

INTRODUCTION

TO THE

KINGDOM OF GOD

BIB441

(Part II)

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Introduction to the Kingdom of God

BIB441

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LESSON ONE

What Is the Kingdom of God?

God Has a Divine Plan

- 1) It is according to His sovereign will, and will only come to pass when we bring our lives into conformity with God's priorities.
- 2) God purpose is that the kingdom of God come into the earth.
 - a) God's real purpose for sending Jesus into the world was to establish on the earth the Kingdom of God.
 - b) His ultimate purpose is that the kingdoms of this world shall experientially become the kingdoms of our Lord and of His Christ.

Interpretations of the Kingdom of God.

- 1) Questions.
 - i) What it is.
 - ii) Where it is.
 - iii) How it will come to pass.
- b) The dispensationalists.
 - i) Any minute Jesus will appear in the sky and take us to heaven to enjoy the Kingdom of God.
 - ii) The Aend time@ means the cataclysmic end of the universe, the destruction of the earth by fire, sending unbelievers and wicked people to eternal damnation, and the establishing of an eternal order of bliss for the saved in some far-off heaven somewhere.
 - iii) Others teach the Kingdom of God is a political and social structure enforced on earth for a thousand years at the return of Jesus Christ with His saints to rule and reign.
 - iv) For others the Kingdom of God is the restored kingdom of Israel fulfilling the Davidic Covenant.
- c) The Church (organized Christianity) as the Kingdom of God.
 - i) The Church is the New Israel in the earth.
 - ii) This theory prevailed during the Middle Ages when the supreme head of the Church (the Pope), complete with a crown, a throne, a government and an army, ruled the nations of Europe for a thousand years as the Kingdom of God on earth.
 - iii) Some today believe the Kingdom will come as a result of Christians becoming politically active, taking over the existing political institutions, getting elected to office, and ruling the earth through the power of politics

(1)What happened during Constantine's reign.

- (2) Began a rule of the Dark Ages, which was far from the golden age of enlightenment.

The Bible Speaks of a Number of Kingdoms

- 1) The kingdom of Israel--the family descended from Israel, which became one of earth's nations or governments.
 - a) Nearly all kingdoms involve an ethnic entity (racial group) and their government.
 - b) The kingdom of Israel under Solomon was a type of the Kingdom of God.
- 2) Four great world empires.
 - a) First world empire: the Chaldean Empire often called ABabylon, under King Nebuchadnezzar.

(Dan 2:37 KJV) Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

- b) The Medes and the Persians.
- c) The Greek Empire.
- d) The Roman Empire.

So What Is the Kingdom of God?

The Kingdom of God is dual.

- 1) It is a **government** composed of four things.
 - a) A **king**, who is ruler.
 - b) **People**, who are subjects, or citizens within.
 - c) A definite **jurisdiction** of territory.
 - d) **Laws** and a system of administering them.
- 2) It is a **family**.
 - a) In respect to the kingdom of God, it comprises the family of God, a family which man may be born, which shall be formed into a ruling or governing family that shall have jurisdiction over all nations, that is, the whole earth, and, later, the entire universe.

Definition of kingdom.

- 1) AA government or country headed by a king or queen; a monarchical state; a realm or domain.

The word Akingdom@ is made up of the noun Aking,@ and the suffix Adom@.

- a) Adom@ is a noun-forming suffix to express rank, position, or domain.
- b) A dukedom is the domain over which a duke has authority or exercises rule.

- c) A kingdom is the domain and the people within that domain over which a king exercise authority and rule. It is the Aking's domain.@
- d) Therefore, the Kingdom of God, can mean no other than the domain over which God exercises rule as King.
- 2) Every kingdom requires a king.
 - a) Cannot have a kingdom without a king.
 - b) Cannot have a king without a kingdom.
 - c) The king must have a sphere over which he rules with absolute authority.
- 3) God's intended purpose is that His people should be the domain over which He would rule as King, and ultimately all the earth and all things and every creature.
 - a) At present, the Lord's greatest dominion is in the lives of His elect and chosen ones.
 - b) He desires to rule us with complete and undisputed dominion.
 - c) He will continue to rule and reign in our lives until every enemy within us is made subject to Him.
 - d) This is the present truth of the Kingdom of God.

We Know Little about Kingdom Rule

- 1) We know lots about governments and politics, but little about a kingdom.
 - a) King was not elected by the people.
 - b) The king's word was law.
 - c) When a king spoke, the people trembled.
- 2) Today, we believe we should be in control of our own lives.
 - a) Have difficulty accepting another's rule over us.
 - b) We want God's grace and His blessings, but are submitted to His authority very little.

The Kingdom of God Is Speaking of God Himself

- 1) There is actually no such entity as the Kingdom of God.
 - a) It is not a kind of visible structure or outward establishment that God sets up.
 - b) It is rather God Himself exerting His rightful power to actually rule by His Spirit over all people, to bring them consciously under His control, to subdue them to His purposes, and direct them by His will.
- 2) Jesus explained the Kingdom of God in terms of parables and metaphors. He never said the kingdom of God is such and such; He stated is like such and such.
- 3) The Kingdom of God comes not with observation, but is within.
 - a) When Jesus speaks of the Kingdom as Acoming,@ He does not mean some Athing@ or some Aage@ or something else which is to appear or begin.
 - b) He speaks of God Himself making His rule effective in the hearts and affairs of men.
- 4) The Kingdom of God has no existence apart from God Himself.
 - a) When speaking of the grace of God, the mercy of God, the love of God, the wisdom of God, the righteousness of God, the power of God; these are not entities apart from God.
 - b) The Kingdom of God is a way of speaking of God Himself as He moves in power and

glory and goodness and wisdom and righteousness to influence and rule in the hearts and activities of men.

The Rule of God

- 1) The terms, AKingdom of God@ and AKingdom of Heaven@ are New Testament concepts taught by Jesus.
 - a) Jesus did not teach a message called grace, salvation, justification, sanctification, or regeneration. He taught the Kingdom of God.
 - b) His gospel was the gospel of the Kingdom of God.
 - c) Jesus came with the message of the revelation of the Rule of God within the hearts of men, through men, over the earth.
 - d) First He must reign completely in our lives.
 - e) The Kingdom of God is God in Christ in the saints governing the creation of God. The rule of God begins in the hearts of His elect.
- 2) Life in the Kingdom of God is a mature and disciplined life.
 - a) Jesus to Peter:

(John 21:18 KJV) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

- i) When you were young: before the kingdom.
- ii) When you are old: after the kingdom.
- b) Every part of our being--spirit, soul, and body--must come under His dominion.
- c) Every thought must be brought under His authority.
- d) Our heavens must be shaken.
- e) All religious activities apart from the realm of the Kingdom is nought but hay, wood, and stubble.
- f) The fire of God must consume all that is not like Him.

The Kingdom of God and the Kingdom of Heaven

- 1) Not two entities; but they are one and the same.

(Sermon on the Mount). Matthew: ABlessed are the poor in spirit: for their's is the kingdom of heaven.@	Luke: ABlessed be ye poor: for yours is the kingdom of God.@
Matthew: AFrom the days of John the Baptist until now the kingdom of heaven suffereth	Luke: AThe law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man

violence, and the violent take it by force.@	entereth violently into it.@
Matthew: AAnd as ye go, preach, saying, The kingdom of heaven is at hand.@	Luke: He sent them forth to preach the kingdom of God, and to heal the sick.@

- 2) Heaven is a *realm* while God is the *person*.
 - a) The Kingdom has its origin in the realm of heaven, and in the person of God.
 - b) The term AKingdom of Heaven@ denotes from whence (place, location, realm or dimension) the Kingdom proceeds.
 - c) The term AKingdom of God@ reveals from whom the Kingdom originates.
 - d) The realm of the kingdom is out of the heavenlies; the person from whom it originates is God.
- 3) The prophet Daniel brings the two together: AAnd in the days of these kings shall the GOD (person) of HEAVEN (place, realm) set up A KINGDOM, which shall never be destroyed.@ (Dan. 2:44).
- 4) Jesus brings the two together when he said to Pilate: AMy (person) kingdom is not of this world (place, realm): for if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now MY kingdom is not from HENCE.@ (John 18:36).
- 5) Where the presence of God is, there is a manifestation of Heaven's life.
- 6) To call the Kingdom of God the Kingdom of Heaven is to ascribe to the Kingdom of God every heavenly and spiritual perfection.
 - a) The Kingdom of God is heavenly in its *origin*.
 - b) The Kingdom of God is heavenly in its *purpose*; that purpose is to restore creation to its original glory.
 - c) The Kingdom of God is heavenly in its *king*; the Son of the highest, Head, and Body.
 - d) The Kingdom of God is heavenly in its *subjects*; those subjects are the children of God.
 - e) The Kingdom of God is heavenly in its *nature*; that nature is righteousness and peace and joy in the Holy Spirit.
 - f) The Kingdom of God is heavenly in its *entrance*; that gateway is not by birth of blood, nor of the will of the flesh, nor of the will of man, but by birth of God.
 - g) The Kingdom of God is heavenly in its *laws*; those laws are not ordinances, rules, or regulations; they are spiritual principles.
 - h) The Kingdom of God is heavenly in its *method*; that method is not by might, nor by power, nor by the enticing words of man's wisdom, but by the Spirit of the living God.
 - i) The Kingdom of God is heavenly in its *prerogatives*; those prerogatives are for the sons of God to be the salt of the earth, the light of the world, a kingdom of priests after the order of Melchizedek.
 - j) The Kingdom of God is heavenly in its *privileges*; those privileges are to be heirs of God and joint heirs with Christ to the inheritance which is incorruptible, undefiled, and that fadeth not away.

The Sovereignty of God and the Kingdom

1) God is sovereign.

a) All things were made by Him and for Him.

(Col 1:16 KJV) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (Col 1:17 KJV) And he is before all things, and by him all things consist.

b) He is the omnipotent and omniscient Source of everything.

c) All things on earth and throughout the unbounded heavens are under His command.

d) (Prov 16:9 KJV) A man's heart deviseth his way: but the LORD directeth his steps.

e) The Lord controls the hearts of all kings, presidents, prime ministers and rulers whether they realize it or not.

f) Almighty God raises up kings, and casts them down at will.

i) Raised up Pharaoh.

ii) Nebuchadnezzar.

iii) King David.

g) God planned it all; created it all, and controls it all.

h) He is the eternal King and the only Potentate, the King of kings, and the Lord of lords.

i) The will of God is sovereign.

j) (Psa 24:1 KJV) A Psalm of David. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

k) If it were not for this we should lose all faith in God, and all hope for the future of His world, if we did not believe that in the end God is always victorious, and that man's haughty ambitions, evil designs, and fickle passions are over-ridden and thrown aside by His unerring power.

