

Kingdoms of Man

Part Four

(Purpose)

Sometimes, when I look around me, I ask myself, "Why did God ever bother to make a kingdom of man." This topic may cause some debate, but let me introduce it anyway. It seems that God already has a community of willing participants in reality, up to the point where Genesis 1:1 was invoked. This became sort of obvious later in the book, when the LORD God said, "Let us". This means that there was something, other than the LORD God, already--sorry, but I do have to use a kingdom of man word, here--*existing* before Genesis 1:1. Even if we go with the rhetorical mode of the, us, in the, Let us; we are still left with the fact that this indicates that God had a notion of there being something else, besides Himself: this thought, by itself, constitutes the existence of something else; for, what the LORD thinks is automatically in existence. The LORD speaks, in a slightly indirect fashion, of this aspect of His mind.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

(Isaiah 46:9-13)

So, rather than continue to belabor this point, I will believe that the angels existed in the Kingdom of Heaven, before the beginning of the preparations for the kingdom of man. Thus, we are back to the question of why God ever bothered to think about a kingdom of man.

No, there is no direct answer to that question that can be found in Scripture. In fact, there is really no need for an answer to that question; since, what is, is. We, the inhabitants of the kingdom of man, are here. The more pertinent question is this: What does the LORD expect of the kingdom of man, now that it is here? This is a broader question than the question of individual responsibility and reverence, in the individual members of the kingdom. This is a matter of the, whole creation, level of thinking, as the apostle Paul described this level.

For I reckon that the sufferings of this present time are not worthy to be

compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

(Romans 8:18-22)

When we take the apostle Paul's words as being true Scripture, we realize that there is a thing that the whole creation is trying to accomplish. Wherefore since the whole creation has a purpose, it seems reasonable to think that the kingdom of man, which is a portion of the whole creation, has its part in the purpose of the whole creation. I guess, in a sense, this is the reason that the kingdom of man was brought into existence. In a sense, we can say that the kingdom of man was brought into existence to fulfill its part in the mission of the whole creation. No, we will not, here, delve into the mission of the whole creation. Nor will we degrade this mission by just assigning it to the "pleasing God" category of religious belief. As the LORD told the children of Israel; there is really no need for Him to acquire pleasure from the kingdom of man, or even from the whole creation.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

(Psalm 50:7-15)

One way that we might move further into understanding our purpose for existing, is to look at the writings of Scripture. Scripture, as a participant in the groaning, tells us of its particular purpose.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man

of God may be perfect, thoroughly furnished unto all good works.
(2 Timothy 3:16-17)

The Scripture that *is profitable for doctrine, for reproof, for correction, for instruction in righteousness*, includes the account of the flow of activity in the Kingdom of God at the time of the release of this, our, reality. This account is given in the beginning of Genesis. By these writings, Scripture gives us a glimpse of the mechanics of God's activities in the beginning; or does it? Is the specific recipe of God's creation, the real purpose of the review? Did God release this knowledge, through Moses, so that we would know how to map the Creation? I do not think so. The reason that I do not think so, is because of what the LORD said about his ways.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
(Isaiah 55:6-9)

Consider this, too: Scripture tells us that we cannot see the face of God, and live.

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 33:12-20)

If we, as a mortal human, were to ever have a clear view of the totality of the activity of God, this would be of the same order of magnitude as seeing even more than His face, but also the forceful expression of God's unfiltered Word. This is the Word that is Creation, and it is surely capable of not just destroying an individual, but also the entire kingdom of man. To see the work of God at this level would be similar to seeing the whole body of the LORD'S Word.

Why do I refer to the work of God as being like unto the whole body of the LORD? I say this because of what Jesus Christ said about the work that He was doing for the Father God. In the Scripture that follows, Jesus indicates that the limited (yes, in comparison to the totality of God's work, Jesus contribution to the kingdom of man is limited; I will show this, in a moment) work that he did, allows us to get a glimpse of the portion of the body of God that is contained in that work.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me:
or else believe me for the very works' sake.*

(John 14:8-11)

Even though Jesus Christ displayed only a portion of the possibility of performance in God, still we had a difficult time even seeing this portion of the body of the work of God. The scribes and Pharisees were scolded because of their difficulty in comprehending the presence of God in the works of the Lord Jesus Christ.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go.

Hereafter shall the Son of man sit on the right hand of the power of God.

Then said they all, Art thou then the Son of God?

And he said unto them, Ye say that I am.

