

## #465 – A Historical Look At The Kingdom Of God

Summarizing our studies of the last 32 years, we have found certain facts and mis-understanding along with certain carnal applications of the term “the kingdom of God”. Some misunderstanding can be attributed to the confusion of the Kingdom in different dispensations. We might define the dispensations in seven groups.

1. The Kingdom Of Heaven, eternal, universal and unlimited. (Over The Universe and All of creation before the world began) [Satan and the Angels judged.]
2. The Kingdom for man and nations of King / Priests which was lost in Genesis 3. This was not reinstated in Exodus 19 for the Corporate Israel because the people could NOT go up the mountain.
3. The Kingdom in modified form that came as the Law of Moses administrated by earthly priests. This was from Mt. Sinai to Calvary when our Lord died for the sins of men. (Over The Earth, Israel and Men)
4. The kingdom over which the Messiah now reigns. (Over Those Who Are Surrendered To His Government; Internally) (The Kingdom within)
5. The Millennial Kingdom when Jesus Christ rules over the earth for 1000 years and fulfills the commission given to first Adam.
6. The Eternal Kingdom in its final and most glorious state when the Kingdom of Christ will be turned over to the Father so He becomes all in all. (The Government of the Universe Shared With Jesus Christ, The Overcomers, the Bondservants, the Manifested Sons, the Priesthood after the Order of Melchizedek And The Bride)
7. The Manifested Kingdom Over The World Yet To Come. The Preparation To Participate In That Sovereign Government MUST Take Place NOW! This Kingdom Is The Eternal Destiny Of Those Who are Willing To Pay The Price NOW!

It is essential to a correct understanding of the Bible that we keep in mind at least these seven distinctive “times” of the manifestation of the “kingdom of God.” It is common to see how some do not properly separate these times and often confuse the applications of the scriptures, create a private interpretation and establish a particular kingdom theology.

For Example; Some will read a passage about the Kingdom of God that is in the future tense and then assume it is the inheritance of the whole church or of anyone who believes something about Jesus. Because they only see it as an inheritance they place the Kingdom into a future event and reject the fact that the kingdom has already come. In order to maintain their theory and conclusion they must twist or hammer certain passages which clearly refers to the kingdom in another dispensation and ignore the present reign of Christ in the true believer today. The serious student of the Kingdom rejects this misuse of scripture.

Each **student of the Kingdom** should be a **citizen of the Kingdom** {experientially} in order to interpret the Kingdom. The requirements of the Kingdom presented to Israel in Exodus 19 are still a type and shadow for us. Israel never met the requirements of the Kingdom and never was able to become a kingdom of priests! For that reason they could only experience a modified Kingdom in the dirt dimension. The kingdom of God AND His government was only experienced by Israel within the Law of Moses, administered by the earthly priesthood after the order of Aaron so the kingdom government was established on a much lower level than the more elevated level of God's purpose. For that reason that priesthood is an example today of those who approach the Kingdom in a casual way and have NO desire to "force their way into the Higher Realms of Kingdom Life." The danger is that they cut themselves off from the eternal and more glorious Kingdom that will surely come.

Many also fail to understand that prior to the restoration of the earth out of the water by which it was destroyed, EVERYTHING was ruled by God. EVERYTHING is still ruled over by His absolute Sovereign Government in a perfect universal way extending over all of His Creation. Modern society rejects this invisible Government and assumes the Universe controls itself .

The first of our applications will forever exist under God's Absolute Sovereignty. However, the next six are in relationship to the first. There seems to be a correlation between these other six dispensations as they fit into God's eternal plan for all the ages. For example; God's modified reign over Israel introduces us to some aspects of His Eternal Kingdom. This is a kind of shadow by which God reveals some details of how our relationship to the present internal Kingdom should be understood.

The limitation of this relationship is quickly experienced because No natural man one can comprehend these realms without the inner anointing and the New Covenant provision of the inner teaching by God! Our reference to the present Kingdom, that is within us, is totally dependent upon whether we have fully consecrated our lives to God and come under His Sovereign Government. Anyone who ignores God's discipline and personal dealings and refuses correction will be excused from the Kingdom or vomited out of His body. This aspect of the Kingdom as it relates to the Church He is Building is generally rejected as false doctrine by the visible church. This "assumption" is because of an "eternal position" called "salvation." This Governmental aspect of the Kingdom appears to be a mystery because of the gospel of the bargains and the half priced sale of instant salvation that has been preached. The demands of the Kingdom cannot be understood or accepted by what has been preached as New Covenant Grace.

