philadelphian era.

(114) What does the Bible mean in saying that “each man [is resurrected] in his own order” (I Cor. 15:22-23) unless there are numerous times of resurrection that may have never been understood?

## Resplendence

(115) Matthew 13:41 states that “the Son of Man...shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity.” How does this happen if the wicked were destroyed with the plagues of Revelation *prior* to the start of the Kingdom in our old understanding?

(116) And how is it that verse 43 says that “*then* shall the righteous shine forth as the sun in the kingdom of their Father”? The righteous must have been in the Kingdom for a while *before* experiencing resplendence. This was never addressed or understood previously.

(117) Related to this, Hebrews 2:7 says we shall be a “little lower than angels” when Psalm 8:5 declares that we shall at the same time also be a “little lower than *God*”? (“Angels” is *Elohim*, meaning *God*.) Did we just get the answer?

## Third Temple

(118) Why do Isaiah 2:1-3 and Micah 4:1-2 describe a temple in “the last days” instead of the “first” days or “next” days or “following” days of what we thought was always the Millennium *beyond* the last days?

(119) How could Isaiah have seen “the Lord sitting upon a throne, high and lifted up, and His train fill[ing] the temple” when “the whole earth is full of His glory” (6:1-3) if there is not coming the third temple immediately at His return? This means *the Millennial period* is when there is no Temple because the Father and Christ are the Temple from then forward. This also means that the New Heavens, New Earth and New Jerusalem must appear at the *start* of the Millennium—*not at its end*, meaning also 1,000 years before the Great White Throne Judgment.

(120) Under what previous prophetic scenario would Christ have “returned to Jerusalem with mercies” so “My house shall be built in it” (Zech. 1:16)? Why are these “mercies” necessary?

(121) Why does Zechariah refer to “chariots” (6:1-3) with horses of different colors if they are the very same as the horses with riders in Revelation 6? These descriptions are irreconcilable.

(122) Who are the “four *carpenters*” in Zechariah 1:20?

(123) Why in Zechariah 6:12-13 does it say the Branch—Christ—“builds the temple,” and says it *twice*?

## Satan

(124) How does sending the Azazel goat (Satan) into the *wilderness* on Atonement (Lev. 16:10) picture Satan being either thrown into the *bottomless pit* for 1,000 years (Rev. 20:1-3)—or into the lake of fire after that (vs. 10)? Neither fits.

(125) Why does Ezekiel say the King of Tyre—long understood to be Satan—is “destroyed” (28:16), the stated and actual meaning of the Hebrew word it is translated from, if it does not mean destroyed?

(126) Why does God say He causes a “*fire* to come from the midst of him to *devour*” him (vs. 18) if it does mean what He said? How would we know God did not mean what He said when “*fire*” and “*devour*” in many other Old Testament verses mean this in every case?

(127) Further, God adds that Satan will be “brought to ashes.” Like “*fire*” and “*devour*,” ashes means ashes throughout the Old Testament. How is this not God utterly destroying Satan? Note Mark 1:24.

(128) Finally, thinking in plain English, why does God conclude telling Satan, “*never shall you be any more*” (vs. 19) if He does not mean exactly what He said?

## Pluralities

(129) In II Timothy 3:1, Paul spoke of “*perilous times*” (plural) that would come in the “last days.” “*Times*” is *kairos*, meaning “an appointed time or set occasion” that he was foretelling. Why are these not explained in context as (1) the “falling away”—“the *time* will come when they shall not endure sound doctrine” (4:3)—and (2) when the Man of Sin is “revealed *in his time*” (II Thes. 2:6)? II Thessalonians 2:3 says as much, and that they will come in this order.

(130) Paul believed he lived when the “*ends* of the world” (I Cor. 10:11) would come. What are these ends (plural) if they are not Matthew 24:6, when Christ comes to His Temple to start

His tiny Kingdom, and the harvest that occurs when He comes to Jerusalem (Matt. 13:39; 24:14)?

(131) Peter spoke of the “*times* of restitution of all things” in Acts 3:21. Here “*times*” is *chronos*, meaning “*spaces* of time,” not *set occasion*. With That Prophet (Elijah) being the vehicle that Christ uses to restore (restitution), is it not obvious that the first space of restoring (restitution) is with the flock of slaughter returning to the Church to be straightened out and the second space is obviously the years when the Kingdom is restored to Israel—the period that immediately follows?

(132) Since God (Christ) in Leviticus 26:16 and Deuteronomy 28:65 referred to Israel’s long, national disobedience that would produce horrible punishment and “sorrow” that would come on them, how is this not the “beginning of sorrows” of Matthew 24:8 Jesus spoke of? Combined, these three verses reveal the timeline in Matthew when Christ comes to His Temple (vs. 7) to begin restoring the Kingdom to Israel with warnings and instructions through That Prophet (Elijah) beginning the perhaps three-and-a-half-year process that completes this restitution before Christ takes His Kingdom to Jerusalem to rule all nations.

(133) How did we unwittingly come to believe God’s people in the place of safety could *ever* fall victim to false Christs and false prophets (with the brethren far away in the place of safety and beyond their reach)—that as the very elect (Matt. 24:24) they could be deceived by declarations they would *never hear* regarding Christ being “here or there”?

(134) Does this not suggest that in Matthew God’s people are somewhere *other* than a place of safety (not speaking here of the little flock leading the Kingdom), and that for this threat to be real to brethren there must also exist the knowledge that Christ will initially come *as a man*? People must be looking for a man to be deceived by reports that Christ as a man is “in the desert or the secret chambers,” etc. If Christ having already come as a man to His Temple years before did not at a point become

common knowledge on Earth, the false human Christs (and false prophets) could not be a threat to God's people—those learning the truth through the first phase of the Kingdom.

#### **New Questions**

(135) How does Jesus Christ coming in awesome power and authority

for 1,000 years in an event surrounded by many *visible* titanic events match Luke 17:20—"the Kingdom of God comes not with observation" and "neither shall they say, Lo here! or, Lo there! For, behold, the Kingdom of God is within you [meaning *in your midst*]?" The point is that the Kingdom is only visible in its first phase through

its representatives including Christ after His Return.

(136) Does the question in #135 not perfectly harmonize with a mustard seed and concealed leaven in flour? □

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