

Kingdom of God **Personalized**

To come closer to a person relationship with God, in the Kingdom of God, we need to listen. Once we have listened, then we need to absorb the message. And once we have absorbed the message, then we need to personalize it for our unique relationship with the Father, and with His Son. A certain woman of the day of Jesus caught the understanding of this need, and she acted upon it. This woman acted upon the need, even though her sister criticized her for doing so.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

(Luke 10:38-42)

Then, once we have listened to the LORD and to His Son; after it has been absorbed, we need to be open to the intervention that has been placed in the kingdom of man as an extension of grace from the Kingdom of Heaven; particularly, as comes to us through so *great a cloud of witnesses*. It was placed in our existence for our continued personal development in the Kingdom of God. As the Scripture tells us . . .

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(Hebrews 12:1-2)

Within that *cloud of witnesses* are men, women, boys and girls of God who have been chartered to provide various levels of intervention. Their intervention is not just for the sake of intrusion, nor is it just for our betterment; it also serves to strengthen the one that intervenes. This is the way that strength is added to those ones that are called to continue their personal development in the LORD by their performance of actions that promote the personal development of others.

Is any sick among you? let him call for the elders of the church; and let

them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed.

The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

(James 5:14-20)

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Now, please do not think that we must rely solely on the *effectual fervent prayer of a righteous man*, and that, therefore, we need to be squeamish about turning to God for remedies for our personal needs. When we have the necessary portion of faith, we can directly petition the LORD, in a fashion such as the prophets and patriarchs of old did. The examples of Scripture are many; we will not try to list them all here. Instead, let us look for instances that we can personalize as we evaluate our freedom to commune that the LORD.

One approach that we can use to achieve personalization is to review Scripture from a modern perspective, according to the stresses of now. However, this must be done with great care. This is not an exercise in second guessing Scripture, or any other kind of application of guessing as pertains to Scripture. Rather, it is a way of locating Scripture that informs us about what preparation we need to undergo in order for us to be ready for service. In all things, we must keep this instructional Scripture in mind.

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

(2 Timothy 3:16-17)

Also, as we personalize our communion with the Kingdom of God, we must honor the following Scripture.

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn,*

*and the day stars arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

(2 Peter 1:19-21)

We have already seen that the LORD endorses our dependence on one another. Now, let us see how, by being bold with our requests to the LORD, we come to a greater awareness of our personal place in the Kingdom of God. Scripture tells us that we need not be shy about doing so.

*The wicked flee when no man pursueth: but the righteous are bold as a lion.*

(Proverbs 28:1)

As I read the Bible, it seems that the LORD has placed a revelation therein to match each of His statements about our condition. To inspire us go to the point where we will be open with the LORD, Scripture directs us in how we do that.

*Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

*Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

(Philippians 4:1-7)

Scripture also gives us personal examples from the lives of the saints of the LORD; examples that show us how we may, in righteousness, pursue the receipt of benefits from the LORD. Chief among these examples is that of a certain response that Abram (who would become Abraham) delivered to the LORD.

*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.*

(Genesis 15:1-3)

Moving fast-forward in time, we have a more contemporary example of the question of, as they say, "What's in it for me?" Whereas Abraham spoke on the behalf of the collection of souls that started with his self and his personal household, and extended in benefit to his lineage, through his children; the apostle Peter spoke on behalf of a collection of souls that was more disparate. In this discussion with the Lord Jesus Christ, the apostle Peter questioned the gift giving ability of God in providing a present substantial return for His servants.

*Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

(Mark 10:28)

Now, one might say that Peter should have known better, since Scripture specifically declared that the matter of gift-giving is a portion of the assignment of the Lord Jesus Christ. This portion of Jesus' assignment is accomplished by a duplicative delegation of the power of God. In this process, the duplication produces a change in us that is in the form of *the measure of the gift of Christ*. The Old Testament folks knew this, as they pondered the Lord's *gifts for men*, as received from *on high*.

*The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.*

*Selah.*

(Psalm 68:17-19)

Moreover, the availability and reality of *the measure of the gift of Christ* was a part of the knowledge, and is among the promises, which are in the New Covenant, as presented to us in our New Testament.

