

Kingdom of God Consumption

As far back as the time of Moses; according to His word, the LORD revealed God's scheduled actions, as pertains to His most charismatic messenger. Among these actions is an interruption of the independent acts of struggling to understand the LORD. For, even though the Israelites, and in time, the entire world, too, had the law of Moses; still, we were struggling to see how it could flow through us, individually. We needed a Living Example, of a human sort. We needed an example that would consume both us, and our struggling for understanding of our place in the Kingdom of God. This is the declaration of the existence of that example, in and for all reality:

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. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

(Deuteronomy 18:15-22)

The new Standard of righteous behavior is a most magnificent one.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every

battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

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.

(Isaiah 9:2-7)

To say that *the government shall be upon his shoulder* is to announce a potent interruption of the "my government is the only right government" attitude of the fragmented community of man.

That *the government shall be upon his shoulder* is a prophetic statement, telling us that the Standard is an eternal message of interruption; overwhelming all the intermediate preparatory phases of mankind's struggle to find the right pattern of governance under God. The prophet Daniel described four preceding patterns of governance that are all superseded by the Standard. This is the prophecy of the time of the consumption of the fourth form of governance, which was this one:

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)

That fourth form of governance was consumed, as the world of man, in the Kingdom of God, moved to the final environment that is eternal in the Spirit. Please note that the other forms of governance were not totally disintegrated. This is apparent because they are still able to produce interruptions of their own.

Thus he said, The fourth beast shall be the fourth kingdom upon earth,

which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 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 7:23-27)

Also note that even though they have been suppressed and absorbed into their places of subservience, they are still able to produce interruptions of their own. The suppression was not a one-time matter; it is ongoing. Even so, the supremacy of the eternal kingdom is able to continually bring their form of governance into submission, at the LORD'S ordained time, in the Kingdom of God. The first of these suppressions is described below.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(Revelation 20:1-3; 7-10)

The eternal kingdom is an example for all peoples. That there will still be potential

sources of negative interruptions is described in the following Scripture.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

(Revelation 22:10-15)

Even these "outsiders" have been consumed by the eternal kingdom. Though they are outside of *the city*, which is *that great city, the holy Jerusalem*; nonetheless, the Kingdom of God still has them contained in the authority and responsibility sphere of the Standard, in the eternal kingdom. The Standard is not an offshoot of the example that consists of the body of the nation of Israel, even though it came through the nation. The following Scripture gives us a view of the Standard's resident activity in and through the nation of Israel.

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.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(John 17:18-24)

For, even though the Standard passed through Israel, in time; still, the Standard

precedes all recorded examples that are of time, in Reality.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

(Hebrews 4:1-7)

During an interactive meeting with some of the people of Israel, as occurred in the dawning of the New Age, Jesus had a chance to explain the transcendence of the Standard. Granted: the statement that Jesus made seemed to defy the laws of space and time, if one only considers the earthly portion of the equation.

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

*Jesus said unto them,
Verily, verily, I say unto you,
Before Abraham was, I am.*

(John 8:54-58)

The LORD declared that all Creation would flow in submission to, and be consumed by, any and all interruptions that are of the Kingdom of Heaven. For, these blessed interruptions' flow is a potent driving force in the kingdom of man as it moves closer and closer to its rest in the Kingdom 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.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

In the LORD shall all the seed of Israel be justified, and shall glory.

(Isaiah 45:18-25)

It was not until the time of transition that we were told how God would pull our world to its place in His Rest.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist.
(Colossians 1:9-17)

Not just man, but all Creation was watching the progression. This highlights the fact that the primacy of righteous interruption of the ease of the kingdom of man, in the Kingdom of God, is not just a man thing. The remainder of the Creation of the LORD abides in partnership with the flow that was invoked by the Standard of interaction, as he descended from, and rose to, the Kingdom of Heaven. The purpose of this transport is to stimulate all Creation to acknowledge its place in the Kingdom of God. The entire world is consumed by this grace of the LORD. Therefore, in grace, the ensign of the LORD must be eternal, for he is the glue that holds all interactions together, across all time.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

(1 Corinthians 15:21-26)

When we are moving in the Kingdom of God, consumptions cannot stand alone, without bringing potential destruction to the object that is consumed. Yes, this does imply that in the Kingdom of God, it is possible to be consumed without being destroyed. It is as the LORD said to Moses, in one of their many interactions. When we return, we will explore another necessary part of our relationship to the Divine, in the Kingdom of God. For now, here is an event of history that sets the stage for our understanding of another portion of grace: Intervention.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that

