

Kingdom of God Promise

In order to be confident that we are an heir to promise, in any environment, we need these three things: potential to excel, opportunity to try (with some leeway to falter, or, even, fail), and the assurance that we are in a stable environment. Let us look at each of these necessary things, in our environment. The beginning of the environmental construction has foundational principles, such as Jesus Christ described in a lesson that he gave to his disciples.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

The disciple is not above his master: but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

(Luke 6:37-45)

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The stable environment is really our first requirement for belief in promise; for, if we cannot visualize stability, then we will proceed in the following fashion.

*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat*

*vehemently, and immediately it fell; and the ruin of that house was great.*  
(Luke 6:49)

When we have such a mindset, we will not accept the LORD'S offer for us to have a firm foundation in the Kingdom of God. Rather than accept God's offer, we will move in a way such as is described in this doctrine.

*The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:  
Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away.  
And some fell among thorns; and the thorns sprung up, and choked them:*

(Matthew 13:1-7)

Here is the interpretation of the doctrine.

*Hear ye therefore the parable of the sower.*

*When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.*

*But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

*He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

(Matthew 13:18-22)

None of these places of the soul are where we should be, in the Kingdom of God. All of these places produce stagnation of our spirit, and result in suppression of our forward motion in the promise to which we are heirs of the LORD'S beneficence. We will not fully grasp our inheritance of promise in the Kingdom of God unless we can rationally

place our potential in this place . . .

*Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

(Luke 6:47-48)

When we have constructed our house of reverence for the LORD in such a way that we have, as Jesus taught, *laid the foundation on a rock*, we will be able to move our soul in the following current that is of the Kingdom of God, in accordance with the doctrine that the Father instilled in Christ, and that Christ, therefore, spread abroad to us all.

*But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*

*Who hath ears to hear, let him hear.*

(Matthew 13:8-9)

Here is the interpretation of the doctrine that we just explored. It is for those of us *Who hath ears to hear*, whether that ear is in the mind or of the spirit, or both:

*But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*

(Matthew 13:23)

Our guarantee of a blossoming of our promise, in the Kingdom of God, is embedded in the following Scripture. This is another one of the durable promises that we have received from the LORD: *world without end*. This is the promise that God gives us, which allows a person's promise to begin, and continue, its growth because of the stable environment.

*Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.*

*Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall*

*come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.*

*Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

(Isaiah 45:11-17)

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Once we know that we are in a stable environment, we must spend some time in true understanding of our existing capabilities: the "you are here" moment. This moment must be faced, at all levels. In the school systems of the world, at an individual level, the "you are here" moment is presented to us through the mechanism of standardized tests. Beyond that, in the world, at large, at the collective level; the "you are here" moment of our abiding in the Kingdom of God is reinforced in the mind by trials and temptations. *James, a servant of God and of the Lord Jesus Christ*, describes this level, as he wraps it in a statement to individuals (which also applies to groups, as well), saying . . .

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

(James 1:2-4)

In the Kingdom of God, there is a proven way of certifying our capability, as we exercise our promise. The method is one that will give an assurance of the actual existence of promise. It illuminates our potential for excellence, causing it to shine forth in the world in a way that is potent enough to convince even our most resistant mental and depression-prone state of our self. For, in our own self is where we must first certify our promise, by working within our self and its varying nay saying moods. To convince these inbuilt and inescapable detractors, we go to the LORD for certification, in a fashion that is as the Psalmist did.

A Song of degrees.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand. The

sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

(Psalm 121:1-8)

Then, when we seem to be in an isolating situation of undesirable quiet, which is of the Kingdom of God . . . Oh, you need an example of that type of situation. Okay; here is one:

To the chief Musician upon Aijeleth Shahar, A Psalm of David.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.

