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in the stead of Satan and his angels.

**Transition from Satan's Kingdom to God's Kingdom**

Excerpts from Arlen Chitwood's Commentaries

**The Kingdom of Satan**

The kingdom of Satan is actually a part of the overall kingdom of God. Angels rule domains throughout God’s kingdom, and their rulership over domains is looked upon and referred to as *the rule over a kingdom.* Delegated power and authority of this nature has to do with *numerous kingdoms within one overall kingdom.*

Satan, in time past, was among the angels given a kingdom and dominion. However, dissatisfied with the extent of his delegated power and authority, Satan sought to “exalt” *his throne* and “be like the most High [be like God Himself, the supreme Ruler over all].” And today Satan is a rebel ruler within his kingdom, along with one-third of his original contingent of ruling angels, who followed him in his attempt to increase his hold on power and authority [*cf.* Isa. 14:12-14; Rev. 12:4].

Satan’s present kingdom is referred to as *the kingdom of this world* or *his kingdom.* Christ, at His first coming, called attention to both the resent kingdom under Satan and His coming kingdom when he said, “My kingdom is not of this world [*lit.,* ‘not out of this world,’ referring to the present world kingdom under Satan]” [John 18:36a]. And this will explain that which is involved in I John 2:15ff, “Love not the world, neither the things that are in the world…”

It is *this present kingdom under Satan* which will one day *become* “the kingdom of our Lord, and of his Christ” [Rev. 11:15, ASV; 16:10; *cf.* Matt. 6:10]. And it is this kingdom, which Christ and His co-heirs will rule with a rod of iron for 1,000 years in order to bring the kingdom back into conformity with the way God has established individual kingdoms within His overall kingdom [*cf.* Ps. 2:6-9; I Cor. 15:24-28; Rev. 2:26-28].

**The Present Kingdom**

The earth is a province in the kingdom of God, and Satan holds the position of Messianic Angel (the provincial ruler) over the earth. He has held this position since the time of his appointment by God in the beginning, prior to his fall; and he (along with angels ruling under him) will continue holding this position until he is one day replaced by Man — the second Man, the last Adam, with His co-heirs, redeemed from the lineage of the first man, the first Adam (Ezekiel 28:14-16; Hebrews 2:5-10).

Satan’s fall produced no change in his appointed position, for a principal of biblical government necessitates that an incumbent ruler hold his appointed position until his successor not only appears but is ready to take the scepter. There is no such thing as God removing a ruler from a province in His kingdom and not, at the same time, appointing another ruler.

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

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

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

Then, approximately 6,000 years ago God restored the earth, along with the light of the sun and moon, and brought man into existence with a view to man taking the scepter held by Satan. This is the way Scripture begins.

1. A creation.
2. A ruin of that creation, resulting from Satan’s sin.
3. A restoration of the ruined creation through divine intervention, over six day’s time.
4. Then, the creation of man to take the scepter, in the stead of Satan.

However, the incumbent ruler, Satan, brought about the first man’s fall; and this necessitated the appearance of the second Man to provide redemption before fallen man could one day hold the scepter, as God had originally intended. Satan, bringing about the first man’s fall, followed by God’s redemption of fallen man, follows the pattern previously established in Genesis 1:

1. A creation.
2. A ruin of the creation, resulting from Satan’s intervention.
3. A restoration of the ruined creation through divine intervention, over six days (6,000 years) time.
4. Then, redeemed man ultimately holding the scepter in the stead of Satan, realizing the reason for man’s creation in the beginning.

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

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

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

The pattern concerning how God restores a ruined creation was set at the very beginning, in the opening verses of Genesis. And man, a subsequent ruined creation, must be restored in exact conformity with the God-established pattern.

As this restoration pertains to “time,” it will occur over six days, over six thousand years (*cf*.Matthew 16:28-17:5; 2 Peter 1:15-18; 3:3-8). And there will then be a day of rest that will last for one day, for one thousand years. This is the earth’s coming Sabbath, toward which every earthly Sabbath pointed and every earthly Sabbath anticipated (Exodus 20:8-11; 31:13-17; Hebrews 4:4-9).

The whole of Scripture, progressing through six days of redemptive work, moves toward that coming Sabbath of rest. The skeletal structure was set *in perfect form* in the beginning, and the whole of Scripture beyond that point must rest on this structure. The whole of Scripture moves toward that coming seventh day when Christ and His co-heirs will take the scepter and rule the earth in the stead of Satan and his angels.

(For additional details concerning a correct interpretation and understanding of Genesis 1:1-2:3, refer to [Bible One - Arlen Chitwood's The Study of Scripture, Ch. 2](http://bibleone.net/SS02.htm), [Ch. 3](http://bibleone.net/SS03.htm), [Ch. 4](http://bibleone.net/SS04.htm).)

From what realm though do Satan and his angels presently rule? It is clear from both Old and New Testament Scriptures that they rule *from a heavenly realm over the earth*. Satan and his angels have access *to the earth* (Genesis 6:2-4; Job 1:7; 2:2; 1 Peter 5:8; Jude 1:6), but they do not rule *on the earth*.

