

Kingdoms of Man

Part Seven

(Empowerment)

To begin our study of the empowerment of the kingdom of man, here is the definition of this piece of the kingdom of man.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

(John 17:13-19)

The word of God, as expressed by the prophets, is an image of the Word of God, which is the power of God. The LORD described the fact of the truth of 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.

(Isaiah 45:18-19)

The kingdom of man needed a word of truth in the time of its empowerment. A relevant word of truth is contained in a prophet's response to a request for his intervention in a matter of difficulty for one of the early kings of man: *that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.* As you read this, you will see that the LORD places a precise, and sometimes heavy, burden on leaders.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed

from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing:

MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

(Daniel 5:18-28)

The other episode of history in the Bible, to which the prophet Daniel referred, is a time before the reign of king Belshazzar. It is the time in which the LORD corrected the behavior of king Nebuchadnezzar.

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

(Daniel 4:28-33)

This was a necessary correction, for the world's sake in preparing the kingdom of man. In an outreach to the world, king Nebuchadnezzar declared the following requirement: that all things submit to God's way.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

(Daniel 4:34-37)

In the early days of the kingdom of man, we seemed to be securely attached to the foundational principle of the charter of man. This is the charter that was given to both Adam and Noah, and is a part of the original methodology of the kingdom of man. The following is the view of this methodology, as presented to Noah. We have presented Adam's view in a prior section.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by

man shall his blood be shed: for in the image of God made he man.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

(Genesis 9:1-7)

We needed to be able to participate in dominion, without raising our egos to the point where we defied God. This would be easy if we kept a constant focus on God, with Whom we were dealing. But something about us consistently diverted our focus and devotion away from the LORD. This expressed itself as a problem for us, back with Cain. Listen to Cain's response to God.

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*And the LORD said unto Cain, Where is Abel thy brother?
And he said, I know not: Am I my brother's keeper?*

(Genesis 4:6-9)

This is not the response of someone who realizes that there is a particular aspect of God that He has allowed us to condense into a word, Omniscient, for our understanding. Also, there is another aspect of God that needed to be included in Cain's deliberation (if any), about his attitude: Omnipresent. I say these things, not to belittle Cain. I say these things to draw our attention to the same sort of thing that is happening in the modern day.

There have even been people who have taken their nation to war because of the, *Am I my brother's keeper*, attitude of Cain. For instance, in the modern world, there is a great nation that provided certain tools to another nation. These tools are those that are useful for making, what is referred to today as, weapons of mass destruction. This nation is the one that says it is, "One nation under God." Now this nation is complaining about the offshoot of its provision of these tools to the other nation. It might be helpful (and I pray that this has already been done) for the, "One nation under God," to ask the LORD'S forgiveness for its shortsightedness. Maybe it is coming to that point, but it was not there under a prior Chief Administrator of the government.

A part of the preparation of the kingdom of man is activated to introduce the kingdom to those two aspects of God, as allowed to be represented in the mind of man: Omniscience and Omnipresence. This introduction will take the kingdom of man to the level of empowerment; for the long ride that God has ordained for it.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

(Genesis 8:20-22)

Omniscience and Omnipresence: associated Scripture has been provided to us as a way of providing some understanding of these two aspects of God.

Omniscience:

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.

(Isaiah 46:9-11)

Omnipresence:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.

(Psalm 139:7-10)

The two aspects of God, Omniscience and Omnipresence, were introduced to the kingdom of man, in order for the third released aspect to place its tremendous weight on the shaping of every one of the nations of the kingdom of man. First, here is a portion of Scripture that describes the Hands-on activity of God, in relation to the nations of the world.

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated

the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

(Deuteronomy 32:7-10)

The precision of God is seen in the mapping of the environment of the nation of Israel, in the early times of the development of the nation's mark on the world. The following is the first partitioning of the land of Canaan for the sake of the children of Israel.

Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians unto Aphek, to the borders of the Amorites: And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them; From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

(Joshua 13:1-14)

There is a second crafting of the lines of demarcation of the Promised Land. This demarcation was recorded in a later time of the nation of Israel. This was to be done after the children of Israel returned from one of their captivities, which had been done by a dispersal of the children of Israel among the nations.

Now these are the names of the tribes.

From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

And by the border of Dan, from the east side unto the west side, a portion for Asher.

And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

And by the border of Reuben, from the east side unto the west side, a portion for Judah.

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length

shall be five and twenty thousand, and the breadth ten thousand.

(Ezekiel 48:1-13)

As for the rest of the tribes,

from the east side unto the west side, Benjamin shall have a portion.

And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

And by the border of Simeon, from the east side unto the west side, Issachar a portion.

And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

And by the border of Zebulun, from the east side unto the west side, Gad a portion.

And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

(Ezekiel 48:23-28)

The awareness, in the kingdom of man, of the two aspects of God was put there to elicit our voluntary cooperation. We are neither the author nor the manager of the place or impact of these two aspects of God on reality: God, alone, makes things new. The mission that we have in the kingdom of man is for us to take responsibility for the kingdom's interaction with the world. Under ideal practices, we will do this in imitation of these aspects of God; bring them to bear on our communities and other governments of the nation in which we are stationed. Yes, this does mean that we are able to behave as gods, in the contained space of the kingdoms of man. The serpent was accurate in one part of its statement to Eve.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3:4-5)

However, even though we may *be as gods*, still we are not God. I say this to the entire collection of nations in the world. Furthermore, since this is true of the entire set of nations, then it must be especially true of any individual nation, or any specialized collection of nations: you are not God. You, O nation, or O world, have been configured with only a very small portion of the two aspects of God. And there is a third aspect of God, too; an aspect of which the kingdom of man has only a very small portion. The other aspect is Omnipotence. The Lord Jesus Christ spoke of this very small portion.

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.

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 14:9-14)

The apostle Paul proclaimed that he had received the blessing of this very small kingdom of man fitted portion of God's Omnipotence.

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

(Philippians 4:12-13)

Still, even with our collective portions of God's power, as carved off of His Omnipotence; we are still not even a fraction of a fraction of a percentage of the power of the Word. This, we, refers to the entire kingdom of man; across all time. This is what the LORD said about His unlimited scope of activity; and by tangential reference, this is what the LORD said about our very limited scope of activity in reality, as pertains to God, the Power of Creation.

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

(Isaiah 45:5-8)

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