

# **Kingdoms of Man**

## **Part Five**

### **(Quickening)**

The first stop on our quest for understanding is to delve into corporate responsibility. Let me be candid, and admit that this may seem to be backward. As individuals, the first thing with which we feel comfortable, is concentrating on our individual portion of the kingdom of man; and, too, of the Kingdom of God, as it relates to the kingdom of man. This may be the easiest way to visualize the purpose of the kingdom of man, but it is the wrong approach. The LORD God laid out the proper approach, in the flow of the Scripture. It starts with the designation of a nation of priests.

*And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

*And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.*

*And all the people answered together, and said, All that the LORD hath spoken we will do.*

*And Moses returned the words of the people unto the LORD.*

(Exodus 19:3-8)

The kingdom of priests was the representative of the corporate outreach to the world. The LORD God developed the home for His individual servants, in the kingdom of priests; preparing it as a holy nation, prior to the designation of its individual citizen's responsibility for service to Him. Of course, rendering obedience to the LORD precedes either of these other relationships of man, with the LORD.

It is the same thing that earthly parents do; they develop a place for the child, before they start to perform those actions that would produce a child. The nation of Israel is the place for the individuals that are, collectively, referred to as, the children of Israel.

The evidence that the LORD was developing the corporate level, first, is seen in the various disciplines that were meted out to the mixed multitude of Israel. As seen in the work of God in the Old Testament, there are very few times that the LORD singled out an individual for direct discipline. There are a few of the kings that received this treatment, but that was because of their management of the corporate aspect of the nation of Israel.

In such references to the kings, we read such expressions as, *made Israel to sin*; as occurred during the reigns of kings Jeroboam and Manasseh.

*For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.*  
(1 Kings 14:15-16)

*And the LORD spake by his servants the prophets, saying,  
Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.*

*And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*  
(2 Kings 21:10-15)

. Even when king David performed a callous act of irresponsibility; still, the recompense occurred directly for the nation, but only indirectly for king David, by a weight on his conscience.

*And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.*

*So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.*

*And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the*

*hand of man.*

*So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand.*

*And the angel of the LORD was by the threshingplace of Araunah the Jebusite.*

(2 Samuel 24:10-16)

Even when it was only an individual, who was not royalty, but who was of the age of responsibility, and performed a sin; there are times when the LORD distributed the lesson of discipline to the entire collection of people of Israel.

*But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.*

*And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.*

*So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.*

*And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.*

*And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?*

(Joshua 7:1-9)

In the Old Testament days, the LORD left the discipline of individuals to the other members of the nation that housed the individual. We see this happening in the discipline that was inflicted on Achan, who was the source of the *trespass in the accursed thing*.

*And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.*

*Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.*

(Joshua 7:10-15)

The LORD had already given the nation a set of instructions as to how **they** were to navigate the issue of personal responsibility. This set of instructions is called, the law of Moses. The law of Moses is the Law of God for the management of individual responsibility. The LORD God managed national responsibility. This management was not just limited to the ancient nation of Israel; the LORD God also managed national responsibility for other nations of the world in that region, as chronicled in the Bible. That is not to say that the other nations, in the other regions of the ancient world--and in other world of reality--are exempt from the press of God's Hand. It is only to say that the ancient nations associated with the Promised Land, and with the full course of events pertaining to it, are only the nations that we need to be aware of, for the purpose of understanding Scripture. We repeat: all nations are regulated by the LORD God.

To give us an example of God's control of the nations, the LORD sent His representative to intervene in the matter of various kings; such as, at this time, involving Elijah the prophet.

*And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here,*

*Elijah?*

*And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

*And he said, Go forth, and stand upon the mount before the LORD.*

*And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind:*

*and after the wind an earthquake; but the LORD was not in the earthquake:*

*And after the earthquake a fire; but the LORD was not in the fire:  
and after the fire a still small voice.*

*And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?*

*And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

*And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.*

(1 Kings 19:9-16)

The LORD God also sent His representatives to intervene in matters of dominions and powers.

*In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,*

*Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye*

*say unto your masters;*

*I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.*

*And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.*

*I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.*

(Jeremiah 27:1-12)

The management of the kingdoms flows through much of the Old Testament. However, there is a point in the Testament, where the LORD stops the flow of revolutionary intervention. This cessation was the reason for a lamentation of one of the servants of God.

*Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.*

*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall*

*be saved.*

(Isaiah 64:1-5)

This was a similar kind of change, as the change from community intervention of the LORD, to representative expression for the LORD God. This change came about for the children of Israel, as a result of this, their request.

*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

*And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.*

*And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

(Exodus 20:18-21)

The similarity is seen in the fact that the nations of the world, of the day of Moses and the prophets, was not yet intellectually equipped to interact directly with the LORD. In fact, this is the reason that the LORD had to raise up a nation, in the mixed multitude of Israel. This was a beginning, but it was not the completed matter. The LORD described another portion of the world that was destined to be brought into a relationship with God.

*For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*

*I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*

*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all*

*that are incensed against him shall be ashamed.*

*In the LORD shall all the seed of Israel be justified, and shall glory.*

(Isaiah 45:18-25)

With the addition of the other nations of the world, into the pattern of communion with the LORD, and with one another; there had to be an example toward which they could gravitate. The nation of Israel was not that example, in the long run. There were other things for which the nation of Israel served as an example, but they were not the example of the precise protocol and path that the LORD designed for intra- and international interactions in the kingdom of man. The nation of Israel was brought forth to serve as the source of the text and tone of the Law of God, but not as a model for the building of nations.

As the time of the Old Testament prophets was coming to its conclusion, a change was taking place. A new model was being released. This model would serve as an example at both the corporate and individual levels. This changes that were reshaping the kingdom of man were also moving us toward the time when the LORD God would *set up an ensign for the nations*.

*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.*



*And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

(Isaiah 11:1-12)

In the ensign, we see the pattern that must be used in the development of nations and kingdoms in the kingdom of man. In the ensign, too, we see the beginnings of individual responsibility in the LORD. However, in the time of the Old Testament prophets, we were not ready, yet, to move to that point. We needed to spend more time in the development of our corporate level of understanding of the purpose of the kingdom of man. Though, surely we had moved a step forward, from the time of Adam. In the time of Adam, our only expertise in dominion was to wield it over the creatures.

*And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

(Genesis 1:28)

This is no longer sufficient, as the endpoint of human expectation of its optimal capability. The kingdom of man was being pushed into a new skill. The skill would allow mankind to start putting on a face that is truly expressive of how man was made in the time of Adam. The skill is, attitude; and with it the kingdom of man started its return to the glory that is expressed at the beginning, at Creation.

*So God created man in his own image, in the image of God created he him; male and female created he them.*

(Genesis 1:27)

~~~~~

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

**Attitude**

~~~~~

+ = +