We may relate God's dealings and relationships to Israel as an example when they wandered in the wilderness to define the discipline of God's children under His Present Government. We may even make applications to those citizens of the future dispensation of the Kingdom that will be revealed in culmination of this age.

We may even make an application today to the preparation for the final phase of the Kingdom revealed in the last scene given in Revelation 21 and 22. Here we see the great and glorious city, the New Jerusalem", having the Glory of God, lying foursquare, with its walls of jasper and its twelve gates of pearl. This Heavenly Jerusalem will be the dwelling place of the perfected Saints, the Bondservants, the Overcomers, the Bride etc. Those who rule over the nations of the

New Earth will be permitted to enter and visit the higher realm of God's Manifested Presence because their citizenship will be in the New Jerusalem. The "regular" citizens of the New Earth will have no access to the New Jerusalem.

One of the problems with various interpretations of the Kingdom parables is because one parable may cover time from the present until the final harvest and the fulfillment of all the harvests of the earth. The harvests are seen in the Feasts of the Lord. The final harvest is seen in the Feast of Tabernacles. For example; One of the parables about the tares which Jesus said is like the Kingdom of Heaven covers a long period of time. The first part deals with the activity in this age, while the harvest is defined to be at the end of the world. The conclusion of the parable is when the angels have gathered out all the worthless and rejected crops of the earth "then shall the righteous shine like the sun in the kingdom of their Father" (Matt. 13:36-43).

This past condition and present status of the reign of heaven is seen in another example in the parable of the vineyard as related by Jesus in Matthew 21. The leaders of the Jewish nation are depicted as rebellious and murderous husbandmen, who despised and stoned the prophets and others agents, sent by the owner of the vineyard to secure fruits from His own land. When he sent his son, expecting them to properly respect him, they reasoned that since he was the heir, they could kill him and keep everything for themselves. They assumed they could steal all of his inheritance. The parable concludes with the statement, **"Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits of it."** This parable extends from Israel to the future when a real, truly redeemed people of God will bring forth the true, experiential fruit of the Kingdom. We might define this exchange of time as from Earthly Israel to the Church He Is Building. However, now we must distinguish between these two ONLY by the **fruit harvested**. Of course we cannot include ANY who do NOT bring forth the fruit of the Kingdom. Those who ignore the Kingdom will ignore the fruit or assign the fruit to something other than the Kingdom.

Since I am writing mainly for the current church system my first concern in this document is with the present Kingdom of God as it affects the visible church to which I am writing. It is also very important that we include the Kingdom in its "fruit stage" in the Eternal Government that is certainly awaiting for all of the faithful servants of every age. We must investigate every demand of the Kingdom, every transformation necessary, the regeneration of everything to fit into the final Kingdom dimension. This demands the rectification of our total character so we can rule with Him in exactly the same way and attitude and integrity that He rules.

We could examine the prophecies of the kingdom from the Old Testament prophets and then try to define the moral and Spiritual nature of the Kingdom. Then we could try to define our relationship to His Sovereign Government and how we must conform to the Kingdom as its citizens. This would be a very complicated study involving every foundation of the Kingdom that is currently revealed in scripture. This is probably far beyond my limited capacity.

The difficulty of our search for a genuine Kingdom meaning to Life is that most of us are in the beginning (embryo) stages of "Kingdom Development." We might relate these differing stages as embryo, baby, child, young man or father. The Kingdom Government is recognized, understood and obeyed differently at each stage. Of course a baby Christian can be expected to

respond to God and His ultimate Government much differently from a mature adult who has endured the discipline of God. Therefore, the Kingdom is understood and obeyed at different levels of obedience and faithfulness.

As we travel into different countries and cultures it is very evident that it is difficult to appreciate or evaluate a group of Christians without some knowledge of their doctrines, experience, growth, background and development. However, in our message, we must NOT ignore the Eternal Plan of God as it unfolds within our dispensation! There are the certain growth processes and the actual experiences (or lack of it) relative to the reality of the Life of the Kingdom of God. The Kingdom MUST take priority over any other situation in the church today. Even though the Kingdom demands and message must be adjusted to the level of growth of the people, the Kingdom must still be the priority.