(Psalm 22:1-18)

Undesirable quiet is the state of mind in which we do not feel the presence of God in our, well, in our anything. It is most commonly associated with desperate situation. Here is another isolating situation of undesirable quiet, which is of the Kingdom of God. This

is a substantially identical set of circumstances as the prior one, from Psalm 22:1-18. Though; whereas the former one was an event of the Old Covenant, this latter one occurred at the dawning of the New Age. It is said that the Old Covenant recitation is, too, a prophecy, pointing to the following event that occurred at the dawn of the New Age. That is why we have paired them, here.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(Matthew 27:33-46)

Fortunately for us, before we give up the ghost of our capability, we have a remedy waiting. Actually, the remedy is a part of the design of our capability, as apportioned to our promise: *a way to escape.*

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

(1 Corinthians 10:7-13)

Though, in order to gain access to the *way to escape*, we may have to exercise a key gift to our soul; something that is one of the many gifts that we received from the heart of God.

Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up.

Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

(Psalm 27:7-14)

We may also have to draw on one of the ever-present reservoir that is of the Kingdom of God. This particular one will fill us in a flow of grace in the Kingdom of God. This is the reservoir that touched us at the very beginning of our recognition of the assignment that has been laid upon us. Its power in our life is what provides the certification by God that we are a child of promise that is capable of fulfilling the mission. The ever present reservoir that we must for ever draw the energy we need to do the things of the LORD is this: wisdom. Solomon described it.

I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.

(Proverbs 8:12-21)

Wisdom is a servant of the LORD that God has shared with mankind, for its benefit. We are in very good company when we submit our self to the enhancement of our promise that wisdom generates. For, across all time, the LORD Himself sends this servant forth to do His will.

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

(Proverbs 8:22-31)

In like fashion, it would be wise for us to send it forth to do our. Let us learn from the following example of wisdom's service to the LORD.

Now therefore hearken unto me, O ye children: for blessed are they that

keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

For whoso findeth me findeth life, and shall obtain favour of the LORD.

But he that sinneth against me wrongeth his own soul: all they that hate me love death.

(Proverbs 8:32-36)

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Now that we know that there is a potential for us to stretch out in the world and fulfill our promise, let us go to the next phase: opportunity. This is the jumping off point because it encircles us; from the point of realization of promise, to the end of life. We need opportunity to try, with some leeway to falter, or, even, fail. The servant of God, James, told us how to access that ever-present reservoir, which fills us in the flow of grace that travels throughout the Kingdom of God. This is where opportunity begins . . .

*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.*

*For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.*

*A double minded man is unstable in all his ways.*

(James 1:5-8)

To give us assurance that opportunity is available to us too, the LORD placed life-examples in the stream of our history. The following Scripture tells us of one of the austere life-examples that arose during the certification of God's presence in the second, or maybe it is the third, world of the Old Covenant.

*In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.*

*And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.*

*And now, O LORD my God, thou hast made thy servant king instead of*

*David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.*

*Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?*

(1 Kings 3:5-9)

In association with the above Scripture, the following Scripture tells us of the LORD'S certification of the quest for wisdom. Furthermore, the following Scripture shows us that, not only is opportunity available to us, but, when we are operating in the way of the LORD, enhancements to our expectations are a normal part of the interaction of the LORD with us.

*And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.*

*And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.*

(1 Kings 3:10-15)

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Considering the descriptions of the methodology, wisdom, as referenced above, and in respect to the life-example of accessing wisdom, Solomon; we say that our promise in the Kingdom of God is assured. The Prophet that served as our Living Transition--from the promises that are of the Kingdom of God, to the personalized, individual and group promise that is of our endowment from the Kingdom of God--provides an example of how individual, and, by extension, group capability is accelerated. Moreover, the Living Transition that was lived by the Prophet turned the key in the door of our potential, to

open it and reveal a broad field of opportunity.

By the example of his life, the example that is the Living Transition tells us what we have to do to cross the threshold, and then move toward perfection in God. Next, we will explore the preparation that is needed for that move.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(John 6:35-40)

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**-- Next, in the Kingdom of God --**  
**Preparation**

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