*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*

*But unto every one of us is given grace according to the measure of the gift of Christ.*

*Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

(Ephesians 4:1-10)

So, as we look at the statement of Peter, recorded in Mark 10:28, let us not criticize him for indicating a desire for gain from his service. The human side of Peter wanted an answer. Wherefore the divine side of the Lord Jesus Christ provided the answer.

*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

*But many that are first shall be last; and the last first.*

(Mark 10:29-31)

Embedded in the answer of Jesus Christ is the promise of blessings from the LORD God, the Father. Also embedded in the answer of Jesus Christ is the matter of our personal responsibility, and its associated personalized authority to work within the Kingdom of God, as we do our part to perfect the blessings that are freely available to all. It was not until later in the journey of the disciples that the, personal responsibility with personalized authority, side of the matter came forth.

*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

*And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

*And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*

*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

(Acts 1:1-8)

Also, to show the apostles that he had chosen that it was indeed time for the exercise of their personal responsibility and its associated personalized authority, the following event occurred.

*And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

(Acts 1:9)

We needed, then--and we still need, now--to make a transition. We need to move our self from an exclusive concentration on our personal presence on the earth, to that of being a spanning presence between the earth and Heaven; in a span that is of the now, on earth; not just later, in Heaven. The transition comes when we have a breadth of understanding of the kingdom of man as it is linked to the Kingdom of Heaven, as both are encapsulated in the Kingdom of God, in the LORD. We have to perform the following action, as described by the apostle Paul.

*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

*And this will we do, if God permit.*

(Hebrews 6:1-3)

In respect to this responsibility, we need to keep the following Scripture in mind. It is a warning that; though it is of a personalized nature, its effects may bring damage on any group to which we are attached.

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

(Hebrews 6:4-6)

That we have a personal stake in the manifestation of the Kingdom of God, in that portion that encompasses the realm of earth, is described in the charter that the Lord Jesus Christ delivered to a group of the people of his day.

*And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,*

*The kingdom of God cometh not with observation: Neither shall they say,  
Lo here! or, lo there! for, behold, the kingdom of God is within you.*  
(Luke 17:20)

The fact that *the kingdom of God is within you* seems to be a matter of blessing, and not a call to action. However, to see that its residence in our being is indeed a charter, too; we need to look at the method by which the LORD emplaced the Kingdom of God within us. The disciples illustrated the action aspect of having the Kingdom of God in us and, too, of being immersed in the Kingdom of God. Firstly, by declaration of the anointed ambassador of God, the Lord Jesus Christ we see that our works are pointers to the Kingdom of God.

*And he was casting out a devil, and it was dumb. And it came to pass,  
when the devil was gone out, the dumb spake; and the people wondered.  
But some of them said, He casteth out devils through Beelzebub the  
chief of the devils.  
And others, tempting him, sought of him a sign from heaven.  
But he, knowing their thoughts, said unto them,  
Every kingdom divided against itself is brought to desolation; and a house  
divided against a house falleth. If Satan also be divided against himself,  
how shall his kingdom stand? because ye say that I cast out devils through  
Beelzebub.  
And if I by Beelzebub cast out devils, by whom do your sons cast them  
out? therefore shall they be your judges.  
But if I with the finger of God cast out devils, no doubt the kingdom of  
God is come upon you.*

(Luke 11:14-20)

And, too, we received the call to action, and not just enjoyment, as a response to the gift of our particular indwelling portion of the Kingdom of God. Jesus Christ tells us this in his declaration to the twelve chosen heralds of the Kingdom of God, telling them to announce the Kingdom of God as being, then, with man, in that day and on to ours.

*After these things the Lord appointed other seventy also, and sent them  
two and two before his face into every city and place, whither he himself  
would come. Therefore said he unto them,  
The harvest truly is great, but the labourers are few: pray ye therefore the  
Lord of the harvest, that he would send forth labourers into his harvest.  
Go your ways: behold, I send you forth as lambs among wolves.  
Carry neither purse, nor scrip, nor shoes: and salute no man by the way.  
And into whatsoever house ye enter, first say, Peace be to this house.  
And if the son of peace be there, your peace shall rest upon it: if not, it  
shall turn to you again. And in the same house remain, eating and  
drinking such things as they give: for the labourer is worthy of his hire.*

*Go not from house to house.*

*And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*

(Luke 10:1-9)

The Kingdom of God as a place of man, too, is not such a mystery when we read the explanation of it that was given to us by the apostle Paul.

