

Kingdom of God Interaction

Here, we make a rather gradual and possibility inflammatory statement: the Kingdom of God was not brought forth from the heart of God for the purpose of teaching man how to worship. Though this is a rather gradual and possibility inflammatory statement, it is also a somewhat obvious statement; for, the Kingdom of God preceded man, and can, therefore, not be anchored on the human condition. Yes, it would be nice to think that God, in His foreknowledge, prepared for an event that had not happened yet, in a time-based way of thinking. Indeed, Scripture support this Capability of the LORD God.

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.

Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

(Isaiah 46:9-13)

However, even though Scripture supports the fact the God's Foreknowledge allows Him to *Plan* ahead; it does not center this on to the community of man. For instance, the LORD included aspects of His Kingdom that are for the benefit of other portions of Creation. To illustrate this, let us begin with an interaction of God with another portion of Creation, in an action that was for the benefit of man: *cursed is the ground for thy sake.*

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

(Genesis 3:17-19)

Next, consider this next interaction for mankind's sake, in which the LORD lifted the curse for man's sake and added a continuing benefit for non-man portions of Creation. For the non-man portions of Creation, God declared that they would have continual life.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever

creepeth upon the earth, after their kinds, went forth out of the ark. 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 8:18-22)

Then, further on in Scripture, the LORD provided for a specific benefit to, what may be thought of as being, a section of the *ground*. This benefit was provided at a time when a certain section of mankind, Israel, would be placed in a burdensome position. The burdensome position of Israel was not an offset for the benefit, in any kind of act of balancing. Though, the burdensome position did facilitate the enjoyment of the benefit by the section of the *ground*.

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(Leviticus 26:27-35)

Through these, and many other actions and activities of Creation, and afterward; the LORD was establishing the primacy of interactions as they are set in the Kingdom of God. This is easily seen in the other aspect of Creation that is known as, the physical sciences. When we think of the physical sciences, we cannot help but think of gravity. Gravity is among the first of our interactions in life. A crying child is a waiting question

for us to interact with gravity, in defiance of it, as we pick the child up. Moreover, as we hold the child in our arms, we are constantly defying that portion of Creation, as set in the physical sciences.

In general, the interactions of physical science are somewhat abstract; in that, most of us do not spend time evaluating our interactions with them. Yes, we do spend time in appreciating (or not appreciating) the results of their interactions. For instance, the interaction that we have with the sun is not usually analyzed until it is either undesirably absent (a cloudy day in summer), or there is an overabundance (sunburn).

Yes, there are other types of interactions besides those that occur in the physical sciences; but, these, too, can take on a large measure of abstraction; especially, when we try to link them to the Kingdom of God. To take interaction to a higher place than just being an abstract and easily overlooked passive event, the LORD involved the entire race of man in a lesson. In a time, long ago, the LORD introduced an interaction in the Kingdom of God that would not be ignored, and that should never be taken for granted.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

*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.*

(Exodus 19:1-6)

From this humble start, the LORD sent the message to the world. A certain woman of that day provides a bold commentary on this message.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come

to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

(Joshua 2:1-11)

In a time that is prior to the woman's statement, the LORD had sealed an even more durable declaration of the message of His interaction with man that was poured into Israel, and of that interaction's extreme importance in the Kingdom of God, *in the sight of the nations.*

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day.

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your

understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

(Deuteronomy 4:1-10)

Though a people had been selected to carry the message of the primacy of positive interactions, in the Kingdom of God; this was only one of many phases. We also needed a firm reminder of the hazard of ignoring the message. We needed to know that there was a consequence that is associated with opening the fiery furnace of neglect of the LORD'S commanded interactions. Our spiritual lesson was much like the lesson that we learned from the outcome for those three men that faced a fiery furnace in a natural event.

First, we interact with one another.

