

Kingdoms of Man

Part Fifteen

(Standardization)

On the subject of transports; the Bible can be a most uncomfortable guidepost for the modern man. In the modern time, we are accustomed to having a broad pallet of possibilities. When we go to the store to buy coffee, for instance; we do not want to be told that there is only one available brand. The same is true for most of the other things we obtain.

Oh, I should qualify that a bit. You see, there are some countries that are not so prosperous, as to have multiple options for certain things; even among the necessities. Also, there are certain neighborhoods of otherwise prosperous countries, in which there are very limited options, as well. Even so, where the mentality of choice exists, there is still a desire for a broad field of selection; this is most clearly seen in the United States of America in the broad selection of eating establishments. However, the methodology that righteousness implements, in moving the kingdoms of man toward the Kingdom of God, is much different. This is the beginning of that difference.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

(Matthew 7:13-14)

In addition to the widespread craving for a broad choice of brands for a single item; in the kingdom of man, in general, there is an equally expansive desire for a wide array of items. When one goes to the store to procure liquid refreshments, one does not want to be told that the only thing available is coffee. This is not, necessarily, a bad attitude to adopt; for, in the case of an array of items, a limitation to one type is not a good limitation to have, from a practical standpoint. For example, it is not good for liquid refreshments to be limited to coffee because, for instance, children of a certain tender age should not consume coffee. Therefore, there needs to be varying choices of liquid refreshments, for the sake of the children. This would be a good maxim to apply to the refreshing of the kingdom of man, if it were not for the fact that the kingdom of man is no longer listed as being a child. The apostle Paul describes the stage that we are supposed to have passed through, and into which we should have entered.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

(1 Corinthians 13:11)

Since we should have put away the childish things of unrestrained experimentation in unrighteousness, we should be able to limit our choice of righteous refreshment.

Furthermore, since we are supposed to be thinking as a unitary entity--the entire kingdom of man . . . Wait; let me justify that.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

(Acts 17:24-28)

"Hah," someone exclaims, "Got you! There are four blood types. We are not all of one blood."

"Oh," say I. "How many folks have blood that does not contain red blood cells and white blood cells?" To say that we are of one blood indicates that the essential components of the blood are the same. This does not mean that transfusion is possible from everyone to everyone else. There are some components of the blood that will not work well with someone else's components of their blood. For instance, if a person has ever contracted hepatitis of a certain type, they will not be allowed to donate their blood for transfusion into someone else. This does not mean that their blood functions differently. It just means that their blood has a different quality. The quality of the individual is not the thing that makes us the same; to say that it is, is the way that mankind has justified such things as, oppression of the poor, and bias based on race. Indeed, the Bible speaks of different types of collections in the kingdom of man, among which are these.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

(Isaiah 19:23-25)

Even in that triad of civilization, there is still only one LORD, toward Which they all move, and before Which they all bow. There is, in that triad, one form of worship. This means that there is, somewhere in our reality, one truth. Now, the Bible is a little bit difficult for mankind, in both its ingestion and digestion the next logical statement that can be expanded from the statement, above. We could have gone on to say the following: though there is one truth, there are many ways to the truth. If we had said this, it would

contradict Scripture. In the Old Testament, the LORD God did not allow for multiple routes to Him. The route was clearly stated in the law of Moses.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

(Deuteronomy 6:4-9)

Some have tried to fragment the one LORD, into three pieces. This is one of the passages of Scripture that is used:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

(1 John 5:7-8)

Let me give a little explanation of the Scripture that is contained in the passage that refers to *the Father, the Word, and the Holy Ghost*. First, there is the Father.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

*Do ye thus requite the LORD, O foolish people and unwise?
is not he thy father that hath bought thee? hath he not made thee, and established thee?*

(Deuteronomy 32:1-6)

Next, there is the Word.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

(Isaiah 55:11)

Further clarification of the activity of the Holy Ghost is contained in this set of Scripture.

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

(Numbers 11:16-17)

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders:

and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

(Numbers 11:24-29)

The New Testament wisdom that refers to these three manifestations of the one LORD God, are as follows:

The Father:

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

(John 10:24-29)

The Word:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

(John 1:1-4)

The Holy Ghost:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

(John 14:15-17)

Even though there is a triad of interaction of God with the kingdoms of man, there is still only one way to approach this triad. The way that was set before us, is the way of divine mediation. The apostle Paul describes this mediation.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in

due time.