In other words one message cannot fit all people in every stage of growth. This has been one of my failures in the past. I have evaluated different groups according to the degree of restoration they have experienced for the day in which we live. Possibly I should have evaluated them according to the actual development and training of that group had in relationship to God's restoration and eternal purpose. For that reason I have dismissed certain groups because they were so far behind in their personal lives and corporate growth. "Evangelism of the Kingdom" does not have that liberty to ignore people because the leaders have ignored the Kingdom.

On the other hand if the whole group are in an advanced state of growth but a few have failed to keep up in their growth and development it may be wrong to modify the message to accommodate the carnal. Because the majority may be ready for the mysteries we should not be timid about presenting the Kingdom understanding. We should just move on to more spiritual things and STOP modifying of the message to accommodate the casual and lukewarm. This appears to be the attitude that Jesus had.

Most every church group started with a single family which then developed into a small group and finally into a visible church. From that they develop a system of religion which is different from the common state of the "church" in that area. If the new group wasn't somewhat different it would not be accepted or needed. At the head of this new organized system that was formed we find a man as leader to oversee this little society. In the beginning of man in Genesis 1, with respect to God, man was the governor / priest / king of his own household. In these roles, he received the words from heaven, either directly in some cases but in other cases by word of mouth from the prophets. The Father conveyed these words to his children, instructing them in the ways of righteousness, and warning them to continue therein. As a priest he officiated at the altar in behalf of his increasing congregation, offering in their behalf sin offerings, trespass offerings and thank offerings. We see these examples with Noah's function as "priest" upon his exit from "the ark of his salvation (Gen. 8:20)."

We also see this example by Abraham upon his entrance into Canaan (Gen. 12:7, 8). Job also acted as priest when he performed that role in behalf of his sons (Job 1:5) and again when God directed him to interceded in behalf of his friends when they sacrificed at their own altars.

Now, under the New Covenant these role have radically changed. Now there is ONLY one

mediator between God and man, the Man Christ Jesus. For a pastor to assume that role, even ignorantly, is dangerous. There is certainly a validity today for a father to function before God in behalf of his family because they may be unable to speak with God directly. In the church there appears to be a quite different responsibility for leaders under the New Covenant. For a pastor to act as the father of the church assures that the church will remain as babies. Each member of the church must be taught to speak to God directly through Christ Jesus and not be dependent upon leaders to act as mediators.

When the church begins to grow in numbers the tendency may still be to remain close to the corporate group and to develop it into denominational units. Then the “leader” acts like a tribal chieftain and begins to preside as king / leader over that group. We have witnessed these groups turn into small kingdoms with a one man rule. Even though this is not a Kingdom picture and may not be “constitutional” in its nature, it may rule effectively but be a perversion of God’s Purpose. Even though that “tribal rulership” may change as the system grows it is still foreign to the one Head Kingdom system.

From the pulpit God is respected as the great ruler of the universe and the head of the church universal. However, many of the local groups are ruled over by a leader who has assumed a divine right and authority to be “head of the church on earth”. Why? Because he started the work. This kind of church could be defined as patriarchal which means a combined ministry of “pastor”, “father,” “chief” and family head.

The Natural World of the natural man has always had its Pharaohs and kings. Many ancient monarchs associated their glory with that of the sun and associated their authority as ruler of the natural universe. The kings of certain areas in primitive times occasionally made war upon other territories and brought them into subjection. The natural man in the pulpit still associates himself with this kind of petty leadership and assumed sovereignty. This kind of leadership is the natural residual authority of the father within the family which was ordained by God. Nevertheless, this is NOT the way the Kingdom works! The Kingdom is a consolidated government over which Christ Jesus rules as the only Sovereign Head!

It was perfectly legitimate for Abraham to rule as a sovereign leader and commanded his children and his household after him, to negotiate peace pacts with neighboring kings and their subordinates, arranged for purchase of territory with guarantee of title, and disposed of personal property on the basis of his own will. That was acceptable during the Kingdom in that dispensation. However, if we attempt to govern the church that way today we would be in an anti-christ position of rebellion. Why? Because in this dispensation the Kingdom must be interpreted from a One Head and body perspective with an eternal viewpoint.

In other systems and kingdoms it was legitimate to appoint a successor to the ruling person whether they were father, judge, king, prophet or priest. This plan was to assure a continual leadership when that person died so that the God ordained service would not be neglected. In many cases the oldest son was appointed and given the responsibility of leadership. As a compensation for his increased responsibility the oldest son was granted a double share of the inheritance upon the death of his father.

