

Kingdom of God Promises

There are two truths of the Kingdom of God that we want to highlight here. The first truth is that we owe our existence to God. The second truth is that God has, shall we say, obligated Himself to maintain our welfare. The second truth is the one that fuel this discussion of promises. The second truth is highly important to both our well-being and the recognition that God is consistent in His Entire Kingdom. We can rest in this truth because there is a simple fact of existence that attaches us, unbreakably, to God: we are His, and we are subject to both His care and His rule.

The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

(Ezekiel 18:1-9)

As interactions--including interventions, along with intercessions, and even when they are spontaneous--provide the glue that binds us to God, in the Kingdom of God; promises are the grainy things inside the interactions that give them their stickiness. Before we proceed, we need to take a good look at the diversity that is in the word, promise. In our world, there are promises, and there is promise; these two need to be kept separate.

The word, promise, is a double-edged sword: on the one edge are promises; on the other edge is each entity's promise. Entities' promise is best expressed as: the potential for evolution, leading to advancement. We will explore both of these aspects of intervention, as revealed in the kingdom of God; each in their own topic, and in their appropriate place in the flow of enhancing our understanding of the Kingdom of God. Here, let us start with the promises of the Kingdom of God. Of course, we will not try to cover all the promises, here; but we will explore a representative sample. First, let us state the bedrock that supports all the promises of 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.

(Isaiah 45:18-19)

Now, these words of the LORD must be accepted as the foundation of all the promises of the Kingdom of God; chief among which are the promises that are of Scripture. Moreover, the statement of Isaiah 45:18-19, above, must be accepted without requiring hard proof of it, or even thinking that we need to have a means of proving it. The reason we have this "restraint of logic" is because there is no power that could dissect these words of God, as attempting to represent them in analytical morsels. For instance; in the proofs of scientific theoretical, potential truth, the thing that is studied must be dissected. Here we cheat, and borrow a description of the dissection.

~~~~~

#### **SCIENTIFIC METHOD**

Scientific method refers to a body of techniques for the investigation of phenomena and the acquisition of new knowledge of the natural world, as well as the correction and integration of previous knowledge, based on observable, empirical, measurable evidence, and subject to laws of reasoning. Although specialized procedures vary from one field of inquiry to another, there are identifiable features that distinguish scientific inquiry from other methods of developing knowledge. Specific hypotheses are formed to propose explanations for natural phenomena, and experimental studies test the predictions for accuracy in order to make increasingly dependable predictions of future results. Hypotheses in a given field of inquiry are logically bound together by a wider theory that assists researchers in forming new hypotheses, as well as in placing groups of specific hypotheses into a broader context of understanding.

Among other facets shared by the various fields of inquiry is the conviction that the process must be objective so that the scientist does not bias the interpretation of the results or change the results outright. The scientific method also may involve attempts, if possible and appropriate, to achieve control over the factors involved in the area of inquiry, which may in turn be manipulated to test new hypotheses in order to gain further knowledge

~~~~~

Whereas science is a process of dissection, it is not so with the words of the LORD. The words of the LORD God are not a candidate for the dissection that is of the scientific method. Especially, and though many have tried, we cannot achieve control over the factors involved in the area of inquiry, which may in turn be manipulated to test new hypotheses in order to gain further knowledge. The LORD tells us why we, as created beings of God, do not have that authority.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses.

One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

(Isaiah 44:1-8)

Moreover, if we could accomplish dissection, we would still be left with a critical lapse of fixation for our analysis. In other words, we would not have things that could say that our procedure was a correct one, or that it applied to the subject of our analysis, the LORD God. Wherefore we say that; as pertains to the promises of the LORD, our only mental hand-hold is one that was provided by the LORD in the following example.

Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

(Jeremiah 22:3-5)

Note that in the above example, the LORD said, "*I swear by myself*". This must be accepted as the beginning of our absorption of the promises of the Kingdom of God. To put it another way; we must freely accept the following . . .

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his

commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

(Deuteronomy 7:9-10)