2) The Kingdom is the gracious action of the sovereign God of heaven by which His reign is recognized and revered and entered into by those men whom God had previously permitted to walk in their own sense of Aself-hood.@

a) The Kingdom is the gathering together of all things into one in Christ.

b) The Kingdom is reconciliation.

c) The Kingdom is the restitution of all things.

d) The Kingdom is salvation.

e) The Kingdom is regeneration and transformation.

f) The Kingdom is every man presented perfect in Christ Jesus.

g) The Kingdom is God All-in-all.

3) The sovereignty of God brought down communism, but this did not bring the Kingdom of God to Russia nor to the world.

a) Everything that happens is controlled by His sovereignty.

b) Casting a devil out of a man does not make him a saint. After the devil is cast out, the man must be quickened by the Spirit of God and made alive unto God.

- c) Except the Russian people be born again, born of God, born of the Spirit, they can neither Asee@ nor Aenter@ into the Kingdom of God. That is a realm beyond Sovereignty.
- 4) The Kingdom of God is more narrow in scope than the region over which God rules as Sovereign.
- At all times God has dominion. He is Lord of all.
 - All men are subject to God's sovereignty, but when we come to the Kingdom the scriptures speak of a Acalling@ to the Kingdom of God, of Aentering@ into it, of its being Ashut@ or of people being Acast out@ from it, of its being Asought,@ Agiven,@ Apossessed,@ Areceived,@ and Ainherited.@"
- 5) The Kingdom of God is limited to that domain where God's saving power has defeated all opposition, broken down every wall, transformed all that is contrary of God's nature, mind, and will.
- It is where men are brought into willing submission to His authority.
 - It is where the nature of God and the mind of Christ have mightily conquered, the state of things is called the AKingdom of God.@"
 - It is where hearts are changed, where sin and error and darkness have been defeated, where truth and righteousness advance, where the will and ways of God are raised up as reality and life in a people.
 - It is where the mind of Christ rules out of union with God.
- 6) The Kingdom of God is no longer where God rules sovereignly, but the life, mind, heart, nature, power, wisdom, knowledge, and will of God enters you and becomes your very own reality.
- 7) The Kingdom of God is the power to transform.
- Its citizens are a holy people; righteous and wise.
 - It is a territory of light and beauty and glory.
 - Before our change, we are subject to God's sovereignty; after change, we are one with God in nature, power, and purpose.
 - The kingdom of God is experiencing God beyond sovereignty.
 - The Kingdom of God is a reign in the hearts of willing and loyal subjects.
- 8) The Kingdom of God is composed of that company of elect sons of God who have aligned themselves with God; who listen to His voice, who put on His mind, who obey His commands, who walk in His nature, who do His will and carry out His divine purpose in the heavens and on the earth.
- They are ambassadors of that divine Kingdom.
 - They are heirs and joint heirs with Christ.
 - They are destined to share His glory and sit with Him upon His throne.
- 9) The Kingdom of God in its simplest form means that JESUS CHRIST IS LORD.
- 10) AThe time is fulfilled, and the Kingdom of God is at hand.@" (Mark 1:15).
- First twelve, then seventy; then the multitudes.
 - On the day of Pentecost, 3000.
 - Everywhere men and women are being translated out of the kingdom of darkness into the kingdom of the Son.

LESSON TWO

The Realm of the Kingdom of Heaven

Introduction

- 1) People are identified by the *realm* or *territory* where they live.
 - a) When the scripture refers to Aheaven@ and Aearth,@ it is not referring to *places* as such, but the beings who inhabit them.
 - b) ALet the heaven rejoice, and let the earth be glad,@ is referring to the inhabitants of those realms who are to rejoice and be glad.
- 2) Thy kingdom come; thy will be done in earth as in heaven.
 - a) God is creating a new reality on earth, a people that is heavenly but that walks on earth.
 - b) They bring heaven down within themselves to earth.
 - c) ABehold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God@
 - d) A new world is coming to earth; the earth shall be filled with the glory of God.
- 3) God brought the timeless, dimensionless, spiritual realm to planet earth until they kissed each other.
 - a) That overlapping place was called Eden.
 - b) We are being brought back to Eden.
 - c) Eden is man's natural habitat--a spiritual man in the earth.
- 4) Man is the link between the invisible God and the visible creation--he was both heavenly and earthly, spiritual and natural, visible and invisible, dwelling in the Land of the Interface between the two worlds.
 - a) Adam was the expression, representation and revelation of the invisible God to the visible creation. He was God's priest and God's king.
 - b) He was made the Lord over all the creation of God to rule and reign as the visible expression of the invisible Creator.
- 5) Eden is God's picture of His plan for man.
 - a) Eden is the proto-type of the Kingdom of Heaven on earth.
 - b) All the necessary elements of the Kingdom of God were there in Eden.
 - i) Eden was the land.
 - ii) Adam and Eve were the people.
 - iii) The Lord was the King.
 - iv) The Lord's command was the law.
- 6) God's idea of kingdom was as a family.
 - a) All the world was to be a Garden of Eden.
 - b) God and man were to live together in the sweetest, most intimate fellowship.
 - c) The family became a kingdom--a family-kingdom
- 7) The Kingdom of Heaven on earth is the eternal union of heaven and earth.

It is not a place in heaven or upon the earth.

- a) It is the blending, merging, intersecting of heaven and earth.
- b) The spiritual realm provides the government, the righteousness, the wisdom and knowledge, the peace and joy, the love, the wonder, the eternal significance, and the glory of the Kingdom.
- c) The people and things of earth are the outward forms and visible expression of the inward reality of the Kingdom.

The Meaning, Magnitude, and Magnificence of the Realm of the Kingdom of Heaven

- 1) Gospel is not good news that we will die and go to some far-off heaven somewhere and live forever in an external paradise.
 - a) When we emphasize the concept of going to heaven to live forever, the gospel of the Kingdom becomes incoherent.
 - b) The gospel of the Kingdom of God has absolutely nothing to do with dying and going to heaven--it has everything to do with the rule of God coming into this earth.
 - c) Redemption is not a change of location--it is a transformation of the state of being.
- 2) The Holy City (Rev. 21:2)

(Rev 21:2 KJV) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

- a) In the Bible, a city represents a government; the Holy City is a righteous government.
- b) It emanates from God out of the celestial or spiritual realm, and is established on earth through a heavenly people.

(Rev 21:3 KJV) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Rev 21:4 KJV) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev 21:5 KJV) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

- c) God has always come to man.
 - i) The Garden of Eden.
 - ii) God came down on Mount Sinai and gave them His law.
 - iii) God instructed Moses to build the tabernacle in the wilderness so that He could have a dwelling place.
 - iv) God sent His Word and dwelled among us.
- d) As the principles of the Kingdom of God--righteousness, peace, and joy in the Holy Ghost--are established in our lives, the Holy City is coming down from God out of

- heaven.
- e) When the nature and character of God are formed in us, the Holy City is descending to earth.
 - f) With every victory over sin, sickness, limitation, darkness and death, the Holy City is descending to earth.
 - g) It will descend until the prayer is fulfilled: AThy kingdom come, thy will be done in earth as it is in heaven.@
 - h) It will continue to descend from out of the divine consciousness and life of the Lord into the receptivity and consciousness and experience of His people on earth.
 - i) Then will the earth be filled with the glory of the Lord.
- 3) Everything in earth will be transformed--a new heaven and a new earth.
 - a) The heaven: a new mind; spirit.
 - b) The new earth: a new body.
 - 4) Heaven will take hold on earth and absorb it into itself. That is the Kingdom of Heaven on earth.
 - a) Death will be abolished.
 - b) Sin and sorrow will flee away.
 - 5) The task of sonship is not to escape the world and ascend into the heights of God in some mystical experience, but to bring God down, to redeem the world, change humanity, and transform creation, to suffuse spirituality into every aspect of its existence.
 - 6) God came down in Christ Jesus and tabernacled among mankind and men beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

The Kingdom of Heaven

- 1) What is heaven? Where is heaven? Is it a place? A planet? A galaxy? Is it a condition of life? Is it a different dimension of living?
- 2) The easiest way to understand heaven is to realize that it is where God lives.
 - a) Where does God live?
 - b) Where is His abode?
- 3) Where shall I flee from His presence?
- 4) ABehold the heaven, and the heaven of heavens, cannot contain Thee: how much less this house which we have builded.@
- 5) God is everywhere; He is wholly everywhere.
- 6) There is a spiritual world beyond the immediate grasp of the physical senses.
 - a) Has its own structure, modes of behavior, patterns of communications, knowledge, wisdom and power.
 - b) It sees without being seen.
 - c) It bears the same relation to the sensible world as the Creator does to the creation; as the spirit does to the body.
- 7) This realm is heaven.
 - a) Heaven is not a place; not a geographical or astral location; it is a sphere or realm of reality.

- b) It is a dimension of life.
 - c) It is a level of God-consciousness.
 - d) It is the invisible realm of Spirit that transcends this gross material realm.
 - e) It is the dimension of spirit reality, of being where God is all that He is.
 - f) Heaven is the realm in which God is revealed by the Spirit.
 - g) Heaven is the realm where God is known by the Spirit; where God can be touched in the Spirit; where God can be experienced in the Spirit.
 - h) Heaven is everywhere.
 - i) Heaven has nothing to do with the time-space continuum or matter in any form.
 - j) The true heaven is beyond it all.
 - k) Heaven is that high and holy and invisible realm of Spirit, the pure and divine and eternal and incorruptible realm of God Himself.
 - l) Heaven can only be entered by that which is spirit.
 - m) Heaven is all around us, in us, through us, but we must be raised out of our natural consciousness in order to touch it.
 - n) Heaven is heaven by virtue of the fact that His presence, nature, power, wisdom and glory make it such.
 - o) If God dwells in me, then heaven is within me.
- 8) Once God's dominion has been established by the Spirit in any human heart, the establishment of the Kingdom of Heaven is accomplished in that life. Heaven rules there.

From Realm to Realm

- 1) The only life you know is the life that you have lived, and it's the world to which you are accustomed.
 - a) There are many worlds in our world.
 - b) Different cultures.
 - c) Different species.
 - i) By instinct, beavers build dams.
 - ii) By instinct, weaver birds build nests.
- 2) The Kingdom life we have received is given from heaven, and is heavenly.
 - a) There is a realm beyond us of resources that we can draw upon; an extra world of knowledge that is available to us.
 - b) We are citizens of a higher order.

The Laws of the Kingdom of Heaven

- 1) The unseen spiritual world is available today by faith.
 - a) It is a parallel world.
 - b) A Realm@ or Adimension@ is like a radio frequency.
- 2) A book called *Flatland* by Dr. Abbott.
 - a) Everything moved in two dimensions.
 - b) Could not comprehend up and down.