Today we see pastors awarding their church to their sons and families as an inheritance and we are reminded of the old patriarchal system. To the natural man who can only relate to a natural, logical system this seems like a great idea. Still, when Jesus was given sovereignty and Headship over His Church, the one He is building, it removes the church from the inheritance possibility. Any church that can be passed to the family of the pastor as an inheritance may not be the Kingdom Church He is Building.

The first societies were formed under the guidance of the father and a family and some form of social worship was the normal. Then all of the tribes that were associated with the father formed a much larger family bound together by that union.

This is similar to the way churches function today and is more visible in the denominational groups. It is my opinion that this “system of church” is not compatible with the ONE HEAD KINGDOM SYSTEM. Of course it appears that human agents are still used in the “kingdom Church” but the Ultimate Headship cannot be negotiated. No distinction between who rules in heaven and who rules on earth can be made because it is ONE Government. The leaders who teach that the Lord rules in Heaven and they rule on earth put themselves in a dangerous situation.

During the Kingdom dispensation that began at Mount Sinai, it is clear that the Sovereignty of God and His Government continued to be expressed through the Law of Moses. The Lord God was recognized as the specific King of Israel and Israel was His chosen people! The Law was first announced at Sinai and then written down for future generations. The people did not elect priests, nor did they decide upon their own laws. Both the statutes and ordinances were delivered from heaven by royal decree. Although human delegates were used to teach and enforce the Sovereign Laws, it was still the Lord who was the Sovereign author of the national Government.

In the 40 years of wandering in the wilderness, Moses and Aaron were the recognized leaders and authorities of the tribes of Israel. No attempt to usurp their authority was tolerated by God, and those who conspired to do it were severely judged. When Moses was about to die he asked God to name his successor to lead the people. He was instructed to appoint Joshua publicly as the next leader.

Even when the Lord established judges to judge Israel it was really the Lord who

was the King /Judge over Israel. But whenever the current judge died, Israel turned their back on God and they returned to their perverted ways. Other nations had their elders, kings, captains of the armies, priests and tribal heads, but Israel is unique in ancient history as far as the judges are concerned.

The reason we mention these cases is because we need to see the old ways and methods are obsolete in the Kingdom / New Covenant dimension. We want to emphasize these “system” so we can avoid repeating these mistakes in the church. In each of these dispensations God was still the Sovereign King over ALL His creation even if Israel or other nations refused to acknowledge that.

It should be noted that the judges recognized that God is Sovereign and that they were mere instruments at the disposal of God's will. It is clear that the Sovereign Rule of God was not usurped by the appointment of these special Judge / Rulers which is an example for us in the modern church. Even when the men of Israel attempted to set up a dynasty with Gideon it was rejected. They insisted that Gideon "Rule over us, you and your son and your grandson also." But Gideon said to them, "I will not rule over you, and my son will not rule over you; **the Lord will rule over you**" (Judges 8:22, 23).

At this point in of our study of the unfolding of God's Kingdom Plan we should know that the Government of God's people was under the theocratic rule of God. As long as this was submitted to by Israel it was effective as a modifying influence over Israel and the nations recognized they were God's people.

Twice each day a sacrifice was to be offered at the place where God said he would establish His name and meet with them and speak to them. He further declared, "I will dwell among the people of Israel, and will be their God. And they shall know that I am the Lord their God" (Exo. 29:42-45).

Even when the manifest Presence of God was among them, His government was not carried out to its furthest extent as intended. After Joshua died the various tribes separated so each tribe stood on its own, and with no real obedience to the Laws of God which failed to relate them to a strong central government. Israel could not seem to grasp the concept of an invisible King who was active in ruling in Israel. "In those days there was no king in Israel; every man did what was right in his own eyes" (Judges 21:25).

As we look back at the various forms of leadership that functioned under the Sovereignty of God it appears that the "judge system" was better adapted to the fulfillment of the "Government of Heaven" system than most of the others. The reason is probably because the judges were recognized as direct agents to lead Israel into a corporate obedience to God.

The Judges did not have a Monarch mentality because they knew who God was. They did not approach their calling by seeking to establish themselves and their posterity in control of the "work" by some political maneuvering. Because of this the authority of the Government of Heaven was followed. When they were offered royal positions and wealth they refused to fall into the human mold.

