

# **Kingdoms of Man**

## **Part Fourteen**

(Transport)

The kingdom of man needed a way to move from the heavily judgmental state of being that is found in the Old Testament. We needed to move to a state of greater availability of grace for our errors. Yes, I know that the LORD has already provided this way, in the modern time: so, who cares about the ancient times?

We all should care about the ancient times because we need to clearly understand the method that was used, and, to a lesser degree, the reason that the movement was required. We need to convince our minds that we must possess the transport of God that moves us from condemnation and continual earth-centric actions for the procurement of forgiveness. In other words, we need to move our focus away from external excuses; such as the one that existed in the time when it was up to the priests to make amends for our individual sins. The transformation in the reality and practice of righteous intervention for our soul's sake, in our interaction with God the Father, is explained in a sermon of the apostle Paul.

*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year.*

*For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith,*

*Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

*Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God.*

*He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.*

(Hebrews 10:1-14)

The power in the transport had been revealed in the time of king Solomon, specifically. The power was not activated in the time of king Solomon, it was just revealed then. In fact, the power of the transport is as old as Creation. The writings of king Solomon were the means by which we came to the understanding of the ancient nature of the power.

*The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

*When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.*

(Proverbs 8:22-31)

The image that king Solomon's proverb gives, of wisdom, is as a thing that has its origins in God. There are references to its availability to mankind, but there is no specific statement that the whole of mankind was interested in obtaining it. In fact, from the words of Pharaoh, there was an indication that significant portions of the kingdom of man was not interested in passing through the LORD'S doorway, to approach the transport, at that time.

*And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.*

*And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.*

(Exodus 5:1-2)

At that time, the kingdom of man was under the leadership of a person who did not understand the need that is expressed in the following Scripture.

*The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

(Proverbs 9:10)

We traveled through five more transformations of the kingdom of man before we reached the time where we were ready to receive the presence of the power of the transport, as a part of the soul of the kingdom of man. Here is the history of those transformations.

*This is the dream; and we will tell the interpretation thereof before the king.*

*Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

*And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*

*And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

(Daniel 2:36-43)

The first transformation moves the world from the mindset of keen awareness of the power of God, as seen in the redemption of Israel from Egypt. We landed in a time of reverence to human gods of the earth, as seen in the kingdom of Nebuchadnezzar. After that, the other three transformations that are mentioned in Daniel's interpretation of king Nebuchadnezzar's dream were inserted into the full path of the kingdoms of man. Then, in another prophecy of Daniel, the final transformation's description was packaged in the interpretation of Daniel; delivered for the purpose of providing understanding to the souls of man, not just to the mind of king Nebuchadnezzar.

*Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and*

*a mouth that spake very great things, whose look was more stout than his fellows.*

*I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

(Daniel 7:19-22)

With the final transformation, came the eligibility for a more direct communion with the LORD God. The power of the transport became openly available; revealed by announcement, rather than by insider understanding.

*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.*

(James 1:5-8)

The statement of the mixed multitude of Israel, which they made while crossing the wilderness, had been backed out of the final world. No more would we have to react as they did.

*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)

There was, though, a shift in the reporting structure, so to speak, of the heavenly hierarchy. The Psalmist announced the nature of the shift.

*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.*

(Psalm 2:7-9)

The LORD God filled the kingdoms of man with an even broader view of the shift in the heavenly hierarchy of interaction with the world on earth.

*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 11:10-12)

When the time was right, the ensign was revealed.

*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying,*

*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*

*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

(Matthew 1:18-23)

Another announcement linked the man of the promise, to the power that flowed through the kingdom of man as the transport for the soul of mankind. This power was

sent throughout the kingdom of man, and, too, it was opened up for each individual person in all the kingdoms of man. In the matter of the opening, the first example of this New Age is in the pages of the Bible, as proclaimed by one of the scribes of God.

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

*And of his fulness have all we received, and grace for grace.*

*For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

(John 1:14-18)

We had no difficulty seeing the grace that was contained in Jesus Christ. The recognition of the grace that flowed from Jesus was evident in the reactions of the people of his day; such as, during this expansive communion.

*The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

*Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

*God is a Spirit: and they that worship him must worship him in spirit and in truth.*

*The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.*

*Jesus saith unto her, I that speak unto thee am he.*

*And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

*The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?*

*Then they went out of the city, and came unto him.*

(John 4:19-30)

The power of God, working through Jesus Christ, was obvious; as seen in the results of contact with him. Jesus demonstrated a first level type of contact, involving actual touching, as happened at this time:

*And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.*

*And he looked up, and said, I see men as trees, walking.*

*After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.*

(Mark 8:22-26)

A second-level type of power that was expressed through Jesus Christ, as the Son of God, was evident even when he did not have physical contact. It could be activated even when he just said the word.

*Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.*

*Then Jesus went with them.*

*And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

*When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

*And they that were sent, returning to the house, found the servant whole that had been sick.*

(Luke 7:1-10)

In fact, the power was evident when Jesus did not say anything, and when someone had enough faith to access his virtue from the periphery.

*And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying.*

*But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

*And Jesus said, Who touched me?*

*When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?*

*And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*

*And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.*

*And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

(Luke 8:40-48)

Even with these powerful signs, there was still a thickness about the heart of the kingdom of man. Still, we needed to secure some kind of, our world, confirmation of the presence of the true transport of God's mercy. We were vocal about obtaining the, our world, confirmation, as the sole transport to take us from ignorance to understanding of the way of the LORD. We still wanted to have our kind of sign. This was expressed in an almost sad way, by one of the core disciples of Christ.

*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)

One might say that this sort of request for signs is an acceptable one, since validation of a new process is a standard task, prior to accepting a completed system. Yes, this might be appropriate for natural processes; however, the supernatural has its validation embedded in it. It is as Jesus said; *believe me for the very works' sake*. During the time of transition to the kingdom of God, as seen in Christ, we could no longer rely solely on external signs. A change was coming; one that would overwhelm any external sign that could ever be presented to us.

*In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

*And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

(Luke 10:21-24)

The New Age was taking hold. This is the Age in which sight must be blended with faith, and the faith must be accompanied by the knowledge of what the LORD God presented to us, and promised for us, as the way of redemption of us. For further understanding, read this, too.

*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.*

*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.*

*And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

*But Thomas, one of the twelve, called Didymus, was not with them when*

*Jesus came. The other disciples therefore said unto him, We have seen the LORD.*

*But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

*And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

*And Thomas answered and said unto him, My LORD and my God.*

*Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

(John 20:19-31)

The life and Gospel of Jesus Christ told the kingdom of man that it would not receive the type of phenomenal signs that it thought it craved. A new way was active: *blessed are they that have not seen, and yet have believed*. Furthermore, even the ones who had seen received only the signs that were of the Law and the prophets. Chief among these signs is this one; as laid out, in full, by Jesus Christ.

*And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.*

*The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

*The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

(Luke 11:29-32)

In that day, the kingdom of man received a new signpost; a signpost that was itself the declaration of the only sign that would be consistently powerful in the transport.

*Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.*

*Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*

*The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.*

*Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.*

*This he said, signifying what death he should die.*

(John 12:27-33)

The apostle Paul spoke of his dependence on the newly released *sign of Jonas the prophet*. The *sign of Jonas the prophet*, was, then, and is, now, the only sign of the Transport, which is available to the kingdoms of man. This is the same standard to which anyone who represents the LORD God must attain to.

*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.*

*And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.*

*Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

(1 Corinthians 2:1-10)

