

# THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;  
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,  
**I press on toward the goal for the prize of the upward call of God  
IN CHRIST JESUS.**  
(Philippians 3:13-14 NASB)*

#04-1020

## ***Shaking Has Purpose***

March 1, 2010

Compared to the 1990's, which have been described as the decade of peace and prosperity, the first decade of the new millennium has been just the opposite. It seems as if every sphere of life across the globe, from the natural to the manmade, is being shaken to varying degrees, some to the extreme, especially in regard to devastating earthquakes.

When the world experiences catastrophic natural events such as earthquakes, some describe the events in terms of Armageddon, the end of the world, and God's judgment of the world, and others debate whether these often tragic events are a direct act of God or even the devil. On the other end of the spectrum, there are others who see themselves as the voices of reason; they discount anything to do with God, and, as their thinking goes, the events are simply part of living in a changing world, and we need to find ways to help one another through these times. Further, with the year 2010 starting with two major devastating earthquakes hitting the Caribbean/South American region 47 days apart, the casual observer might be tempted to conclude that earthquakes are on the increase, while the experts, armed with their scientific data, state that this is not so, for the earth is constantly shaking.

Regardless of one's view on these issues, Scripture offers much insight into global shaking.

First, for the world-at-large, the purpose of shaking is to lead the inhabitants of the earth to **"Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters"** (Revelation 14:7 NASB). Judgment is not to annihilate the world and its inhabitants but to teach them righteousness (Isaiah 26:9) and, ultimately, to bring about the reconciliation and restoration of all things, including the salvation of all mankind.

See my books *The Purpose and Plan of the Eons*, Volume 1, especially chapters 4, 5, 8, and *That God May Be All in All New*.

Second, God declared that He, yet once more, is going to shake not only the earth, but also the heaven, denoting **the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain**. Why? Because **we receive a kingdom which cannot be shaken!** (Hebrews 12:26-28; also Haggai 2:6, 21).

See issues #02-0801, January 1, 2008, *Yet Once More, I Will Shake*; #02-0860, March 12, 2008, *Then Suddenly Destruction Will Hit*; #03-09127, May 26, 2009, *The Coming Irreversible Collapse*.

Third, the kingdom we receive is the coming **kingdom of our Lord and of His Christ** (Revelation 11:15) when Christ will extend His reign over the nations for the next eon (age) through His body of conquerors (Revelation 3:21), the many sons of glory (Hebrews 2:10) and of the kingdom (Matthew 13:38). Thus, shaking leads to the kingdom and priests (Revelation 5:10; 20:4-6).

Fourth, the six days (6,000 years) of Man's Day (1 Corinthians 4:3 LITV/YLT), the day of man's labor, must come to an end one day, followed by the seventh day (1,000-year day), the Lord's Day, the day of rest, which is the millennial kingdom of Christ. Six days clearly speak of a definite and limited period of time, the appointed time of God. By most accounts, at least as far as man is able to discern, the 6,000 years have been completed. It is possible that it ended around September 8, 2004, and we are presently in a transition between two ages, a period characterized by shaking. The transition is not an indefinite period but an appointed time of limited and, most likely, short duration.

Fifth, the beginning of the shaking of earth and heaven is likened to birth pangs, the pains associated with childbirth. Thus, the purpose of shaking is to birth something in accord with God's purpose.

There are two Greek words that are used for the metaphor of childbirth. The primary word for *birth pang* is *odin*, which refers "to a pang or throe, especially of childbirth" (Matthew 24:8; Mark 13:8). However, it is also used in reference to the agony or pain of death (Acts 2:24) and destruction (1 Thessalonians 5:3). The second Greek word *odino*, which is derived from *odin*, means "to experience the pains of parturition," which is the act of giving birth (Galatians 4:19, 27; Revelation 12:2).

The word *odin* is used in the Greek text of Jesus' explanation of "**the sign of Your coming, and of the end of the age**" (Matthew 24:3).

**(7) "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. (8) But all these things are merely the beginning of birth pangs [odin]." (Matthew 24:7-8 NASB)**

Notice that earthquakes are part of the birth pangs. Jesus did not state that quakes would be on the increase; He merely stated that they will manifest in various places, which means that they could occur anywhere in the world. However, the argument could be made that the frequency and severity of the quakes could (must) increase just as the pains of natural childbirth increase in frequency and severity until the child emerges into the world.

Metaphorically speaking, the earth is like a mother in the process of giving birth. Most people focus on the death and destruction that often ensues from earthquakes, as an example, and this prompts debates about God's involvement and His judgment of the world. Let us be clear that God must and will judge. However, we must see shaking in light of God's plan to bring about His purpose, and this has much to do with the manifestation of the sons of God or, if you will, the sons of glory.

**(1) A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; (2) and she was with child; and she cried out, being in labor and in pain to give birth [odino]. (Revelation 12:1-2 NASB)**

John saw and described a great sign in heaven, a woman in labor and the pains of childbirth bringing forth a male child destined for the throne of God. There is a two-fold manifestation of this birthing. The first manifestation was Jesus' birth and ascension to the throne. The second manifestation will be the manifestation of the sons of God, the sons that will sit upon Christ's throne in the next eon. But the sons are not alone in childbirth, for creation, including "mother earth," suffers the pains of childbirth as well.

**(19) For the anxious longing of the creation waits eagerly for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope (21) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. (22) For we know that the whole creation groans and suffers the pains of childbirth together until now. (23) And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Romans 8:19-23 NASB)**

The whole of creation is in slavery to corruption, just as mankind is in corruption. Both are in bondage and awaiting release. In fact, creation was brought into bondage by man, and the only way it can be set free is by man being set free. This freedom begins with the freedom of the children of God when the first fruits anointed, the first troop to be resurrected and transfigured into immortality, are placed (adopted) as sons of the kingdom. The adoption as sons is possible only through "the redemption of our corruptible body." Consequently, in many respects, the shaking that precedes the coming of the kingdom of Christ is good and necessary, for it will birth many sons unto glory, to the praise of God.