

Kingdoms of Man

Part Eight

(Mission)

When we realize that there is nothing in the kingdom of man that does not have a purpose for being there, then we begin to understand the broader charter of the kingdom of man. There has been a goodly measure of lamentation about the bad things that happen in life. Some people have even decided that all the bad things must be separated from the LORD. This is neither a wise thing to do, nor is it a possible thing to do. As we read in Scripture; the LORD said, *I make peace, and create evil*. This does not mean that the LORD does wicked things. This means that the LORD also made those unpleasant things that exist in the kingdom of man. They were placed there to provide a counterbalancing challenge for mankind, to offset our tremendous reservoir of pride. Moses expressed it this way.

A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told.

(Psalm 90:1-9)

The Preacher, king Solomon, wrote of this counterbalance, and how we should respond to it.

If thou faint in the day of adversity, thy strength is small.

(Proverbs 24:10)

The man Job lived this counterbalance, as a burned in part of his life. Still, the man Job did not *faint in the day of adversity*. The knowledge of this man's victory and exaltation may have been a part of the thoughts of Solomon as he wrote his proverb about adversity. These are the words that could have been a part of Solomon's thinking, and

that fit well in his motivation: *shall we receive good at the hand of God, and shall we not receive evil?*

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

In all this did not Job sin with his lips.

(Job 2:3-10)

It was Job, who gave us our clear view of one of the critical parts of the preparation of the kingdom of man: negotiation. This is how Job projected his skill of negotiation, in a reference to the Kingdom of Heaven. First, we reach a point of dissatisfaction with our present condition. However, even in dissatisfaction, we know of the place of a solution; so we set our mind on obtaining that solution. Admittedly, Job's initial solution was somewhat radical.

When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away: so he that goeth down to

the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Am I a sea, or a whale, that thou settest a watch over me? When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: So that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: let me alone; for my days are vanity.

What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

(Job 7:4-21)

Job was not locked into that initial solution. In time, he arrived at a more eloquent reason for negotiation, in my opinion.

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me. I would declare unto him the number of my steps; as a prince would I go near unto him.

If my land cry against me, or that the furrows likewise thereof complain; If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

(Job 31:35-40)

Now, be careful about stepping into such an interaction with God. The level that Job was at is much too high for most of the member of the race of man to try to achieve. Indeed, it was even too high for Job to attain. This became obvious at the beginning of the response that Job received from the LORD.

Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

(Job 38:1-3)

In fact, in the kingdom of man there comes a time when negotiation breaks down because the command comes from the Kingdom of Heaven. This was the case with the first reordering of the earth, into a new world, in the time of Daniel and king Nebuchadnezzar. The LORD announced the rules of this new world, and they were not subject to negotiation.

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.

(Jeremiah 27:5-8)

This does not mean that the LORD will intervene either audibly or visibly in the current day in the creation of, say, a city or a state; or even a nation. As we read the Bible, we see a period of transfer of control unto the spirit of selected men. Once this was in full operation, the LORD intervened in this reality with a much less hands-on approach to the affairs of the kingdom of man. The LORD passed the reins to a local custodian, in the fashion that the Psalmist described.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

Blessed are all they that put their trust in him.

(Psalm 2:7-12)

With the local custodian of the power of God, in the kingdom of man, there is no need, anymore, to pursue negotiations all the way to the Kingdom of Heaven. Certain rules have been released into the kingdom of man that we can use to handle the process of negotiation. These rules are actually old rules, but they were given a refreshed presentation in the time of Christ. These are the old, but still effective, rules.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

(Matthew 22:34-40)

This is the fresh face that we received, for these rules.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

(John 13:31-35)

Love is our new tool of negotiation. Love replaces the, eye for an eye, negotiation technique. This replacement, too, is a part of the fresh face.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which

despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

(Matthew 5:38-48)

So, even though we cannot march into the Kingdom of Heaven with our petitions and requirement; we really don't have to do so. God sent portions of the Kingdom of Heaven to the kingdom of man. This was done to complete the preparation of the kingdom of man, and to make it ready for its final destination. The first portion was an individual example, for preparation of every individual soul, including the souls of the leaders of the nations.

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(John 3:10-17)

The second portion of the Kingdom of Heaven placed in the kingdom of man is for the preparation of the nations of the kingdom of man. However, before this portion was released to the kingdom of man, there was a measure of cleansing that was done in the kingdom of man.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

*And these shall go away into everlasting punishment:
but the righteous into life eternal.*

(Matthew 25:31-46)

Once the cleansing was done, the second portion of the Kingdom of Heaven was placed in the kingdom of man.

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.

(Revelation 21:1-4)

And what was the final destination of the kingdom of man?

The final destination of the kingdom of man was to become a portion of the Kingdom of God, and of His Christ. This is the destination that was prophesied in the time of Daniel.

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 7:26-27)

The kingdom of man, along with all the kingdoms that comprise it, was brought to fruition in the time of Christ. This is where we are now: this is why we must be willing to go forward, taking responsibility for the assignment that has been given to the kingdom of man.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying,

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

(Revelation 11:15-17)

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

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