To summarize: the foundational principle of the promises of the Kingdom of God requires us to immerse our soul in the environment of the Kingdom of God. The apostle Paul is one among the servants of the LORD that was given the wisdom to provide a mental image of this required immersion of the soul.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(Hebrews 11:1-6)

~~~~~

So, to get a more crystallized essence of the promises of the Kingdom, let us look at three essential promises of the Kingdom of God. First, consider the fact that probably the most potent yearning of the heart is this: that we have someone on whom we can depend. This kind of longing starts at birth; and it continues, in our soul, to a point that is just a touch beyond death. A hint of the, just beyond death, portion of our yearning of the heart for someone to *wipe away all tears* is this . . .

*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and*

*worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

*And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*

*And I said unto him, Sir, thou knowest.*

*And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

(Revelation 7:9-17)

As pertains to yearnings of the heart, in life, birth to death, as we flow on the earth in the Kingdom of God, the Psalmist expressed this in a most eloquent fashion.

*A Psalm of David.*

*The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*

(Psalm 23:1-6)

In the natural world, our need for a dependable other is seen in the cry of a newborn infant. Please, do not limit the cry of a newborn as being only significant when it is the cry of these categories of Creation, in addition to man . . .

*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*

*And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the*

*seas, and let fowl multiply in the earth.*  
(Genesis 1:20-22)

*And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

*And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.*

(Genesis 1:24-25)

. . . Nations, too, are born. The process of national birth is described in Scripture, as seen in the following words of the prophet Daniel. These words provide a kingdom-of-man-understandable explanation of the process of nation birth.

*O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.*

(Daniel 5:18-21)

Thus, in a very broad sense, we say that all children need to have someone or something on whom, or in which, they can rest their dependence. Moreover, there is a tremendous breadth to that statement, which is evident by the fact that we are all--flesh, nations, and even principles--children of something. Moreover, at the highest level (and yet it is the most basic, too), we must flow in the kingdom of man as beings that are dependent on some unknown, yet ever-present, Divine trigger of the LORD'S Spontaneity, without any petition from us preceding it. The trigger occurs *before ye ask*, as a part of the following fact of faith of the Kingdom of God:

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

(Matthew 6:7-8)

~~~~~


At a second level of our abiding in the Kingdom of God, as pertains to promises, we must know that we belong to something positive that is bigger than us. In the natural world, the new entities (people, nations and principles) are born into this state of presence, under the control of something greater. This is true, in most cases, in accordance with the LORD'S commandment to Adam, telling him of his call to *dominion*.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(Genesis 1:26-28)

In fact, we should drop the words, in most cases; because every new thing on the earth is indeed formed from--and, at that point, it is joined to--some other thing. We hedged in our statement because the joining may be disrupted at a very early point; such as occurred in this episode of history.

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

(Genesis 35:16-20)

In the Kingdom of God, we have a guarantee that we will for ever be a part of a positive collection that is above us, and that also envelopes us. The collective in the Kingdom of God has the title, *all souls*. Below is one of the passages of Scripture that describe a subset of this collection: *all flesh*.

*Then came the word of the LORD unto Jeremiah, saying,
Behold, I am the LORD, the God of all flesh: is there any thing too hard*

for me?

(Jeremiah 32:26-27)

An example of another, most blessed, subset of the collective of, *all souls*, is described in the following Scripture.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

(Revelation 6:9-11)

~~~~~

Moving from our birth, on through our intermediate joining in the collective, we want to know that we can nestle into the Kingdom of God; and that this, too, is one of the promises of God. Moreover, we want to know that the LORD has ordained this to be so, all the way to our death, and even a touch beyond. In the natural world, the touch beyond is accomplished by our reliance on a burial. This is true in the Kingdom of God, too; with one exception and one caveat. The exception is this:

*And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died.*

*And Enoch lived sixty and five years, and begat Methuselah:*

*And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.*

(Genesis 5:18-24)

The caveat is seen in the following flow of Scripture.

~~~~~


It starts with a promise of the Father that was given to the one who would, shall we say, violate the rule of death and burial.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.

I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(John 10:14-18)

The need for fulfillment of the promise is triggered: *I lay down my life.*

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

(John 19:30-37)

To set the stage for the violation of the rule of death and burial, a form of burial was introduced into the process:

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre

was nigh at hand.

(John 19:38-42)

The Father's promise is fulfilled, and the first caveat to the immutability of death and burial is revealed to all Creation:

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary.

She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

(John 20:6-18)

~~~~~

The above trio of evidences of the Rock solid stability of the LORD'S promises assures us, too, that we can nestle into the Kingdom of God, all the way to our death, and even a touch beyond. The trio of Promises, repeated above, is our evidence that the

grainy substance that is a key ingredient of the Promises of the Kingdom of God is indeed, and forever, powerful enough to bind us to the LORD, in the Kingdom of God. For, these promises, and several more, are available to all of us, in the Kingdom of God. Moreover, this is not just an external, environmental thing, such as prosperity is. The power of the LORD'S promises continues through our transition from promises (also known as, prophecy) to promise.

When we return, we will explore the promise in the Kingdom of God. So, as switching goes, let us review the promise. For the purpose of providing an anchor, we declare that promise is the potential for excellence that flows from the Kingdom of God to energize the Kingdom of Heaven and the kingdom of man. We also, for that purpose, declare that promise extends through all the kingdoms of man, which are represent by the kingdoms of the earth.

To set the stage, here is one sort of declaration of transition.

*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 18:17-19)

~~~~~

-- Next, in the Kingdom of God --
Promise

~~~~~

+++++