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

(Daniel 3:16-12)

Next, we interact with the spiritual messenger, and decide that we will either accept it or ignore it. The king, in this matter, decided to ignore it.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and

their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

(Daniel 3:13-23)

Finally, we endure the consequence. In the matter of this fiery furnace, which burned in the heart of the king, the consequence was a mild one. The king only had to suffer a measure of humbling, as a result of his not receiving the cooperation that he thought would quench his internal burning. In this situation, the physical fire chose not to ignore the spiritual truth--with a little help from a friend, of sorts. We can only say, of sorts, because the friendship of the physical fire and its friend is not directly explained, here. To understand that relationship more fully, we will have to wait for later (Revelation 1:18).

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?

They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

(Daniel 3:24-25)

As we see in the encounter of Shadrach, Meshach, and Abednego with both fiery furnaces, the outcome in a spiritual sense is dependent on the LORD'S deliverance from the persuasive power that is in the fiery furnace of neglect of the LORD'S commanded interactions. In a fashion such as these three men endured, we must *cleave unto the LORD*; rather than allowing ourselves to be persuaded by any damage that society may inflict on us.

As the deliverance of Shadrach, Meshach, and Abednego teaches us, we must closely follow the path that the LORD has set for our lives. This is the only way for us to be sure that we are engaging in positive interactions between the entities of the Kingdom of God; from those in Heaven, to those that are in the earth. The specificity of the message of required positive interaction within the Kingdom of God, in the kingdom of man, was drilled into us as we understand the reason for the outcome of the men of Korah. The Lord, Himself, declares the imminence of the consequence for the variance of the men of Korah:

*And the LORD spake unto Moses, saying,
Speak unto the congregation, saying, Get you up from about the
tabernacle of Korah, Dathan, and Abiram.*

*And Moses rose up and went unto Dathan and Abiram; and the elders
of Israel followed him. And he spake unto the congregation, saying,
Depart, I pray you, from the tents of these wicked men, and touch nothing
of theirs, lest ye be consumed in all their sins.*

*So they gat up from the tabernacle of Korah, Dathan, and Abiram, on
every side: and Dathan and Abiram came out, and stood in the door of
their tents, and their wives, and their sons, and their little children.*

(Numbers 16:23-27)

Then, in a marvelous allowance of authority to mankind, the LORD empowered one of us, Moses, to be that path for delivery of the consequence. This is an interaction with power, in the Kingdom of God, which was a first broadcast of things to come, and a precedent, too.

*And Moses said, Hereby ye shall know that the LORD hath sent me to do
all these works; for I have not done them of mine own mind. If these men
die the common death of all men, or if they be visited after the visitation of
all men; then the LORD hath not sent me. But if the LORD make a new
thing, and the earth open her mouth, and swallow them up, with all that
appertain unto them, and they go down quick into the pit; then ye shall
understand that these men have provoked the LORD.*

*And it came to pass, as he had made an end of speaking all these
words, that the ground clave asunder that was under them: And the earth
opened her mouth, and swallowed them up, and their houses, and all the
men that appertained unto Korah, and all their goods.*

*They, and all that appertained to them, went down alive into the pit, and
the earth closed upon them: and they perished from among the
congregation.*

*And all Israel that were round about them fled at the cry of them: for
they said, Lest the earth swallow us up also. And there came out a fire
from the LORD, and consumed the two hundred and fifty men that offered
incense.*

(Numbers 16:28-35)

Even high places in society were not exempt from adhering to these early, highly specific commandments for interaction. In a certain case, both Aaron, the priest of the LORD, and Moses, the prophet and friend of God, learned of this requirement. In the following case, there was a hearty serving of the message, for both of them to consume.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.

Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

And Aaron held his peace.

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

So they went near, and carried them in their coats out of the camp; as Moses had said.

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you.

And they did according to the word of Moses.

(Leviticus 10:1-7)

After the variance of the sons of Aaron was settled, the LORD provided additional instructions to Aaron about proper interaction with the things of the LORD. These instructions are for actions that are prior to the interaction with the LORD; these are commandments that pertain to preparation for interaction.

And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

(Leviticus 10:8-11)

At this point, we pause because we are actually shifting gears, and we need to do this in our next installment. The switch will take us into a specialized kind of interaction, in the kingdom of man, as ordained in the Kingdom of God. The specialized kind of interaction is this: Interpretation. In preparation for further study of this specialized form of interaction, please review the following Scripture.