- c) If someone from another dimension world were to reach down and lift an object out of the two dimensions, the removal would be too deep for the limited two-dimensional mind.
 - d) On the other hand, if the same power would put the object back in answer to prayer, that would be a profound miracle to those in the limited realm, but not to the one of the higher dimension.
- 3) Jesus demonstrated the ability to move in and out of a higher dimension:
 - a) Entering a room without using the door.
 - b) When he moved through crowds without being seen..
 - 4) There is a visible realm and there is an invisible realm.
 - a) AThe things which are seen are temporal; but the things which are not seen are eternal.@
 - b) The Kingdom of Heaven refers to a vast realm of spiritual reality.
 - 5) Miracles are happenings which are products of another dimension, the spirit dimension, and altogether beyond the scope of human thinking and action.
 - 6) No law of nature can be broken, but any law may be superseded by a higher law.
 - a) The law of aerodynamics supersedes the law of gravity.
 - b) Miracles are simply very natural activities according to a higher law.

The Environment of the Kingdom of Heaven

- 1) Environment is a word used to stand for all the conditions and influences from without which become a part of a person's life and affect his development.
 - a) The first and primary purpose of our environment is to sustain life.
 - b) The environment is that in which we live, and move, and have our being.
 - c) Within every living organism is contained the principle and the power of life; but in the environment is the power to sustain and develop that life.
- 2) We and the environment must be one.
 - a) Life depends upon that union.
 - b) My environment may change me, but first it has to sustain me.
 - c) AWithout me you can do nothing.@
- 3) If any man be Ain Christ,@ he is a New Creation.
 - a) To know AChrist in you@ is to know the reality of your inward spiritual life, but to discover yourself as being Ain Christ@ is to apprehend the fact of Christ as your Environment, your sphere of existence, the realm of your new life and being.
 - b) This environment is a world that surrounds you and also separates you from whatever is outside of it.
 - c) Not only sustains you, but protects you from whatever is without.
 - d) This atmosphere supplies all that is needed for our physical life.
 - e) Christ is the absolute center of our existence, the sphere of life.

The Revelation of a New World

- 1) There is a world surrounding us that we may not be aware of.

- a) It is as though our eyes have been blinded; our ears stopped up.
- b) When the veil is pulled back, we can see this world.
- 2) Elisha prayed that the Lord would open the eyes of his servant.
 - a) His eyes were opened.
 - b) All the time he had been in the very midst of God's armies of horses and chariots of fire and didn't know it.
 - c) He had been surrounded by the very power of God and the world of God, but he possessed not one faculty that could reveal it to him.
 - d) He could not see, taste, feel, smell, or hear what was all around him.
 - e) There had been no connection between himself and this other world until God opened the eyes of his spirit and revealed it to him.

Conclusion

- 1) The Kingdom of Heaven opens to us all the power, resources, and abilities of the heavens and puts at our disposal everything God has and is.
- 2) But there must be a means of expression. The Body of Christ is used to express, manifest, reveal and interpret God to the world.

LESSON THREE

Entrance into the Kingdom

What is the Kingdom of God?

- 1) It is a goal--a quest set before us toward which we daily press--the goal of entering into a completely different realm; a different civilization; a higher order; different form of government; a realm governed by God.
- 2) The Kingdom is a heavenly thing--the Kingdom of Heaven--the subject of God's heavenly counsels.
- 3) The Kingdom of Heaven is the spiritual realm of which Christ is the Head and King.
 - a) The true Church is the metropolis of the Kingdom.
 - b) The sons of God are the throne, the center of order and government in the Kingdom.

The New Birth

- 1) It is birth that brings the new identity and the new world. The Kingdom of Heaven opens to us all the power, resources, and abilities of the heavens and puts at our disposal everything God has and is. But there must be a means of expression. The Body of Christ is used to express, manifest, reveal and interpret God to the world.
- 2) Identity begins with birth.
 - a) The nature of our birth determines who we will become.
 - b) It is at birth that the certificate is issued whereby the child is registered as a citizen of his or her country and the world.
 - c) It is at birth that a name is given to the child.
 - d) It is at birth that a child is given the breath of life.
 - e) Inheritance, protection under the law, legal matters of all kinds, and pedigree were all reckoned from birth.
- 3) We are not of this world. We have a new birth; we are born into another Kingdom. We belong to another King.
- 4) To be born from above is to be born from a higher realm.
 - a) To be born of the flesh means we are born into a natural realm capable only of partaking of natural things.
 - b) To be born of the spirit is to be born into a new and higher realm where the eternal things are clearly seen before us even as natural things are seen by the natural man.
 - c) Without birth from above it is impossible to see the kingdom of God.
- 5) The average Christian has no idea of the transcendental implications of this new birth into the family of God.
 - a) We are born into the God family--the family that is God.

- b) We are of the God kind.
 - c) We have the potential to become all He is.
 - d) The new birth is nothing less than the birth of a God-being, the birth of a Christ-creature.
 - e) There is no new birth outside of the actual birthing of an actual Spirit Being who becomes the Ainner man,@ the new Ame.@
 - f) It is my spirit quickened by His Spirit, God birthing of His own divine life into me making me alive from the dead, a new creature on the Celestial Plane.
 - g) God gives birth, delivering out of His own loins the offspring of Himself, of His own kind, of the divine nature, of the God Species, to grow up into the fullness of His own divine Being.
 - h) ABut as many as received him, to them gave he power to become sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.@
 - i) The New Birth is nothing less than the birth of an actual divine, heavenly Being, a son of the Father, who is as ageless and deathless as is his immortal parent, differing only in development and rank.
- 6) What is the life of God?
- a) It is the content of God and God Himself.
 - b) All that is in God and all that God Himself is are in the life of God.
 - c) All the fullness of the Godhead is hidden in the life of God.
 - d) The nature of God is contained in the life of God, and His wisdom, knowledge, will, power, and glory.
 - e) Every facet of what God is and can do, is included in the life of God.
 - f) God is the supreme living being, and all that he is, is in his life.
 - g) All that he is--whether truth, holiness, light or live--is derived from His life.
 - h) All His expressions--whether goodness, righteousness, mercy or forgiveness--are derived from His life.
 - i) All His divine capabilities, powers and actions are inherent in His life.
 - j) All that is in the life is transmitted through the seed of that life and reproduced in the offspring of that life.
- 7) The true child of God is born for a purpose and trained to the highest degree of ability to fulfill that purpose.
- a) Jesus was the lamb, the firstborn, a forerunner, a captain of our salvation, born of the purpose of fulfilling His mission on our behalf.
 - b) God has a purpose for other sons.
 - c) There is a world to come that will be under the jurisdiction of those sons as Kings and Priests, and they must be trained.
- 8) We are citizens of a heavenly country.
- a) We are scattered throughout the world.
 - b) There shall be a conquest of all these territories until the kingdoms of this world become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever.
 - c) All nations will come and worship before the Lord.
 - d) The Lord shall be King over all the earth and all kindreds shall serve Him.

- e) His throne shall be manifested through His sons and His authority shall be over all.
- 9) We sense in the depths of our spirit a sense of divine destiny--that we have been born for a purpose.

The Law of Biogenesis

- 1) Life only comes from preexisting life.
- 2) There is a great gulf between life and death.
 - a) The dead are cut off from the living by the Law of Biogenesis.
 - b) The passage from the natural world to the spiritual world is sealed on the natural side. In the natural world the door from the natural to the spiritual is shut, and no man can open it; the door from the earthly to the heavenly is shut, and no power of earth can open it.
 - c) No organic change, no modification of environment, no vitamin, hormone or chemical substance, no meditation or mental energy, no moral effort, no improvement of character, no religious exercise, no ritual or ceremony or tradition, can endow any single human soul with the attributes of spiritual life, immortality; or incorruption.
 - d) The spiritual world of God is guarded from the world next in order beneath it, the world of the carnal mind, by a Law of Biogenesis--@Except a man be born again, he cannot see the Kingdom of God.@
 - e) The natural man can not receive the things of the Spirit; it is as impossible for the carnal mind to know spiritual things as it is for a stone to generate life. The entrance of the natural man into the world of the Spirit of God is simply a scientific impossibility.
- 3) The Law of Nature is: Except a mineral be born Afrom above--from the kingdom just above it--it cannot enter the kingdom just above it.
 - a) Except a man be born Afrom above,@ he cannot enter the Kingdom just above him.
 - b) There must be an injection of life if a stone, plant, or animal, or man is to pass from a lower sphere to a higher sphere.
 - c) The Kingdom of God must possess the earth.
 - d) We cannot possess the Kingdom of God; it must possess us.
 - e) A seed is a germ of life. When the seed containing the life is planted in the earth, it can be raised up to produce the life within the seed.
- 4) The Kingdom of God is like a mustard seed.
 - a) It stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere.
 - b) Likewise, the breath of God touches with its mystery of divine life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, endows them with its own holy and eternal and divine qualities, and produces within them these new and marvelous faculties.
- 5) How futile is any form of self reformation.
 - a) How worthless and unprofitable the empty rituals and lifeless traditions of carnal religious systems.
 - b) AYou hath he quickened, who were dead in trespasses and sins...but God, who is rich in mercy, even when we were dead in sins, hath quickened us together with Christ...and

hath raised us up together and made us sit together in heavenly places in Christ Jesus (Eph. 2:1-5).

- c) AHe that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in us.@ (Rom. 8:11).
 - d) The Kingdom of Heaven is like a seed sown in a field
- 6) The Law of Life.
- a) The moment the glorious fact of His indwelling life grips your heart and fills your mind, the reality of His divine indwelling will immediately begin to transform your life.
 - b) The quickening power of His abiding life will also begin to change your mind, transform your emotions, and renew your body as well.
- 7) The New Creation is more than the eternal and incorruptible life of God from heaven.
- a) It is that life planted in the earth, seizing upon the earth, changing and transforming the earth, raising it up to find its existence in the higher Kingdom of divine life.
 - b) The work of Christ in redemption not only delivers man from the law and its curse of death; it brings human nature itself up into the fellowship of the divine life, to make us partakers of the divine nature.