After Israel settled in Canaan there was great temptation to be like other nations. They really wanted a king to rule over them. They could not accept that the God of Heaven was actually ruling over them. They discovered that it is easier to select a king and establish his throne than to get rid of one and deactivate his throne position. This is another example of the danger at our door when some self appointed king in the church seeks to promote themselves in throne authority. Many Christians today prefer a human king/ authority rather than the Kingdom Government of God as personal reality.

The sons of a king often insist upon a leadership position because they were raised in a state recognition, authority and even in luxury. The permanency of leadership breeds a certain

arrogance and dictatorial authority. But the ministries under the New Covenant are more like the judges than the kings of Israel. Their ministry is like priests who are standing before God and ministering to Him but are temporary in their functions. Why? Because their work is just to do the will of God. It may be this distinction that makes the Kingdom Priests unique and different from other contemporary leaders. If this is true, the system of church we use now should be replaced by a Sovereign Kingdom Government. In this “system” everyone just does the will of God, (the Will of the Head) and obey the laws of God that should be written within.

When we follow the history of Israel through the Bible it is clear that God often turns the perverseness, the crookedness, deception and iniquity of men of one generation of leaders into a completely new direction the next generation. Today we can also expect God to simply leave those groups alone that insist upon their own system, continue to do their own thing independent of God’s direction. Then He will just begin a new work of restoration without them. A good example of this is found in the insistence of Israel for their first king. Also, when their nation was in danger of attack from a foreign power, Israel tended to turn to God as a source of defense.

This also happened in different countries during both world wars of the last century. The church is very much like Israel in many different aspects. Particularly the leaders of the church that have acted like the carnal leaders of Israel.

After many faithful years of consecrated service Samuel, the first leader / prophet anointed his sons Joel and Abijah to be the judges and administrators. However, these sons were unlike their father. They never developed in their character and were carnal, greedy for personal gain, accepted bribes and perverted justice. It was their fallen nature and corruption in office which gave Israel the desire to have a human king.

At that time the Kingdom authority of God was being challenged but God told Samuel to grant their demand for it was He whom Israel had actually rejected from being king over them. The result was that a big man named Saul was notified at the conclusion of a private feast that he would become the king of Israel. Shortly afterwards Samuel said, “Do you see him whom the Lord hath chosen?”

Saul was just a carnal man that planned his own path to destruction and disobeyed the word of God. Saul is yet another example for us of how natural man seeks out his own ways and departs from the personal Government of the Kingdom of God.

Then Samuel said, “You have done foolishly; you have not kept the commandment of the Lord your God which he commanded you; for now the Lord would have established your kingdom for ever. But now your kingdom shall not continue; the Lord has sought out a man after his own heart; and the Lord has appointed him to be a prince over the people, because you have not kept what the Lord commanded you” (1 Sam. 13:13,14).

It is apparent that Saul never fully understood his servant position in relationship to the Kingdom Government of God. Of course it may be that he was just a carnal man who was self-willed and obstinate and that it became impossible for him to bring himself under God’s ultimate authority. These things are still our examples.

The character of Saul that was manifested in this situation is a warning and example for us to conform to God's Absolute Government! With the conclusion of this first experiment with a human king / dynasty in the natural realm we should adjust our understanding concerning the rule of God over Israel and apply it to the church leadership today.

In the scriptures we find 22 places that says Jesus is at the right hand of God. The "right hand" signifies a place of authority, power and rulership. This unique position is for Christ alone to occupy that place of preeminence and authority. This also indicates that the "position" had previously belonged to God and He has transferred it to Jesus. He will rule until He has put all enemies under His feet. This was a transfer of power for a specific time and a specific purpose. The enemies of God are to be conquered and brought under the authority of His Christ. The current Kingdom Authority is fully invested in Christ until that is accomplished. When the last enemy is overcome this area of His Reign will cease and He will turn the Kingdom over to His Father.

It was the first verse of Psalm 110 which Jesus used with such devastating effect against the Pharisees. V1 A Psalm of David. The LORD says to my Lord: "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet." 2 The LORD will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies."

In this verse we learn of the place where the power will first be manifest, "at his right hand." From there He will rule for a specific time and from the Throne in Heaven He will manifest universal dominion.