(Luke 22:63-70)

The disciples, too, had a difficult time of it, trying to grasp the things that the Lord Jesus Christ presented to them, in showing them the Father through the works of the Word of God in his life. In a certain teaching session, firstly the religious leaders did not perceive the weight of what Jesus said.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

(Matthew 15:1-11)

Then, in the same teaching session, the disciples had to be chastised for their lack of understanding.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

But he answered and said, Every plant, which my heavenly Father hath

not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

(Matthew 15:12-20)

Thinking hypothetically; if we ever saw God while we are still in this carnal flesh (which we will not), we would have an even more difficult time containing this image than we had in trying to contain the partial image of God that was expressed by the Lord Jesus Christ. This leads into the justification of the word, limited, in connection with the work of Jesus Christ. The Lord Jesus Christ told us of the limitations of his work. First, he told us of the limitation of his personal, physical outreach in the kingdom of man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word.

And his disciples came and besought him, saying, Send her away; for she crieth after us.

(Matthew 15:21-23)

No, Jesus did not dismiss the woman as worthless, or her petition as being, not his job. For, for Jesus Christ, only a slight detour was required. The detour was only a minute distance from the straight path of spreading virtue to the *lost sheep of the house of Israel*.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from

their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

(Matthew 15:24-28)

A great part of the limited scope of Jesus' ministry of three and one-half years is because of the frailty of the human structure that he occupied, as compared with his divine preparedness. In other words, we just could not stand the full truth that Jesus has to offer; at that time. Jesus told us of the limitation that he was under, in his communion with us, as a result of our limited nature.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

(John 16:12-14)

However, limitations are not the central part of the ministry of Jesus; nor are they the central part of the ministry that God has entrusted to us. There is additional work that must be done in the kingdom of man, besides the work that Jesus did. Additional work is required in order to further equip the kingdom of man for its roles as the house of the human race. Jesus told his disciples of the extended work that was in store for them, and us, too, by extension from the disciples' calling, in the day of Jesus of Nazareth.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

(John 14:12-14)

In all this, and several other places in his recorded ministry, Jesus told us of the purpose in which God wrapped the kingdom of man. In addition to that, Jesus told us of the methodology that was to be used to accomplish this purpose.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the

multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

(Matthew 9:35-38)

Moreover, Jesus told us of the end result that was to be accomplished by our use of the method of, prayer. In fact, it was through the use of the method that the Lord Jesus Christ introduced us to the end purpose of our existence. Unfortunately for those who have their hearts set on higher things, our purpose is not to prepare our self to go to heaven; our purpose is much more locally situated. Scripture revealed this in the, Lord's Prayer (as we have named it).

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 6:9-13)

The transformation of the world of the earth; this is our purpose. This thought receives added support from Scripture that is in the *Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass*. In the book of Revelation of Jesus Christ, we see the finalization of the words, "*done in earth, as it is in heaven*".

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. 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 21:1-5)

In the Revelation of Jesus Christ, there is also a significant pointer to the fact that we are the ones to make that transition of the carnal kingdom of man, to one in which it can be said that God's will is being done, as it is in heaven. Specifically, the transformational work is assigned to the kings of the earth.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.

(Revelation 21:22-26)

So that you will not spend your time searching for those others, who must fill the role of the kings of the earth; let me quote, again, from the Revelation.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

(Revelation 1:4-6)

So, what is the method of transition? We, who serve the LORD, and who honor His Son, Jesus Christ, are the ones to continue the work that leads to the transformation of the world; though, in large part, the transformational work has been done. The major portion of the transformation happened in the time of the apostles of God, during the time surrounding the New Testament writings. It involved the demotion of a world power, and the establishment of a new method of dealing man-to-man. The demotion of the world power is described here.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of

God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

(Revelation 14:8-12)

The new method of dealing man-to-man is described here.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him.

And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

(Revelation 19:1-10)

I do not know about you, but for me, this does not seem to answer, fully, the

questions about the purpose of the kingdom of man. In order to gain more clarity on this matter, I will resort to the method that is used in most of the school systems of the kingdom of man. The method that is used is to take a look at the history of the development of the current state of affairs. So, come with me, and we will do that; in a little while, and over an extensive course.

On that journey, we will not repeat the entire Bible, here. We will jump around in the Scripture, to bring out the portions that give us greater understanding of the positive development of the kingdom of man. You can, and you should, read other portions of Scripture besides the ones written here. You must do that to discover the pitfalls that we need to avoid, in moving toward the eternal kingdom of which Daniel spoke. For, if you are counted among the people of the saints, you are, too, a custodian of the Kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

(Daniel 7:23-27)

~~~~~

**--- Next, in the Kingdoms of Man --**  
**Quickening**

~~~~~

+++++