1)Location of Satan’s Rule — Old Testament

Daniel 10 presents certain insights into how the present kingdom of Satan is structured, along with the location of those administering power and authority in the kingdom. In this chapter, a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules (the northernmost point in the universe in relation to the earth [**Isaiah 14:13**, ASV]) was detained at a point in route. This messenger was detained in the heavens above the earth by “*the prince of the kingdom of Persia*.” Then Michael was dispatched from heaven, and the messenger remained there with “*the kings of Persia*” while Michael fought with the prince of Persia for his release (Daniel 10:13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm through counterparts in the human race on earth*. There was a prince (ruler) of Persia in the heavens, and there was a prince (ruler) of Persia on the earth. Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (*cf*.Daniel 2:39; 5:28-31; 7:5; 8:3-6, 20).

Then beyond that “*the prince of Greece*” is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (Daniel 10:20). And the reason why attention is called to this heavenly ruler is easy to see and understand. Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Daniel 10:20 (“…*the prince of Greece will come*”) anticipated that day when Alexander the Great in the Grecian kingdom on earth would conquer the kingdom of Babylon under the Medes and the Persians (*cf*. Daniel 2:39; 7:6; 8:7, 8, 21-22).

Thus, there is not only a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in various earthly kingdoms under fallen man but there is also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms. In this respect, any person occupying a position of power in any Gentile earthly kingdom during the present age is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

(Note that the nation of Israel is the lone exception among nations on earth whose rulers presently hold positions of power and authority under fallen angels in the kingdom of Satan. The prince over Israel is “Michael” [Daniel 10:21], an angelic prince in the heavens who is not numbered among those ruling in Satan’s kingdom, as Israel is not numbered among the nations [Numbers 23:9].)

2)Location of Satan’s Rule — New Testament

The book of Ephesians presents the same picture of Satan’s present kingdom as the book of Daniel, though from a different perspective. Ephesians is a book dealing with the heavenlies, pointing to the place where the Christians’ future inheritance lies (Ephesians 1:3-23). Christians have been saved with a view to realizing an inheritance as co-heirs with Christ in a heavenly kingdom at a future date. That is one of two central messages in this book.

The other central message has to do with the present inhabitants of that heavenly sphere — Satan and his angels (Ephesians 1:21; 3:9-11; 6:11ff). They are said to reside “*in heavenly places*” (Ephesians 3:10), and Ephesians 10 presents an existing, ongoing warfare between Christians and these angels.

*For we do not wrestle against flesh and blood*, *but against principalities*, *against powers*, *against the rulers of the darkness of this age*, *against spiritual hosts of wickedness in the heavenly places* [KJV: high places]. (Ephesians 6:12)

(The words “*in heavenly places*” [Ephesians 3:10] and “*in high places*” [Ephesians 6:12] are both translations of the same Greek words, referring to *a heavenly sphere.* The reference, in both instances, is to angels exercising positions of power and authority *from places in the heavens* within the kingdom under Satan — the present existing kingdom of the heavens.

For additional information concerning the present existing kingdom under Satan, along with the coming kingdom under Christ, refer to [The Most High Ruleth by Arlen Chitwood](http://lampbroadcast.org/Books/TMHR.pdf).)

Thus, there is a present existing warfare between the heavenly rulers and Christians; and that warfare rages because Satan and his angels know the reason that the “*one new man*” *in Christ* has been called into existence (*cf*.Ephesians 3:9-11). The one new man will comprise the co-heirs ruling with Christ in that coming day, following the time Satan and his angels will have been put down. And Christ, with His co-heirs, ruling in the stead of Satan and his angels, will exercise power and authority from the same realm where Satan and his angels presently rule.

Thus, the warfare rages because Satan and his angels will do everything within their power to prevent this transfer of power and authority; and it will continue to rage until Christians have been removed from the earth, anticipating Satan and his angels being removed from their heavenly realm (“*threw them to* [‘unto,’ ‘upon’] *the earth*” [Revelation 12:4, 7-10; *cf*. Ezekiel 16b-19]) with a view to Christ and His co-heirs taking the kingdom (Revelation 19:11-20:6; *cf.* Revelation 11:15).

These things will occur at the end of the present dispensation (which has lasted almost 2,000 years) and near the end of the present age (which has lasted almost 6,000 years). Then, and only then, will redeemed man realize the purpose for his creation in the beginning — “. . . *let them have dominion*” (Genesis 1:26-28).

(The present dispensation covers time between the sixty-ninth and seventieth week in Daniel’s Seventy-Week prophecy [Daniel 9:24-27], though not time related to the prophecy itself. The present dispensation comprises a 2,000-year period *separate from time in Daniel*’*s prophecy.*

God’s chronometer, marking time in the prophecy, has, so to speak, stopped, allowing the present dispensation to run its course. Then, once the present dispensation has been completed, the Church will be removed, and God will complete His dispensational dealings with Israel by and through the fulfillment of that which is seen in Daniel’s prophecy.

God’s chronometer relating to the Jewish people will then mark time in Daniel’s prophecy once again, fulfilling the final week, the final seven years. This final unfulfilled week is the coming seven-year Tribulation. And the fulfillment of this final week will not only complete seven unfulfilled years of the previous dispensation but also the final seven years of the age covering “Man’s 6,000-year Day.”

For more information on Daniel’s Seventy-Week prophecy, refer to “Daniel’s Seventy Weeks,” in [Bible One - Arlen Chitwood's The Time of the End, Ch. 12](http://bibleone.net/TOTE_12.htm).

For information on distinctions between ages and dispensations, refer to the author’s book, [Bible One - Arlen Chitwood's The Study of Scripture, Ch. 5](http://bibleone.net/SS05.htm).)