

# **Kingdom of Heaven**

## **Part Four**

(Key to the Kingdom)

### **Personal**

Do not think that rest in the Kingdom of Heaven is according to some human prescription. There are principles of the LORD that govern our abiding in the Kingdom of Heaven, as well as in any other place of eternal presence with the LORD. One of those principles is that we must be stripped of those things that would offend the LORD. For instance, it would not be good for a soul to enter the presence of the LORD with a central focus on gaining money: money is not needed in the Kingdom of Heaven.

It would also not be good for a soul to enter the presence of the LORD with only the skill of making war: war is not required in the Kingdom of Heaven. Indeed, we have a powerful example of the distance that war is from the Kingdom of Heaven. This example involves an earthly matter that was an image of the Kingdom of Heaven; which matter is, the building of the temple.

*Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.*

*And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.*

*And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it.*

*So David prepared abundantly before his death.*

*Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: But the word of the LORD came to me, saying,*

*Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall*

*be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.*

(1 Chronicles 22:1-10)

To understand the non-essential nature of war--now--in the Kingdom of Heaven, one need only consider that: it is not for naught that the Prince of the realm in the Kingdom of Heaven is called the Prince of Peace.

*Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*

*Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.*

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

*The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.*

(Isaiah 9:1-10)

Oh, and don't think about those big wars, only; such as, the world wars, and large regional conflicts. There are little wars that arise in the souls of mankind, too. Some of these wars are revealed in the following Scripture.

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world*

*are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

*Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

*For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.*

*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

(Romans 1:18-32)

These wars, too, must be discarded. The fact that these war-like behaviors will not be tolerated in the presence of the LORD is emphasized in the Revelation of Jesus Christ.

*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

(Revelation 21:27)

You should be able to imagine that if these things are not allowed in the New Jerusalem; there surely must be a much more stringent cleansing that is required for those who are called to the Kingdom of Heaven. You should also be able to believe that there is a process by which these wars are discarded, along with any other thing that would hinder our continual residence in the presence of the LORD. Well, if you believe, then your belief is justified; for, there is such a process, and it is described by the apostle Paul.

*For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

*Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building.*

*According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*

*Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

(1 Corinthians 3:4-15)

The Kingdom of Heaven, though it is a very active place, is still, nonetheless, a place of peace. We were given a taste of that Kingdom when we were allowed to have a view of God's creation of the Garden of Eden.

*And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

*And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.*

(Genesis 2:8-14)

The Garden of Eden, too, was a place of rest. The LORD God did not tell Adam that he had to engineer the Garden. Though, God did tell Adam that he had to take care of the Garden.

*And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

(Genesis 2:15)

In the Garden of Eden, God provided a place of active rest for the first human family.

*And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

(Genesis 2:16-17)

The beauty of the active rest of the Garden of Eden was not fully appreciated until it had been taken away. Before our loss of the active rest, the earth willingly shared its productivity with mankind. Afterwards, this is how things occurred; and how they still occur: *In the sweat of thy face.*

*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

(Genesis 3:17-19)

This type of active rest was not destroyed, out of existence. Even after Adam had strayed away from the commandment of God, the LORD still preserved the Garden. (Maybe you might want to think about why He did that.)

*Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

*And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

*So he drove out the man; and he placed at the east of the garden of Eden*

*Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

(Genesis 3:21-24)

Okay, we will tell you soon; in a moment we will return to why that was done. For now, however, let's study some more of the personal nature of the rest that has been prepared for us. The apostle Paul tells us of the continual nature of our rest, once it has been achieved. The rest is perpetual; it is not sporadic, nor is it subject to the whims of man, or the nuances of the environment. We live in a certain fashion, we die physically, and after that, we rest. These three are personal gifts that come from the LORD God. And especially to be cherished of the three, is the fact that we will rest.

*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

*For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day.*

*There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

(Hebrews 4:1-11)

Now, as far as why the Garden was not destroyed: it was not destroyed because it would be revisited. In the matter of the revisit, the Garden serves both a spiritual as well as a physical purpose. On the physical side, we have descriptions of times in history when we will have a near-ideal state of existence, such as existed in the Garden.