Seeing the Kingdom

- 1) Being born again is a prerequisite for seeing the Kingdom; it does not guarantee you will see the Kingdom.
- a) Until you are born from above you have neither the ability to see nor the potential to enter into the Kingdom of God.
 - b) It becomes accessible by the experience of a new life, a new identity, a new citizenship, a new spirit, a new nature, a new will, a new attitude, a new ability, a new objective.
 - c) To Asee@ means to know it.
 - d) Apart from the new birth a man cannot understand, comprehend, or know the Kingdom of God.
 - e) It is better to know the Kingdom of God by the spirit than to see with physical eyes any Aage@ or Aexternal government@ that might be called the Kingdom of God.
 - f) If the Kingdom is external then any unregenerate person could see it.
 - g) You could see Jesus in bodily form, and if your eyes were not opened, you would not know Him to be the Christ.
 - h) You do not understand a thing by hearing it, by seeing it, by reading it, or by any representation that can be made of it.
 - i) You only understand by knowing, the knowing that comes by experience.
 - ii) Understanding is knowledge--personal, real, conscious possession.
 - i) AThere be some of you who will not die before you have had a dramatic insight into the Kingdom of God and how it comes with power (Mat. 16:28; Mark 1:9; Luke 9:27).
- 2) The critical value of a natural man's opinion on spiritual matters is nothing.
- a) Regeneration makes all the difference.
 - b) The natural man is dead. He is dumb, deaf, and blind to the spiritual world of God.
 - c) The natural mind is very dark and without understanding. Only the Holy Spirit can

- awaken it.
- d) Understanding can only come to those who have experienced the miracle of the new birth.
- 3) ABeing born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.@
- a) The incorruptible seed is the life of the Christ by which we are made alive unto God.
- b) When we are born of the Spirit, God gives us a corresponding set of these same senses which operate in our spiritual nature, in the inner-man body.
- 4) The five spiritual senses:
- a) Sight:
- i) AEye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him--but God hath revealed them unto us by the spirit; for the spirit searcheth all things, yea, the deep things of God.@ (I Cor. 2:9-14).
- ii) We have eyes to see what is not seen by the eyes of the outer-man body.
- iii) The only eternal things in the whole universe are the things that are not seen by the outer eye.
- iv) Heb. 11:27: ABy faith, Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.@
- b) Hearing:
- i) AMy sheep hear my voice, and a stranger they will not follow.@
- ii) AHe that hath an ear, let him hear what the Spirit saith...@
- c) Touch: Through his divine presence and power.
- d) Taste:
- i) ATaste and see that the Lord is gracious.@
- ii) We eat and drink heavenly food with Him at His table in the Kingdom.
- e) Smell: Sweet aroma.

Entering the Kingdom

- 1) To enter the Kingdom is more than to Asee@ it.
- a) Moses saw the land but never entered.
- b) AYou will see it with your eyes but will not partake of it.@
- 2) Christ intends for us to actually enter into the Kingdom of God here and now.
- a) Not some future time called the AKingdom Age@ or the millennium.
- b) The kingdom is a present reality.
- c) We have been translated out of the kingdom of darkness, into the Kingdom of God's dear Son (Col. 1:13).
- d) John the revelator said that he was a brother and companion to the saints of his day in tribulation, and Ain the Kingdom of Jesus Christ@ (Rev. 1:9).
- 3) Admission to the Kingdom of God goes beyond one's salvation experience.
- a) Forgiveness of sins is not entrance into the Kingdom.
- b) To enter the Kingdom one must first be born from above.

- c) Can accept Jesus as saviour without accepting Him as their King.
- 4) To enter the Kingdom in the here and now, must be governed from above and live on earth as a son of God; doing always the Father's will.
 - a) Throughout Jesus' earthly life, He, as a man, was the living personification of the Kingdom of God.
 - b) ANot every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye workers of lawlessness (Mat. 7:21-23).
 - c) We do not enter the Kingdom by confessing with our mouth the Lord Jesus unto salvation; by prophesying in His name, by casting out devils and doing many wonderful works in His name.
 - d) The Kingdom of God is union with God in the fullness of His divine life and requires a following on to know the Lord.®
- 5) To know® the Lord denotes a level of intimacy.
 - a) The knowing of God increases with the inward growth of His life.
 - b) One can only understand, relate to, communicate with, fellowship and work together with beings of the same quality of life.
 - c) We can only truly know another being of the same kind.
- 6) When we are born of God, the Spirit of life enters into us that we may have the capability of knowing Him from within.
 - a) This knowing of God gradually increases as His life develops and matures within us.
 - b) The more His life grows within, the better we know Him.
 - c) The better we know Him, the more we will experience Him, enjoy Him, understand His ways, act according to His nature, express His ability, and allow Him to live out through us in our whole being.
- 7) There is a vast difference between seeing the Kingdom of God, and entering into it.
 - a) Moses only saw the Promised Land.
 - b) Joshua and Caleb entered into that land and partook of the abundance it provides.

LESSON FOUR

The Proclamation of the Kingdom

The Beginning of the Gospel

- 1) When Christ came the preaching of His gospel did not begin with His own preaching.
 - a) The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send my messenger before Thy face, who shall prepare Thy way; the voice of one crying in the wilderness, Make ye ready the way of the Lord...John came and preached...@
 - b) The gospel began when John came announcing the approach of both the King and the Kingdom.
 - c) Repent, for the Kingdom of Heaven is at hand.@
 - d) The effect of John's ministry was instantaneous and electric. Beneath his burning words thousands repented, turned from their old ways, and began to climb toward the heavenly life.
- 2) In Jesus' teachings, He never spoke of the Kingdom of God as previously existing.
 - a) To Him, the Kingdom is something entirely new.
 - b) Even John was not identified as a part of the Kingdom of God.
 - c) The law and the prophets were until John, but since that time the Kingdom of God is preached and every man presseth into it@ (Luke 16:16; Mat. 11:13).
- 3) Previous works and provisions of God paled by comparison.
 - a) They were the words of God, but not the reign of God.
 - b) They were the works of God, but not the rule of God.
 - c) They brought men into contact with God, but not under the dominion of God.
- 4) The least in the Kingdom greater than John the Baptist.
 - a) The least of the called out, the apprehended, the elect, when we are born from above, birthed into the spiritual world of God, transformed in nature, renewed in mind, regenerated in heart, and invested with the power of the Holy Spirit, are in a superior position among God's people than John the Baptist
- 5) The Royal Proclamation from the Heralds. The Queen is dead; long live the King!@

Proclaiming the Kingdom

- 1) (Mat 4:23 KJV) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Mat 4:24 KJV) And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

- a) Teaching. An enunciation.
 - b) Preaching. Application.
 - c) Healing. Demonstration.
- 2) Teaching.
- a) The Word of God is the power of God unto salvation.
 - b) (Mat 9:35 KJV) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
 - c) Jesus taught as no other man--with authority
- 3) Preaching.
- a) This is the cry of the Herald.
 - b) Should be short, sharp, and to the point.
 - c) God was ready to make ordinary men royal citizens of His Spiritual Domain, His Divine World, the Kingdom Realm.
 - i) First He would make them citizens.
 - ii) From among those citizens He would select an elect company and form them into a divine government, kings and priests after the order of Melchizedek, overcomers, to administer His Kingdom and reign over all things after the power of incorruptible life.
- 4) Healing.
- a) Healing was the evidence that the ASun of Righteousness@ had indeed arisen Awith healing in His wings.”
 - b) God is raising a new wave of healing.
- 5) Jesus did not theorize about the Kingdom but He taught, preached, practiced, and set the powers of the Kingdom in operation.
- a) (Mat 12:28 KJV) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
 - b) Never before had devils been cast out of anyone by means of a direct command.
- 6) Jesus appeared when the world was ready for the revelation. (Gal 4:4 KJV) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law...

The Gospel of the Kingdom

- 1) Repent and believe the good news.
 - a) By repentance, would be delivered from the past with all its dead religious forms and ceremonial laws and regulations and would be free to embrace the gospel of the Kingdom of God.
 - b) The gospel of the Kingdom is Agood news.@
 - i) Good news concerning the reign of Christ.
 - ii) Good news about salvation, deliverance, healing, blessing, provision, a new mind, a new nature, and the dominion given to the sons of God.
- 2) It was the gospel of the Kingdom that Jesus wanted proclaimed as a witness to all nations.
 - a) (Mat 4:23 KJV) And Jesus went about all Galilee, teaching in their synagogues, and

- preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- b) (Luke 4:43 KJV) And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.
 - c) (Luke 9:1 KJV) Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (Luke 9:2 KJV) And he sent them to preach the kingdom of God, and to heal the sick.
 - d) (Luke 13:18 KJV) Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?
 - e) (Acts 1:2 KJV) 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: (Acts 1:3 KJV) 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:
 - f) (Acts 8:12 KJV) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
 - g) (Acts 20:25 KJV) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
- 3) The gospel of the Kingdom of God.
 - a) (Luke 4:18 KJV) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (Luke 4:19 KJV) To preach the acceptable year of the Lord.
 - b) The Jubilee message for every person of every nation and tongue.
 - c) The gospel of the Kingdom includes the fullness of salvation, the removal of the curse, the restoration of all things, and prosperity for all.
 - d) It is a message of the Christ Life for every person.
 - e) The gospel of the Kingdom includes the whole purpose of God.
 - i) Not to get saved, live a few years and die and go to heaven.
 - ii) God wants us to enter into all He has for us today.
 - f) The gospel of overcoming; putting on the mind of Christ; sitting with Christ in His throne.
 - 4) A revelation of Kingdom purpose (I Cor. 15:22-28).
 - a) When every enemy has been put under foot.
 - b) Satan, sin, and death must be totally defeated for the Body of Christ.
 - 5) An everlasting kingdom. (Dan 7:27 KJV) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
 - 6) The kingdom is restoration. And this is in harmony with God's merciful purpose for the GOVERNMENT OF THE WORLD when the times are ripe for it--the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head IN HIM@ (Weymouth).
 - 7) The limited role of the devil.

- a) God does not cohabited with the devil.
- b) (Insert) pp. 14 & 15, Chapter 7. AlIf God had no such plan for the world, what kind of a God would He be?
- c) (Mat 12:28 KJV) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

The Proximity of the Kingdom

- 1) The Kingdom of God is within you. (Luke 17:21 KJV) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
- 2) The Kingdom of God is at hand. (Mat 4:17 KJV) From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- 3) The Kingdom of God is here just as much as it will be there in some indefinable and indefinite future.
 - a) It is not a matter of Ahere@ or Athere,@ nor a matter of Anow@ or Athen.@
 - b) It is here because God is within you.
- 4) When we pray for the coming of the Kingdom we are not praying for the advent of some great world-wide political or economic program.
 - a) We are not praying for the end of the world, or for the rapture, or for the millennium.
 - b) It brings the rule of the Spirit in mind, heart, and body until the glory of God arises upon me and His glory is seen upon me, bringing blessing and transformation to all He touches.
 - c) Jesus brought the rulership, the realm, and the wonderful royalty of heaven into the earth to take over the dominion from mankind.
- 5) Dominion to the ends of the earth. (Psa 72:1 KJV) A Psalm for Solomon. Give the king thy judgments, O God, and thy righteousness unto the king's son. (Psa 72:2 KJV) He shall judge thy people with righteousness, and thy poor with judgment. (Psa 72:3 KJV) The mountains shall bring peace to the people, and the little hills, by righteousness. (Psa 72:4 KJV) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. (Psa 72:5 KJV) They shall fear thee as long as the sun and moon endure, throughout all generations. (Psa 72:6 KJV) He shall come down like rain upon the mown grass: as showers that water the earth. (Psa 72:7 KJV) In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. (Psa 72:8 KJV) He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Manifestation and Demonstration of the Kingdom

- 1) Jesus was the ultimate manifestation and demonstration of the Kingdom of God.
 - a) He brought new hope, new faith, new courage, new understanding, new victory, new joy, new peace, new righteousness, a new law of life, new power and glory.
 - b) He forgave men of their sins, He cast out the evil spirits with His word, He healed the sick and raised the dead.