Psalm 110:3 Thy people will volunteer freely in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee *as* the dew. 4 The LORD has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."

Verse 3 of the psalm affirms that the reign of the Messiah will not be manifested in a dictatorial or despotic fashion. "Thy people will volunteer freely in the day of Thy power" is an affirmation of a voluntary Kingdom. The revelation of the One who loved them and gave Himself for them is the reason it is a voluntary Kingdom.

Psalm 110:4 The LORD has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."

Verse 4 is one of our constant emphasis when we consider this Priesthood as it relates the God's Divine Purpose applied to the Kingdom of God. It demonstrates that the Christ of God is to occupy a two-fold position from the Throne. Specifically as Eternal Priest as well as the Eternal King. "The LORD has sworn and will not change His mind, Thou art a priest **forever** According to the order of Melchizedek."

Heb 7:20 And inasmuch as *it was not without an oath* 21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'THOU ART A PRIEST FOREVER'"); 22 so much the more also Jesus has become the guarantee of a better covenant.

It is certainly very important in the eternal plan that this appointment was confirmed with an oath that was a part of the inaugural ceremony of the Christ sitting at God's own right hand. This the final proof of the superiority of his priesthood after the Order of Melchizedek. The unchangeableness of His purpose is the statement that "the Lord will not change His mind." This demands an inflexible purpose that is NOT negotiable. It will never be subject to some modification or alteration by virtue of any situation, condition or circumstance.

Since this Priesthood deviates from the Law that established the former priesthood, this announcement means there must be a change of law also. The Messiah was to be of the tribe of Judah "of which Moses spake nothing concerning priesthood" He was to be a priest "forever" which means this earthly priesthood of natural man was dismissed forever. The priesthood of Aaron's sons was to be replaced by that higher order of Melchizedek. In this dispensation the Messiah IS both King and Priest upon his throne. Any doctrine of the Kingdom that deviates from this eternal fact can be rejected. Any other "priesthood" that is not after this order is to be rejected. Why? Because there is no other priesthood available. Every priesthood that is only human is to be rejected.

**Heb 8:1** Now the main point in what has been said *is this*: **we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,** 2 a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man.

Psalms 110:5 The Lord is at Thy right hand; He will shatter kings in the day of His wrath. 6 He will judge among the nations, He will fill *them* with corpses, He will shatter the chief men over a broad country.

"The Branch" is sitting upon the throne of his father David and God has sworn that He is King and Priest. This eternal fact confirms God's Eternal Purpose to have a Man to rule over the works of His hands. This Eternal Fact indicates the authority of the position of manifested sons revealed in Hebrews 2.

Hebrews 2:5 For He did not subject to angels the world to come, concerning which we are speaking. 6 But one has testified somewhere, saying, "WHAT IS MAN, THAT THOU REMEMBEREST HIM? OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM? 7 "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS; 8 THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

While this document on the history of the Kingdom is incomplete and VERY shallow, our hope is that even this poor attempt will bring some understanding of the importance of the Kingdom message and the development of a Kingdom Church to demonstrate the Kingdom Life. The words ABOUT the Kingdom will just fall to the ground unless there are developed saints who can manifest the Kingdom Life.

Our King / Priest already manifested the Life of the Kingdom and entered into His glory. He

becomes the proto-type Son by which all manifested sons will be measured.

Hebrews 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, **in bringing many sons to glory**, to perfect the author of their salvation through sufferings. 11 For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren.

Hebrews 2:14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; 15 and might deliver those who through fear of death were subject to slavery all their lives. 16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 17 Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

**The Manifestation of the Son of God has changed forever how the sons of men MUST view the Government of Eternity.**

When the emphasis and message of the church ministries deviate from the Kingdom and God's Eternal Purpose, the church will surely stagnate in its growth and the fulfillment of its divine destiny. Since God has chosen the ministries for this purpose and the perfection of the saints, if they ignore their great calling there is a danger that they will be judged for this error and lack of understanding. Why? Because these are not dark sayings hidden from the Bible students but clearly revealed.

It seems that "preaching the gospel of the Kingdom to all nations" must begin with preaching the gospel of the Kingdom to the "ministers" because they have been assigned the responsibility for the perfection of the saints. The time to be ignorant of that responsibility has come to an end and "ministers" are in great danger who ignore their calling and are just concerned about themselves and their prosperity. There is just enough time to repent and turn but the time is short.