

## Kingdom of God Intervention

Recall this Scripture, which we presented earlier in this exploration of the Kingdom of God, in the matter of Interaction; it is one that precedes this one.

*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.*

*For he hath put all things under his feet.*

*But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

(1 Corinthians 15:21-28)

The words, *all things shall be subdued unto him*, describe a foundational flow of grace in the Kingdom of God: Intervention. A summary of the transitional outpouring of Intervention in the kingdom of man, as released from the Kingdom of God, is a significant part of the mission that was assigned to Christ. The prophet Isaiah introduced us to this ultimate intervention. First, Isaiah tells us why intervention was needed.

*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

(Isaiah 53:1-6)

Next, Isaiah tells us how intervention was accomplished.

*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

*He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

(Isaiah 53:7-12)

In the New Age, we received another view of the intervention that was placed in the very being of the man Jesus Christ, the Son of God. This is, too, intervention that extends from Christ, through elected ambassadors, and on to the world.

*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

*Now then we are ambassadors for Christ, as though God did beseech*

*you by us: we pray you in Christ's stead, be ye reconciled to God.*

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

(2 Corinthians 5:14-21)

The day-to-day (if such a mundane expression can even do justice to what follows) work of the Son of God is expressed in the following Scripture. It is an intervention that occurs in the Kingdom of Heaven . . .

*The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.*

(Romans 8:16-22)

. . . for the sake of the kingdom of man . . .

*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope:*

*but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.*

(Romans 8:23-25)

. . . All of which is a blessed set of transactions of the Kingdom of God.

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

(Romans 8:26-27)

This is the ultimate form of intervention in the Kingdom of God; however, it is not the place where we started to understand intervention. We started on the road to understanding intervention when the LORD placed His seal on a consolidated being that would receive and disseminate the revelations of the interaction that man can have with the Kingdom of God. The LORD called out the name of this "living lesson in intervention" when he sent Moses to retrieve it from the clutches of Pharaoh, in Egypt.

*And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

(Exodus 4:21-23)

To more fully introduce intervention, we begin with a statement of its operation, as it occurs in the kingdom of man, as propelled by grace that flows in the Kingdom of God.

*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 are upon the face of the earth.*

*And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

(Exodus 33:11-17)

The LORD certified that intervention was surely active in the Kingdom of God; a certification that was done by the invocation of these words, *I will do this thing also that*

*thou hast spoken. Furthermore, as seen in the following Scripture, the LORD added a massive measure of continuity to His Intervention, when he said, I will make all my goodness pass before thee.*

*And he said, I beseech thee, shew me thy glory.  
And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.  
And he said, Thou canst not see my face: for there shall no man see me, and live.*

*And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.*

(Exodus 33:18-23)

As a result of this conversation, we now understand that the message of intervention has a local flavor. Moreover, we now know that the revelations that are of the LORD have been placed in the portion of the Kingdom of God that is encased in the kingdom of man. In addition to revelations from the LORD, Israel also had access to history lessons that instructed them in positive interventions in the Kingdom of God; interventions that are the fruit of human actions. There were many positive lessons that were already a part of the knowledge base of the children of Israel. Two of the significant entries in that knowledge base are Abraham and Job.

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Abraham (in the time when he was still named Abram) engaged in an open and bold, interactive request for intervention, as he was speaking with God. The interaction of Abram that is contained in the following Scripture is a preliminary step. It serves as an introduction of the Kingdom of God as a concrete--not just, mystical--door for the people of earth.

*After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.  
And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?  
And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.*

*And, behold, the word of the LORD came unto him, saying, This shall not*

*be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

(Genesis 15:1-4)

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The patriarch Job endured an interaction in the Kingdom of God, which is one among the type that is energized from the Kingdom of Heaven.

*There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.*

*And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts.*

*Thus did Job continually.*

(Job 1:1-5)

The interaction that Job endured consists of two preparatory phases. First, Job needed to endure an affirmation of his connection to the Kingdom of God: to do this, adversity was the connecting force that was brought into play. The quiet interaction of Job with the Kingdom of Heaven soon received an intervention of a most disruptive sort. This Heaven-managed intervention was instrumental in both affirming and sealing Job's positive interactions for the sake of both his local world and the entire community of man, at large. During the first time that adversity was brought into play in the life of Job, it was a distant impact, but still it intensely affected his existence.

*Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou?*

*Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

*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?*

*Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his*

*house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

*And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.*

*So Satan went forth from the presence of the LORD.*

(Job 1:6-12)

The second impact of adversity in Job's life was a direct one. This intervention, which can be referred to as being an intrusion, could not be isolated from his self, in any fashion.

*Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou?*

*And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

*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.*

(Job 2:1-8)

Job did not modify his behavior of righteousness as a result of the impact of his testing. Job's mind was still fixed on being an agent of positive intervention for the sake of others who needed it. This is a God-approved example that was a part of the knowledge base of the children of Israel. The concept is summarized by saying that



adversity must not be allowed to derail righteousness. In Job's case, he did not allow it to do so. Job remembered his former stance in righteousness, and he committed himself to returning to it, even through the adversity.

*Oh that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness; As I was in the days of my youth, when the secret of God was upon my tabernacle; When the Almighty was yet with me, when my children were about me; When I washed my steps with butter, and the rock poured me out rivers of oil; When I went out to the gate through the city, when I prepared my seat in the street!*

*The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth.*

*When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.*

*I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.*

(Job 29:2-17)

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This type of intervention is tending toward a slightly shifted form of intervention. The shifted form of intervention is intercession. Intercession is the process where something is either wholly or partially put in the place of someone or something else. When we return, we will look more at interventions that are of this nature. These are interventions that have less of abstraction, and more of personality, in them. So, for now, take a look at this more personal intercession, which sets the stage for what is coming next.

*And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.*

*And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--;*