- c) The law of God's own nature began to be written into the hearts of men.
 - d) The God who hitherto had revealed Himself only through prophets was now to dwell in transforming power in the hearts of the humble.
 - e) (Heb 1:1 KJV) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (Heb 1:2 KJV) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds...
- 2) Jesus came into this world as the second Man, the last Adam, the new Federal Head of Adam's ancient race--redeemed and restored.
 - 3) When Jesus gave testimony to the presence of the Kingdom, He was the only one experiencing it.
 - a) He was in the realm of God, under the rule of God, and the dominion of God was working in Him exactly as it should be in all men.
 - b) In every aspect of life He was completely submitted to God's reigning and ruling.
 - c) For the first time since the sin of Adam there was a man walking the earth who perfectly expressed the nature, will, power and purpose of God.
 - d) Through Jesus' life, words, and ministry the Kingdom of God was declared to men.
 - e) He was God's message to mankind, not just in words, but in BEING.
 - f) He came to demonstrate what a citizen of the Kingdom is and must be.
 - 4) Jesus was the first born among many brethren.
 - a) (Rom 8:29 KJV) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
 - b) (Heb 2:10 KJV) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
 - 5) We are being conformed into His image. (2 Cor 3:18 KJV) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.
 - 6) Jesus is coming forth to be glorified in His saints. (2 Th 1:10 KJV) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
 - 7) God's Kingdom Plan in a nutshell.
 - a) In Christ's incarnation, life, ministry, death, resurrection, and ascension we see the initial victory.
 - b) Through His people during this dispensation, we see His continuing and increasing victory.
 - c) In the manifestation of the Sons of God, we see His ultimate victory.
 - 8) Without a knowledge of God's plan of the ages will leave us in ignorance and unbelief and we will spend our lives talking aimlessly about God's acts and blessings, but never knowing or embracing His purposes.
 - 9) There is nothing that opens the wellspring of life, of faith and understanding, in the human heart like the knowledge of His purposes.

Jesus Personified the Kingdom

- 1) What was fully manifested and seen in Jesus is potential in every man.
 - a) Our spirit must indeed be quickened by His Spirit before it can be made evident and recognized.
 - b) To be Adead@ means to be unresponsive to the realm of spiritual life.
- 2) Christ is to grown up in us, and the whole process of life is one in which AHe must increase, but I must decrease.@
- 3) Paul: AIt pleased God to reveal HIS SON in me.@
- 4) (Gal 2:20 KJV) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- 5) The people of God today have no greater need than the need to know the power and glory of CHRIST WITHIN.

LESSON FIVE

The Nature of the Kingdom

- 1) The Pharisees wanted to know when the kingdom was to come.
 - a) (Luke 17:20 KJV) 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: (Luke 17:21 KJV) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
 - b) The Kingdom of God comes not with observation: neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you.
- 2) Jesus told them where it was, not when.
 - a) The kingdom of God is not something external--it exists in the realm of the spirit.
 - b) The Kingdom is always at hand, available, accessible, and its coming is relative to your consciousness of it and relation to it.
 - c) In spirit there is no time; no physical location; no geographical point of reference in spirit.
- 3) The Kingdom of God can only be discerned by the spirit--it does not come by outward observations.
 - a) Doom and gloom of the day are not barometers.
 - b) Daily newspapers.
 - c) Popular teaching of the religionists of our day.
- 4) The Kingdom of God is within.
 - a) The Kingdom of God is not up in the sky or out there to be found in some situation, circumstance, person, location, time, event or possession.
 - b) The Kingdom isn't the Millennium, or some particular church or movement, or a date on the calendar, or Jesus reigning over in Jerusalem.
 - c) The righteousness, peace, and joy we experience in the Kingdom stem from our relationship with God, whenever or wherever we are.
- 5) The Day of the Lord.
 - a) Is not a date on the calendar.
 - b) It doesn't begin one day and end another.
 - c) It's not a twenty-four hour day, neither is it a thousand year day.
 - d) The Day of the Lord IS.
 - e) The Day of the Lord is a condition that takes place within a people.
 - f) It is the light, the understanding that begins to dawn in our consciousness that elevates our awareness of God and the dimension of spirit.
 - g) It is the understanding of the Almighty.
 - h) It is the revelation of God's glory, majesty, will and purpose.
- 6) We are not waiting for Jesus to come and establish the Kingdom; He has already done so.
 - a) (Mark 1:14 KJV) Now after that John was put in prison, Jesus came into Galilee,

- preaching the gospel of the kingdom of God, (Mark 1:15 KJV) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- b) Men are pressing into the Kingdom. (Luke 16:16 KJV) The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.
 - c) Jesus will be manifested through His saints (2 Thes. 1:5-10).
- 7) The Kingdom of God is not localized either in a single person or place.

The Kingdom--Literal or Spiritual?

- 1) Religious tradition.
 - a) The kingdom in the present age is Aspiritual.@
 - b) The kingdom in its future reality during the Amillennium@ as the Aliteral kingdom.@
- 2) According to Webster, Aliteral@ means Areal--not figurative or metaphorical.@
 - a) That which is literal is simply something real.
 - b) God is real, though He is spiritual (not figurative or metaphorical).
- 3) Spiritual things are more real than tangible, because spiritual things are eternal. (2 Cor 4:18 KJV) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- 4) The Kingdom is a spiritual rule of God wrought by the Spirit of God in the lives of literal people, in literal places and affecting very literal circumstances. Man is literally impacted by the rule of God in and through His chosen ones.
- 5) Distinction should be between Anatural@ and Aspiritual,@ not Aliteral@ and Aspiritual.@
- 6) The Kingdom of God is never figurative or metaphorical; it is real.
- 7) The Kingdom of God has never been any more or any less real than it is right now
- 8) The Kingdom of God is in the world but not of the world. (John 18:36 KJV) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
- 9) The Kingdom of God is not materialism. (Rom 14:17 KJV) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- 10) As earthly kings rule in temporal and material realms, so God, the King of His Kingdom, rules in the realm of the spiritual and eternal.
 - a) The spiritual and the eternal transcend this world, though they may be known, entered and experienced in this world.
 - b) That which is physical and temporal must eventually pass away; that which is spiritual and eternal will abide forever.
- 11) Since the spiritual and eternal are higher and more abiding, it follows that the temporal and material are ultimately to be ruled and guided by them.
 - a) The natural creation is to be ruled by the spiritual that God's Kingdom may come and God's will be done in earth as it is in heaven.
 - b) Our outer man is to express the inner man of righteousness, joy, and peace, revealing the

glory of Christ unto creation.

- 12) Jesus did not concern Himself with petty rules and regulations governing the outer, every day life of people; He laid down great abiding spiritual principles that worked from the inside out.
 - a) If men grasped the principles by which their lives were to be guided, their every day conduct would take care of itself.
 - b) These principles are the New Testament written not upon stone, but upon the fleshly tablets of the heart by the Holy Spirit.
- 13) Temporal kingdoms are constantly in need of changing.
- 14) Since the Kingdom is spiritual in its nature, only those who have been transformed by the washing of regeneration can ever hope to enter.

The Kingdom of God and the Social Order

- 1) The Kingdom of God must come into our homes, our schools, churches businesses, charities, and governments.
- 2) Because the Kingdom is spiritual in nature does not mean that it has nothing to do with man's social, political, and economic relationships.
 - a) There would be no reason for a Kingdom if it is entirely divorced from practical life.
 - b) Though not temporal, it enters into the lives of people and directs them in the paths of righteousness and blessing in all their human relationships.
 - c) The Kingdom of God in a man's life will make him an honest, loving, caring, just and wise man in his home and business.
 - d) The Kingdom of God in the lives of rulers of nations will make their governments honest, loving, caring, just and full of wisdom on behalf of their people
 - e) That does not make the nations the Kingdom of God, but they can be brought under the sway, influence, guidance and power of the Kingdom
- 3) The inner must rule the outer, but the outer can never be the inner.
- 4) The Kingdom of God is righteousness, peace, and joy in the Holy Ghost.
 - a) We can be filled with heavenly joy today in the midst of earth's sorrows.
 - b) It is possible to receive the peace of God today in the face of conflicts and pressures of this world.
 - c) It is possible to walk in the righteousness of God in the world right now.
- 5) The Kingdom of God is a spiritual dimension that we can walk in, live in, and abide in while on the earth today.
 - a) As you walk in the Spirit, you are walking in the power of the Kingdom of Heaven.
 - b) (Rom 8:17 KJV) 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.
- 6) We are called to manifest the will of God through our life.
 - a) When the will of God is done on earth as it is in heaven, the Kingdom of God has come.
 - b) We are the expression of God's will.
 - i) Christ the King is in us, ruling through us.
 - ii) He has given us His peace so that we can impart peace to others.

- iii) He has given us joy so we might impart joy to others.
- iv) He has given us His love so that we can manifest love to the world.
- c) When we allow the Christ to rule us, reign through us, work through us, there will be a manifestation of God's Kingdom through us to the world. The world will be influenced by, and subjected to, the Kingdom of God.
- 7) The Kingdom of God is not a place to which we can go.
 - a) The Kingdom of God comprises new creatures, creatures which are of the substance of eternal life.
 - b) The Kingdom is within you as your inner man. The outer man is perishing, but the inward man is renewed day by day.
- 8) The Kingdom of God is not a theological stance, a creed, a doctrine, a message, or a movement.
 - a) The Kingdom of God is the germinating, growing, developing and coming to maturity of the Divine Seed planted in the earth of every man, now quickened by the Spirit of God.
 - b) It is the raising up of the life and substance of God within us.
- 9) The Kingdom of God is not some kind of outward, structured government with Jesus sitting on a throne somewhere in the world and all the sons of God sitting on thrones with Him.
 - a) It is not established or fashioned by any external rule, but by the inward life and experience of Christ.
 - b) It is the body of men redeemed by Christ and transformed into the image of God.
- 10) The Kingdom of God is present, yet still future in one sense.
 - a) The present scope of the Kingdom is limited.
 - b) Its full realization has yet to come
- 11) For the elect of God, the Day has dawned.
 - a) The Sun of Righteousness has arisen within our hearts.
 - b) Our old heavens and our old earth have passed away.
 - c) We live now in a New World, we sing a New Song, our night has turned to Day.
 - d) Darkness has flown away, sin and sorrow and death are swallowed up.
 - e) God has wiped all tears from our faces.
 - f) We are living stones in the City which hath foundations, whose builder and maker is God, and all things are made new.
- 12) So long as there is a single area of life that has not been brought into subjection to the law of the spirit of life in Christ Jesus, so long will the kingdom remain unrealized; so long shall we need to pray the prayer, AThy kingdom come.@

The Character of the Kingdom of God

- 1) "And in the days of these kings shall the God of heaven set up a kingdom, which **shall never be destroyed: and** the kingdom shall not be left to other people, but it shall break in **pieces and consume all these kingdoms**, and it shall stand for ever" (Dan. 2:44).
 - a) We find that all that pertains to the kingdoms of this world lies within the heart of man, and there have been so many **kings which have ruled within us**.
 - b) There are kings of self-will, of worldly ambition, of fleshly zeal, of ruling thoughts, of

compelling desires, of religious dogmas, creeds, and traditions and commandments of men, of soulish emotions and impulses spirited by the world, of fleshly appetites dominated by the five senses, of fears, doubts, anger, rebellions, weaknesses and sins.