*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

*Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

(Romans 1:16-23)

The fact that we have a personalized place in the Kingdom of God is reinforced in our soul by the knowledge that we are the source of a portion of the glory of God; particularly, as it pertains to developments on the earth. We were told that we must be very careful with this portion, which the Father has invested in us.

*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

(Matthew 5:13)

When we are careful with the portion that the Father has invested in us, the impact on the kingdom of man is truly marvelous.

*Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

*Let your light so shine before men, that they may see your good works,*



*and glorify your Father which is in heaven.*

(Matthew 5:14-16)

We are personally immersed in the Kingdom of God, in a bond with many others. We must never try to withdraw our self from the responsibility that comes with a direct relationship with the residents--both physical and ethereal--of the Kingdom of God. For, our personal presence in the Kingdom of God is a key part of the example that the world needs for its advancement. The world needs you to *Let your light so shine*, in order for it to be able to fully appreciate the potency of mankind's position in reality.

We are indeed a marvelous part of the Design that is of the LORD God, in the portion that flows in the realm of our reality . . .

*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.*

*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 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.*

(Romans 8:12-19)

Let us, therefore, repeat the words of the disciples, as they sought to capture a fuller understanding of how to proceed in the Kingdom of God.

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

*And he said unto them,  
When ye pray, say,  
Our Father which art in heaven, Hallowed be thy name. Thy kingdom  
come. Thy will be done, as in heaven, so in earth.*

*Give us day by day our daily bread.*

*And forgive us our sins; for we also forgive every one that is indebted  
to us.*

*And lead us not into temptation; but deliver us from evil.*

(Luke 11:1-4)

Yes, we are the *cloud of witnesses*. Therefore, let's get moving in the Kingdom of God. Let's move out as an active part of the whole of reality. The word of God as expressed in the Bible provides us with instructions, directions and commandments as to how we accomplish great things, in the LORD. It is as was declared at the start of the New Age.

*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.*

*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

*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.*

(1 Corinthians 10:1-12)

So, reviewing those examples, let us start to emulate (maybe even, in some cases, imitate) what we see in them. Here is an extract that consists of several living examples that illustrate our possibility of excellence, as we move both toward and in the perfection that is of the way of the LORD.

*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.*

*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.*

*Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

(Hebrews 11:1-12)

On the strength of the words of Jesus Christ, we must accept our place in the Kingdom of God as being based on our individualized and personalized *measure of faith*, which the Father has invested in us.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

(Romans 12:1-3)

To personalize our service to the LORD is our calling in the power of the LORD, as sent from the Kingdom of Heaven . . .

*For the eyes of the LORD run to and fro throughout the whole earth, to*

*show himself strong in the behalf of them whose heart is perfect toward him.*

(2 Chronicles 16:9a)

. . . Flowing throughout the kingdom of man . . .

*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

(Revelation 5:6)

. . . As a wave that blessedly ripples across the entire Kingdom of God.

*As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

(Revelation 3:19-21)

Let us take this extract of personalized relationships within the Kingdom of God, and broaden the sample beyond what we see here. Such an expansion is well within our capabilities. To give us strengthened faith in our own ability to personalize our service to the LORD, Scripture contains some relevant words of the Lord Jesus Christ. There are many passages of Scripture that tell us that expansion is an integral part of the kingdom of man, associating with the Kingdom of Heaven, as we reside in the Kingdom of God. So, with what we now know about the Kingdom of God, we have no more excuse for complacency. As Christ said of us, we must now walk in the power of the LORD that allows us to do the *greater works* in the kingdom of man, as we move in the Kingdom of God.

*Philip saith unto him, Lord, show us the Father, and it sufficeth us.*

*Jesus saith unto him,  
Have I been so long time with you, and yet hast thou not known me,  
Philip? he that hath seen me hath seen the Father; and how sayest thou  
then, Show us the Father? Believest thou not that I am in the Father, and  
the Father in me? the words that I speak unto you I speak not of myself:  
but the Father that dwelleth in me, he doeth the works. Believe me that I  
am in the Father, and the Father in me: or else believe me for the very  
works' sake.*

*Verily, verily, I say unto you,  
He that believeth on me,*