(1 Timothy 2:1-6)

Please do not place words into the mouth of the mediator, the Lord Jesus Christ. Jesus Christ never said that he is God the Father. Jesus Christ never directly said that he is God. Jesus did allow one or two of his disciples to refer to him as being LORD. This was done in a direct fashion in the following Scripture.

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.

(John 20:26-29)

An indirect, possible reference to Jesus as being a LORD occurs in the following Scripture. This may, too, be a reference to oversight of the life of Jesus, and of his ministry, as being done by the LORD God, from Heaven.

When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judaea, and departed again into Galilee.

(John 4:1-3)

The writer of the book of John was clear about the distinction between the LORD, God the Father, and the, *My LORD and my God*, reference to the fully glorified Jesus Christ, when he added the Scripture, below.

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 20:30-31)

All of this is consistent with the spiritual flow of Jesus' ministry, which was prepared by the Father for the Son; as declared by the Psalmist, in reference to the Son.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a

*right sceptre. Thou lovest righteousness, and hatest wickedness:
therefore God, thy God, hath anointed thee with the oil of gladness
above thy fellows.*

(Psalm 45:6-7)

The capitalization for emphasis of enhanced authority, of a divine nature, is consistent with the potency that is in the declaration of the prophet Isaiah.

*For unto us a child is born, unto us a son is given: and the government
shall be upon his shoulder: and his name shall be called Wonderful,
Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Of the increase of his government and peace there shall be no end, upon
the throne of David, and upon his kingdom, to order it, and to establish it
with judgment and with justice from henceforth even for ever. The zeal of
the LORD of hosts will perform this.*

The Lord sent a word into Jacob, and it hath lighted upon Israel.

(Isaiah 9:6-8)

Both passages of Scripture, from the books of Psalms and Isaiah, clearly differentiate between the Almighty Authority of God the Father, and the mighty authority of God the Son. The Scripture in the book of John indicates that the superlative titles were given to the Son because of his status as being in the direct Family of God, not because of the Son being God the Father--Who is generally spoken of and written of as being, the LORD, in the Old Testament. The specifics of what Jesus said about himself, as a member of the Family of God, is in the following Scripture.

*Let not your heart be troubled: ye believe in God, believe also in me. In
my Father's house are many mansions: if it were not so, I would have told
you. I go to prepare a place for you. And if I go and prepare a place for
you, I will come again, and receive you unto myself; that where I am,
there ye may be also. And whither I go ye know, and the way ye know.*

*Thomas saith unto him, Lord, we know not whither thou goest; and how
can we know the way?*

*Jesus saith unto him, I am the way, the truth, and the life: no man cometh
unto the Father, but by me.*

(John 14:1-6)

We must not add anything more to what Jesus said; and we must not take away anything, either. The law of Moses commands us not to tamper with the message of the LORD God, in any fashion.

Observe and hear all these words which I command thee, that it may go

well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

(Deuteronomy 12:28-32)

This extends to the words of Jesus Christ, which are the words of the Father; this is the declaration of Jesus Christ. The authority for this declaration comes from the LORD, through Moses declaration about the Prophet.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying,

Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

And the LORD said unto me,

They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

(Deuteronomy 18:15-19)

The transport that Jesus Christ provides, for the delivery of the kingdoms of man into the Kingdom of God, is a bold enough blessing for us, collectively and individually. We do not need to add any measurement of aggrandizement to the fabric of being a blessed human vessel, by trying to absorb the fullness of God into the kingdom of man. God had no reason to create a rival kingdom to his own. The kingdom of man was created as a step down from the Kingdom of Heaven, to give mankind an incentive to excel. This is

enough for us to handle.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

(Psalm 8:3-5)

There will come a time when, individually, each one of us will be given the key that allows us to be transported from the kingdoms of man, into personal awareness of our presence in the Kingdom of God.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

(Matthew 22:29-30)

This transformation, though, requires a new kind of reality.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(1 Corinthians 15:48-54)

In the meantime, we should be comfortable with the one way that has been provided for us; this eliminates confusion. The people of Israel were well acquainted with the danger that can come from having multiple ways competing for the honor of being the way to God. It can be a very painful thing for a group of people, or for a nation, following the wrong way; which is, any other way besides the one way. Here is an example of what not to do, and why.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly.

So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

(Numbers 25:1-9)

I, for one, want to avail myself of the one way. It seems to be a very relaxing thing to do.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because 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 unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

(Matthew 11:25-30)

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

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