- c) The still small voice speaks a word, and immediately carnal reason tries to argue us out of it. We sense His direction and leading to "stand still," but human sympathy and sentiment tell us to get involved in things **He has not led us** to do.

LESSON SIX

How the Kingdom Comes

- 1) The desire for the manifestation of the Kingdom of God.
 - a) Television and movies cleaned up; politics made honest and honorable; sexual relationships sanctified; the divorce rate reduced to zero; education employed as an instrument to glorify God.
 - b) Only one way--the rule of God in the hearts of men will transform society in all its relations.
 - c) The new order of the reign of God works from the inside outward for the renewal and transformation of every department of earthly existence.
 - d) From the power of the Kingdom goes forth a regenerating power into art, culture, philosophy, politics, commerce, education, science, literature, economics and social programs.
 - e) When all these areas have been brought under the control of God's nature reproduced in men, the Kingdom of God has come in the earth.
 - f) None of these objectives can be attained through legislation or coercion, but only by regeneration and transformation.
- 2) When God reigns in a man's life, all of the relations of his life are brought within the sphere of the Kingdom.
 - a) Your home should be a Kingdom home, with Christ influencing and controlling all its relationships and activities.
 - b) Your business should be a Kingdom business, not conducted by the spirit and standards of the world, but after the spirit of divine love and righteousness.
 - c) Your school should be a Kingdom school.
 - d) Your church should be a Kingdom church.
 - e) Your city should be a Kingdom city.
 - f) Your state should be a Kingdom state.
 - g) Your nation should be a Kingdom nation.
 - h) Your government should be a Kingdom government.
 - i) The outer, natural world must be brought under the dominion of the inner, spiritual world.
- 3) To choose or seek anything in the outer world, whether it be a job, money, relationships, or possessions, must be for the divine purpose of expressing the inward through the outward.
 - a) Choosing a vocation is not for the purpose of making money, but to fulfill the will of God, to express His life and bless the world.
 - b) The outer world is one of selfishness, ego, pride, avarice, greed, stinginess, corruption and meanness.
 - c) The resources of the inner world are infinite; unlimited.
 - d) All our choices in the outer world should serve to extend the reality of what we are in the inner world.

- e) Seek first the Kingdom of God...all these things will be added.
- 4) Where the Kingdom of God has come:
 - a) Where the mind of Christ has conquered.
 - b) Where hearts are transformed.
 - c) Where communion with the Father is begun and deepened.
- 5) The Kingdom of God brings a way of thinking and living that may seem contrary to logic.

How Is the Kingdom of God to Be Established?

How It Cannot Be Established

- 1) Political power and votes.
- 2) Legislation.
- 3) Force. The reign of the King is a peaceful reign; a reign of righteousness
- 4) Law. Not established by external rules, regulations, laws, or any police action or military enforcement.

Not By Force

- 1) Brutality has been the hallmark of mankind's turbulent and violent history.
- 2) It is impossible to possess the world, or to conquer it by carnal means.
 - a) Jesus is not coming out of heaven on a white horse ruthlessly and brutally smiting the kingdoms of the world.
 - b) ABoy, we're gonna put that devil down, we're gonna blow the wicked sinners off the face of earth, we'll enforce the laws of God and set up the Kingdom of God in the earth!@
- 3) Cannot utilize the strength or wisdom of the flesh or the ways of the world to promote and build the Kingdom of God.
- 4) True peace and blessing will not come to this war-torn world by military might and power.
 - a) True and lasting peace and blessing will come only by the overwhelming, transforming power of God's love through His sons of love in the Kingdom of love.
 - b) Jesus looked into the faces of those who hated Him and overcame them by the love of God.
 - c) He overcame evil with good.
 - d) God is cleansing us from the emotions of hatred, malice, condemnation, greed, lust, selfishness, ego, pride, bitterness, and rage.

Not By Law

- 1) Restructuring government and society is by spiritual regeneration, not constitutional legislation.
 - a) Cannot make America a godly nation by legislating morality.
 - b) Cannot force everyone to submit to our standards of right and wrong.

- 2) We think we have the authority of God to legislate our particular standard of righteousness and enforce it as the law of the land.
 - a) With every law there is a punishment for breaking that law; those who legislate morality also are responsible for the punishments meted out to those who break the law.
 - b) Thus, they become Abearers of the sword@ and it brings Christians right back under the Old Covenant.
- 3) The way of the Kingdom of God is not to compel by condemnation and law and punishment.
- 4) We are ambassadors of the Kingdom of God that establishes righteousness in the earth by transformation, not by compulsion.
- 5) We are not called to point fingers at the evils of society.
 - a) Jesus never did.
 - b) God did not call us to crusade and demonstrate.
 - c) The people of God must offer a solution to sin instead of preaching against it.
 - i) The solution is not more laws.
 - ii) The solution is the law of God and the power of God to deliver, redeem and transform.
 - d) Outward sins are merely an effect of the inward sin of heart and nature--they are not a cause.
 - e) Man sins because it is his nature to sin.
- 6) We must make people more God-conscious, not sin-conscious.
- 7) The Law of Moses has nothing to do with the Kingdom of God.
 - a) (Mat 11:13 KJV) For all the prophets and the law prophesied until John.
 - b) (Luke 16:16 KJV) The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.
- 8) Righteousness cannot be legislated.
 - a) Outlawing sin will not bring an end to sin.
 - b) The world does not need laws or police action to establish righteousness; men must experience regeneration, transformation, a new birth from above.
- 9) The Kingdom of God can only be established in the earth by the spiritual power that changes means and makes them new creatures in Christ Jesus.
- 10) Mankind does not need a new social order, a new political system, or a new set of laws; all mankind needs is CHRIST.
 - a) Creation needs a revelation of Christ in power and glory.
 - b) Creation needs a manifestation of the sons of God.

The Nature of the Rule of God

- 1) The Kingdom of God is no dictatorship. It is no tyranny.
 - a) God reigns as a Father, not as a despot.
 - b) The nature of God is entirely gracious in all His dealings with the sons of men.
 - c) It is not by force, but through love.
- 2) God is love, and love does not impose its will upon us, or enforce it against ours.
 - a) Love woos and wins by a principle far higher than brute force.

- b) If Jesus came back to earth to enforce the laws of His Kingdom with carnal weapons all that could be accomplished would be the erection of larger and more secure prisons overflowing with ever-increasing masses of rebellious humanity.
 - c) Force does not transform; it merely breeds contempt.
 - d) Love changes the nature.
 - e) Love wins the allegiance of the heart.
 - f) Love captivates the will.
- 3) The power of the Kingdom is spiritual power.
- a) Its citizens are spiritual people.
 - b) Its ministry is a spiritual ministry.
 - c) Its authority is a spiritual authority.
 - d) Its laws are spiritual laws,
 - e) Its weapons are spiritual weapons; the weapon is the Sword of the Spirit.
 - i) The sharp two-edged sword of the living Word of God.
 - ii) A sword to smite the nations, not with the carnal force of merciless slaughter, but with the life-changing properties of truth and life.
 - iii) The battle is between light and darkness; between spirit and flesh; between truth and error; between righteousness and evil; between life and death; between the customs and ways of this world and the principles of the Kingdom of God.
 - f) Its priesthood is a spiritual priesthood.
 - g) Its sovereignty is a spiritual sovereignty.

Types of Governments

- 1) Feudal. A system of government by lords who owned all the land.
 - a) The people worked for the lord who owned the land and their lives were completely dominated by the lord over them.
 - b) These lords in turn were themselves ruled by a more powerful lord or king of the country.
- 2) Totalitarian. Where one political party suppresses all opposition.
- 3) Plutocracy.
 - a) The rule of the rich.
 - b) The wealthy class of people control the government and generally maintain their status by domination of the poor and by keeping them repressed.
- 4) Monarchy. An absolute monarchy is where the king has total authority.
- 5) Democracy. Rule by the people.
 - a) If you are going to have rule of the people, you might just as well govern a family by the children, govern a factory by the employees and apprentices.
 - b) Government does not come from below, unless it comes from hell, and that government is confusion.
- 6) Theocracy.
 - a) The rule of God.
 - b) The rule of a loving Father-King in wisdom, knowledge, and goodness.
 - c) It is the rule of God; it is the authority and action of the heart and will and purpose of our

heavenly Father who so loved the world.

- d) The difference between a theocracy and dictatorship is that no man has authority in himself; it is not a carnal authority and he cannot be a boss and demand servitude.

LESSON SEVEN

Possessing the Kingdom of God

Canaan a Type of the Kingdom of God

- 1) Represented a land that needed to be conquered and where God gave glorious victories over the enemies.
- 2) There is warfare in Canaan; there are giants in Canaan. There are hordes of enemies in Canaan.
- 3) The possession of Canaan was for victory and through victory.
- 4) We must possess our inheritance. AI have given the land to you. Go in to possess it.@
- 5) Through much tribulation we enter the Kingdom of God.
- 6) (Deu 11:23 KJV) Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. (Deu 11:24 KJV) Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. (Deu 11:25 KJV) There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.
- 7) (Psa 37:29 KJV) The righteous shall inherit the land, and dwell therein for ever.
- 8) Many do not have the desire to attain experientially to the fullness of Christ Himself.
 - a) They are more interested in a mansion over the hilltop; a cabin in the corner of gloryland.
 - b) Our inheritance is peace, joy, righteousness, incorruptible life, wisdom, knowledge, power, dominion and glory.
- 9) Unbelief has kept the people of God out of their inheritance.
 - a) (Heb 3:19 KJV) So we see that they could not enter in because of unbelief.
 - b) (Heb 4:1 KJV) Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (Heb 4:2 KJV) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.
- 10) The lies of the enemy.
 - a) AThe inhabitants are giants,@ and Athe cities have walls that chariots run upon. You will be defeated and you know it.@
 - b) AYou can never make it.@
 - c) ANobody can be perfect.@

The Violent Take It By Force

- 1) (Mat 11:12 KJV) And from the days of John the Baptist until now the kingdom of heaven

suffereth violence, and the violent take it by force.