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and*

*might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

(Isaiah 11:1-10)

Please note that this is not a generalized state of the entire earth. There is a specific physical place that is mentioned to which this ideal state will attach itself. However, on the spiritual side of our existence there is only one place where the Garden will be revisited. The reason that there is only one place that the Garden will be revisited is because of the nature of the world of the Spirit, and that the world of the Spirit is one in which God moves. This thought connects to the Garden because the Genesis record of the activity in the Garden describes it as a place where the LORD God moved about, *walking in the garden.*

*And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?*

(Genesis 3:8-9)

The Kingdom of Heaven is defined as the place where God moves about, and the New Jerusalem is designated as the place where God has placed His presence (a portion thereof). As pertains to God's glory in the Kingdom of Heaven, the prophet Ezekiel describes the Spiritual presence of God in the Kingdom of Heaven.

*And the likeness of the firmament upon the heads of the living creature*

*was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.*

*And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.*

*And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

(Ezekiel 1:22-28)

As you think about this spiritual encounter, please always keep this in mind: Ezekiel does not ever give any information about a specific similitude of God, and there is definitely no portraiture of the LORD. Moses had already been told that there is no man who could endure a full gaze at the LORD. Though there was a very close relationship that the LORD had formed with Moses, still this was one boundary beyond which Moses could not go; and this, too, is a boundary beyond which no other man can, or has ever, gone.

*And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.*

*And he said, My presence shall go with thee, and I will give thee rest.*

*And he said unto him, If thy presence go not with me, carry us not up*

*hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.*

*And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

*And he said, I beseech thee, shew me thy glory.*

*And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

*And he said, Thou canst not see my face: for there shall no man see me, and live.*

(Exodus 33:11-20)

Though no man can see the LORD'S face, and live; it is possible to see the similitude of the LORD God. This, too, was expressed in the time of Moses.

*And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

(Numbers 12:5-8)

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So, through the encounter of Moses with the LORD, and Adam's missed opportunity as the LORD walked in the Garden, we have a picture of the flow of God's Spirit in the Kingdom of Heaven. Next, it will be helpful for us to understand the nature of God's presence in the New Jerusalem. The Revelation of Jesus Christ tells us of the designation of the New Jerusalem as the place of the presence of the Living God (a portion thereof).

*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

(Revelation 21:3-5)

The New Jerusalem was released to mankind as the spiritual place of abiding with God that is independent from the Kingdom of Heaven; though, it does come from there.

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

(Revelation 21:1-2)

The New Jerusalem is a, closer to earth's understanding, type of place. Therefore, it is fitting that one of the last earthly acts of the Lord of Heaven, who is, the Prince of Peace, and the Son of God, in one incarnation as Jesus Christ, would bring the Kingdom of Heaven up close and personal for all those who are chosen to participate with him in its majesty. Scripture gives us our edification for this marvelous, blessed activity of Jesus Christ, on our behalf.

The following Scripture is not just for the converted criminals of the earth. When you read the following Scripture, note the words of the co-sufferer; being careful not to concentrate on his, then, current situation in life as a convicted criminal. The blessing that this man received is the same one that God has in reserve for us all. It does not matter where we start from, on our journey to Him; instead, it matters that we arrive at a point of recognizing the truth of His word and of His Word, and of His message and of His Messenger.

*And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

*Then said Jesus, Father, forgive them; for they know not what they do.*

*And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*

*And one of the malefactors which were hanged railed on him, saying, If*



For now, please don't spend volumes of your time in concentration on whether you will or will not be called to service in the Kingdom of Heaven. Let us behave as the Scripture tells us to; not just for others, but for our self as well: *Say not in thine heart, Who shall ascend into heaven?*

*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.*

*For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

*But what saith it?*

*The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.*

(Romans 10:1-11)

For now, let's just perform our daily assignments for living; being fruitful in the Spirit of the LORD, as the Lord Jesus Christ told us to be.

*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*

*But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

*And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*

*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

*After this manner therefore pray ye:*

*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.*

*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.*

*Amen.*

(Matthew 6:1-13)

For now, let us just behave as the Lord Jesus Christ, the Son of God, told us to behave. This is sufficient, for the time being.

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

*Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?*

*And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

*Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his*