- 2) This refers to vital energy and activity used in forcing or crowding oneself into something.
- 3) Violence can only happen where an adversary is located.
 - a) There is no violence in God's eternal heaven.
 - b) Violence is within the life of the believer where both the Spirit of God and the spirit of the adversary function; where the spirit and the flesh indeed war with one another; where the mind of Christ and the carnal mind both exert themselves to control.
 - c) This is violence against the fleshly nature, the carnal mind, the human will, which wars against the life of God and prevents one from entering into the Kingdom.
 - d) To possess the Kingdom within ourselves is going to take a mighty effort; the spirit of this world, the spirit of your own natural mind, resists you.
- 4) In a violent sense we must fight our way through every adversary and possess the land of Christ within our world.
 - a) It means resistance, opposition, contention, struggle, confrontation, engagement, assault, attack, conflict, fighting, battle.
 - b) To possess the Kingdom is something that demands effort and which takes everything of mind and heart and spirit that a man can muster.
 - c) To possess the Kingdom requires a victory and a triumph and a conquest.
- 5) The King who leads the battle is right within us to enable us to do the things which by ourselves we could never have done.
- 6) We are no longer to wait passively for the Kingdom of God to come, but hasten it by our own faith and action. Must actively seek for the Kingdom.
- 7) God is looking for tenacious faith; the faith that embraces the promise and will not let it go.
- 8) In order to gain the Kingdom, we must aim high
- 9) The story of Shamgar.
 - a) Not a soldier, but a farmer.
 - b) Defeated 600 Philistines with an ox goad.
- 10) Most Christians never accomplish anything of significance in the Kingdom of God because they never really set any high goals.
 - a) Satisfied to set their goals low or to set no goals at all and then they generally hit them very accurately.
 - b) Not a hard target to hit, just to die and go to heaven. It takes no vision, revelation, purpose or violence to die and go to heaven.
- 11) Goals:
 - a) Filled with fullness of God.
 - b) Conformed into the image of Christ.
 - c) Putting on the mind of Christ.
 - d) Overcoming death.
 - e) Delivering creation from the bondage of corruption.
 - f) Bringing in the Kingdom.
- 12) A great tragedy is to live a whole lifetime without finding out what they were here for.
 - a) No sense of divine destiny.
 - b) No idea what is going on.

Inheriting the Kingdom of God

- 1) (Eph 1:11 KJV) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- 2) (1 Pet 1:3 KJV) Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (1 Pet 1:4 KJV) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, (1 Pet 1:5 KJV) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
 - a) We have been, by the resurrection of Jesus Christ, begotten again unto a living hope.
 - b) This living hope is the hope of an inheritance.
 - c) This inheritance is incorruptible.
 - d) This incorruptible inheritance is reserved in heaven--the invisible realm of the Spirit--for us.
 - e) Until we fully receive our inheritance we are kept by the power of God unto the inheritance--preserved so that we can appropriate it.
 - f) The inheritance is salvation--full and complete.
 - g) This full salvation is ready for us--already prepared for us and appointed to us--and shall be revealed in the last time.
- 3) Our hope is secured through the resurrection of Jesus Christ.

Heirs of God

- 1) An heirship always implies an inheritance.
 - a) We are heirs of God through Jesus Christ.
 - b) We are heirs through the death of the Lord Jesus Christ.
 - c) (Heb 9:14 KJV) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Heb 9:15 KJV) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
- 2) (Psa 17:5 KJV) Hold up my goings in thy paths, that my footsteps slip not. (Psa 17:6 KJV) I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

Inheriting the Kingdom

- 1) Heirship depends entirely upon our relationship with God.
- 2) The Kingdom of God is the realm or land of our inheritance, and that great land is entered into by birth.
 - a) Upon reaching maturity the Kingdom of God is our rightful inheritance.

- b) (Mat 25:34 KJV) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 3) Four classes of people in relation to the Kingdom of God.
 - a) Those who see the Kingdom (requires vision)
 - b) Those who enter the Kingdom (requires exploration; multitude who enjoy the blessings and benefits)
 - c) Those who possess the Kingdom (requires appropriation).
 - d) Those who inherit the Kingdom.
 - i) To fully and permanently utilize and exercise all of its riches, abundance, position, responsibilities and powers.
 - ii) Sit with Jesus upon His throne and rule with Him.

Qualifications

- 1) Faithful adherence to the principles of the government of God.
- 2) Child-like faith.
- 3) A forgiving spirit.
- 4) A serving spirit.
- 5) The poor in spirit.
 - a) (Mat 5:3 KJV) Blessed are the poor in spirit: for theirs is the kingdom of heaven.
 - b) Does not mean to be lacking in spirit, but indicates an attitude of heart.
 - c) Means to become like Jesus, who was made of no reputation.
 - i) (2 Cor 8:9 KJV) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
 - ii) (Phil 2:7 KJV) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
 - d) To be poor in spirit means to be unclothed of self.
 - e) Poor in spirit means Renounced in spirit.@ Yielding up everything of selfishness, self-assertiveness, self-interest that we may gain Christ.
 - f) One Greek scholar has said that poor in spirit comes closer in the Greek to mean Ateachable in spirit.@
 - g) To be happy and blessed you must be poor in spirit, renounced in spirit, teachable in spirit, pliable in spirit, and receptive in spirit.
 - h) You must have an ear to hear, and a heart to respond.

LESSON EIGHT

Principles of the Kingdom of God

The Sermon on the Mount

- 1) The articulation of the New Order.
 - a) Fifteen centuries earlier, the people sat to hear the voice of God through Moses.
 - b) At the Sermon on the Mount, people were gathered to once again hear the voice of God.
- 2) Jesus was beginning to lay out the Constitution of the New Order; what the true Messiah was all about.
 - a) The people were ready to be redeemed from the yoke of Roman bondage and servitude.
 - b) They were ready to take up arms in the holy cause of patriotism and religion.
- 3) Jesus started with, "Blessed are the poor in spirit, for their's is the Kingdom of Heaven."
 - a) Not an empire of war and conquest, nor the military power of Israel.
 - b) It belongs to the humble, the quiet, the peaceful, the contented.
 - c) The gentle, the kind, the gracious, the merciful, the caring, the loving, the compassionate, the peacemakers, the forgiving, the pure in heart are those who are to flourish in the days of the Messiah
 - d) The blessing and benefit of the Kingdom belong only to those who hunger and thirst after righteousness.
- 4) The Lord began His sermon on the mount by describing the citizens of God's Kingdom.
 - a) The blessings of God were being pronounced upon those who had the spirit of the Kingdom in their hearts.
 - b) Blessed are"
 - i) The poor in spirit.
 - ii) Those who mourn.
 - iii) The meek.
 - iv) Those who hunger and thirst after righteousness.
 - v) The merciful.
 - vi) The pure in heart.
 - vii) The peacemakers.
 - viii) Those persecuted for righteousness' sake.
- 5) The Sermon on the Mount is the Constitution of the New Covenant; the law of Moses the Constitution of the Old Covenant.
- 6) "It was said by them of old...but I say unto you."
- 7) Jesus taught the people a higher realm of life, a dimension of life completely above any natural realm.
 - a) To love your enemies.
 - b) To pray for those who would spitefully use you.
 - c) To seek the Kingdom of God and His righteousness first, and all else added.
 - d) To be brought under complete subjection to the Father.

Laws and Principles

- 1) Every government on earth has its Constitution and laws to govern the people.
 - a) There are spiritual principles that govern the Kingdom of God.
 - b) God by His Spirit deals with principles.
 - c) The whole universe runs by principles, although these are often called laws.
 - d) These laws or principles must be in keeping with the nature and character and purposes of that Ruler.
 - e) Must work in the same manner in the citizens as in the Ruler—by the spirit.
- 2) The “Blessed are their’s” represent the Preamble to the Constitution.
- 3) Difference between a law and a principle.
 - a) When you give a command without any explanation, that is a law.
 - b) When we counsel in wisdom to do something, or to answer, “Why?” we can explain the principle behind our advice.
 - c) A principle is *the reason behind the law*.
- 4) The law was given to Israel as an external commandment.
 - a) The principle behind that law is the revelation of *why* men were given the law.
 - b) The law of God is given to reveal the nature of God Himself.
 - i) “Thou shalt not commit adultery.”
 - (1) God is saying, “I am the only eternal, unchangeable, immutable, invariable, unalterable, form, fixed, sound, solid, balanced, dependable, reliable, steady and trustworthy thing in the whole universe.
 - (2) It means that God Himself is committed, reliable, true, dependable, faithful and trustworthy.
 - (3) He keeps His commitments; He keeps His covenant.
 - (4) He honors His word.
 - (5) He is faithful to all His promises.
 - (6) He will not cheat on you, lie to you, deceive you, forsake you or fail you.
 - (7) He loves you and will take care of you, cherish you, nurture you, protect you and cleave to you.
 - ii) When God’s law is written in our heart, His nature—how He is—is inscribed upon the tablets of our inner life.
- 5) Under principles we are free. “All things are legitimate—permissible, and we are free to do anything we please; but not all things are helpful, expedient, profitable and wholesome.
- 6) All things are legitimate, but not all things are constructive to character and edifying to spiritual life” (1 Cor. 10:23, Amplified).
- 7) Difference between the Old and the New.
 - a) Moses’ law was, “Thou shalt not...”
 - b) The New Covenant is “Blessed are they...”
- 8) Jesus assumed an authority above that of Moses and the prophets.
 - a) The teaching of the priests and rabbis relied upon the authority of the earlier rabbis.
 - b) The style of the prophets was, “Thus saith the Lord!”
 - c) Jesus spoke in His own authority (given to Him directly by the Father), “But I say unto you...”

- d) Jesus did not speak for God; He spoke as God.
- 9) The Sermon on the Mount teaches in what spirit one should act; it is the essence of the Kingdom of God instructing us to be the sons of our Father and in what nature and character we are to live and reign in the Kingdom.
- 10) The Sermon on the Mount is not about salvation or being a church member, or being a servant of the Lord.
 - a) There is no mention of salvation, grace, or the church.
 - b) It is about the Life of Sonship.
 - c) You don't live these principles to be saved or be in the church; you live these principles in being citizens of the Kingdom of God as Sons of God.
- 11) There is no question concerning Jesus' superiority over Moses.
 - a) God in the past spoke to us through the prophets, but now speaks through His Son (Heb. 1:1)
 - b) "The Lord shall raise up a prophet from the midst of you, of your brethren, like unto me..."
 - c) "You have heard it said..." referred to all the Ten Commandments, but Jesus said, "But I say unto you."
- 12) God's plan and purpose goes far beyond meeting physical and material needs.
 - a) His concern is for the whole man—that men be sound in mind, pure in heart, kind and merciful and loving in disposition, holy in character, joyful in spirit, powerful in life, helpful and redemptive in actions, honest and upright in motives, filled with righteousness, wisdom and power.
- 13) The Principles of the Kingdom of God are not the way to enter the Kingdom, but reveals to us the lifestyle of the Kingdom.
 - a) The Sermon on the Mount is not a teaching for those who expect the end of the world someday, and a Kingdom to follow, but for those who have experienced the end of the world within themselves and the coming of the Kingdom of God here and now.

A Basic Outline of the Principles of the Kingdom

- 1) The Principle of Kingdom Attitude (Mat. 5:1-2).
- 2) The Principle of Rewards (Mat. 5:13-16)
- 3) The Principle of Outward Righteousness (Mat. 5:17-26).
- 4) The Principle of Inward Purity (Mat 5:27-32).
- 5) The Principle of Integrity (Mat. 5:33-37).
- 6) The Principle of Non-Resistance (Mat. 5:38-42)
- 7) The Principle of Divine Love (AlMat. 5:43-48).
- 8) The Principle of Almsgiving (Mat. 6:1-4).
- 9) The Principle of Prayer (Mat. 6:5-15).
- 10) The Principle of Fasting (Mat. 6:16-18).
- 11) The Principle of Kingdom Priorities (Mat. 6:19-23).
- 12) The Principle of Faith (Mat. 6:24-34).
- 13) The Principle of Mercy and Judgment (Mat. 7:1-6).
- 14) The Principle of Persistence (Mat. 7:7-11).

- 15) The Principle of Discernment (Mat. 7:15-23).
16) The Principle of Hearing and Doing the Father's Will (Mat. 7:21-27).

Singleness of Eye

- 1) We cannot lead a double life.
 - a) A double minded man is unstable in all his ways (James 1:8).
 - b) Mind is *psuche*. We cannot have two souls; two lives.
 - c) Cannot be dual in our nature.
 - i) Part flesh; part God.
 - ii) Adam and Christ.
- 2) The soul of the flesh.
 - a) Our natural, carnal mind.
 - b) The flesh.
 - c) Our own human will.
 - d) Our fleshly emotions.
 - e) Our carnal desires.
- 3) Duality addressed in the Sermon on the Mount.
 - a) Don't try to give your alms with the divided motive of pleasing God and getting credit from men (Mat. 6:1)
 - b) Don't pray to God and at the same time try to impress men with your sanctity (Mat. 6:5).
 - c) Don't fast before God and at the same time try to build up a reputation for self-abnegation and spirituality (Mat. 6:16).
 - d) Don't try to make the best of both worlds by attempting to lay up treasure in two directions (Mat. 6:19).
 - e) Don't try to be divided in your loyalty by attempting to serve two masters—God and mammon (Mat 6:24).
 - f) Don't be anxious in two directions—today and tomorrow—concentrate on today (Mat 6:34).
 - g) Don't try to judge in two directions—yourself and others—concentrate on yourself (Mat 7:1-5).
 - h) Don't try to bring forth good fruit out of an evil heart (Mat 7:15-18).
 - i) Don't try to give lip service saying, "Lord, Lord," without doing the will of God (Mat 7:21).
- 4) The law of the Kingdom is the law of the spirit of life in Christ Jesus.
- 5) The Righteousness of the Kingdom of God can be lived only by the man who has experienced the powers of the Kingdom of Heaven within himself.
 - a) The demands of the outward law proved how utterly impotent man was.
 - b) The demands of the inward law prove how infinitely able God is.
 - c) God's life has been given us, not merely for our eternal enjoyment and benefit, but for the sake of His Kingdom.

LESSON NINE

The Sermon on the Mount (continued)

Introduction

- 1) If we speak of someone who has a good spirit, we are speaking of someone who has a good attitude, disposition, temperament, personality, demeanor, and expression.
- 2) That's precisely what the Beatitudes are—attitudes of being.

Principle Number One: “Blessed are the poor in spirit—for theirs is the kingdom of heaven.”

- 1) To be poor in spirit does not mean to go lacking in spirit; but indicates an attitude of the heart.
- 2) There are two words for “poor” in the Greek language.
 - a) *Penes* is used to describe one who has fewer possessions, and has to work hard for a living.
 - b) *Ptochos*. Describes the man who has absolutely nothing at all.
 - i) Means one who is a pauper or a beggar.
 - ii) It describes the poverty of one who has been beaten to his knees.
 - iii) To be “poor in spirit” is to become like Jesus, who “made Himself of no reputation (Phil. 2:7).
 - iv) “Though he was rich, He became poor for our sakes” (2 Cor. 8:9).
 - v) In the original, it means to be “bankrupt;” you have no sufficiency within yourself.
 - vi) You have come to the end of yourself.
 - vii) God is looking for a people that will be emptied out that out of their weakness they may find His strength.
- 3) To be poor in spirit means “renounced in spirit.”
 - a) Yielding up everything of self—selfishness, self-assertiveness, self-interest—that we may gain Christ.
 - b) To be poor in spirit means we have a “teachable spirit.”
- 4) To be happy and blessed in the Kingdom of God, we must be renounced in spirit, teachable in spirit, pliable in spirit, and receptive in spirit.

Quotation of Paul Grubb in *Manifested Sonship*:

“When Jesus said, ‘Blessed are the poor in spirit,’ in essence He was saying, blessed are they, who in spirit reckon that they possess nothing. Blessed are those who in their spirit are conscious of the fact that they do not possess one thing. It all belongs to the Father...if humility is demonstrated through their lives, it does not belong to them. It belongs to the Father. If righteousness is manifested in them, it does not belong to them. It belongs to the Father. If goodness is exerting its influence through their lives, it does not belong to them. It belongs to the Father. If power flows through them to the needs about them, it does not belong to them. It

belongs to the Father. Anything valuable that they possess either spiritually or materially is not their own. They are conscious that a man does not really possess any righteousness. Any he thinks he possesses is self-righteousness. He does not possess any humility or goodness. He does not possess any power, for ‘all power is of God.’ Until we come to know we are poor in spirit, we are not in the Kingdom. Anyone who thinks he has righteousness is far from the Kingdom. He who thinks he has humility, goodness or power is far from the Kingdom. Jesus never boasted of humility, goodness, righteousness or power. But you never saw Him with anything less! Jesus declared that even the words which He spoke and the deeds that He did were not of Himself. The very words that He spoke belonged to the Father; they were the Father’s words. The works that He did were not His own works; they were the works of the Father. What He heard from His Father He spoke, and what He saw of His Father He did. As sons of God, we must be brought to the place where we know the words are not ours, the works are not ours, the results are not ours, the humility is not ours, the gifts are not ours, the calling is not ours, the ministry is not ours, the automobile is not ours, the house is not ours, the family is not ours, the children are not ours, the parents are not ours. **Everything belongs to Him.** ‘Blessed are the poor in spirit for theirs is the Kingdom of Heaven’

Principle No. 2: “Blessed are they that mourn: for they shall be comforted” (Mat. 5:4).

- 1) Jesus is not putting a premium on mourning.
- 2) Jesus is saying that the man who can mourn and is able to know sorrow is to be thought of as a blessed man because he shall find comfort in his sympathy for his brethren.
- 3) We are called to be kings and priests—one with authority and compassion.
 - a) We are a royal priesthood.
 - b) “For every High Priest taken from among me is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins: *who can have compassion* on the ignorant, and on them that are out of the way, for that he himself is compassed with infirmity” (Heb. 5:1-2).
 - i) Taken from among men.
 - ii) He must partake of both the nature and the circumstances of those on whose behalf he acts.
 - iii) A priest must know and experientially understand the problems and limitations of those he represents.
- 4) When Jesus saw the multitudes, he was moved with compassion.
 - a) Saw them as without a shepherd.
 - b) Moved by compassion at tomb of Lazarus.
- 5) The condition which develops compassion in us, is that we ourselves get compassed—surrounded, hedged in—by the problems, the difficulties, the needs that are going to be represented in the people to whom we minister.
 - a) Many are intolerant because they have not gone through the pressure; not been compassed by that particular infirmity, weakness, sorrow or need.
 - b) Priesthood demands suffering, trial, testing, tribulation, and pressure.
- 6) We are to rule with Jesus as priests for a thousand years (Rev. 20:4-6).
- 7) Jesus could be a son without being so totally compassed with infirmity, but He could never

be a priest without it.

- a) He can succor those who are tempted because He was tempted.
 - b) He can have compassion on the sick because He knew pain.
 - c) He can dry the tears of those who weep, because He wept.
 - d) Jesus has been touched by our infirmities; He has been tempted in every area that we have been.
- 8) The mourning Jesus is referring to is a mourning over the absence of the presence of God.
- a) Oh Jerusalem, Jerusalem, you have killed the prophets sent to you—how often would I have gathered your children together as a hen gathers her brood, and you would not.
 - b) Jesus was mourning because the Jews had rejected their king.
 - c) We suffer and mourn when we realize how little of the kingdom is operating and being demonstrated in our lives and in the world.
 - d) Our mourning is because of sin, sickness, sorrow, suffering in the world.

William Barclay:

- 1) Three ways to look at this beatitude.
 - a) Literally, blessed are those who have endured the bitterest sorrow that life can bring.
 - i) Can show us the essential kindness of others.
 - ii) Can show us the comfort and the compassion of God.
 - b) Christianity is caring: blessed are those who care intensely for the sufferings, and for the sorrows, and for the needs of others.
- 2) The second beatitude: *O the bliss of those whose hearts are broken for the world's suffering and for their own sin, for out of their sorrow they will find the joy of God!*

Principle No. 3: The Meek

- 1) "Blessed are the meek, for they shall inherit the earth" (Mat. 5:5).
- 2) Generally, the word "meek" means to be mild, gentle, free from retaliation, self-defensiveness or avenging oneself."
- 3) Today, the word *meek* carries the idea of spinelessness, subservience, submissive and ineffective person.
 - a) Meekness means the happy medium between too much and too little anger.
 - b) First possible translation of beatitude: *Blessed are those who are always angry at the right time, and never angry at the wrong time.*
- 4) Can also refer to one who has been trained to obey the word of command.
- 5) One possible translation of beatitude: *Blessed are those who have every instinct, every impulse, every passion under control. Blessed are those who are entirely self-controlled.*
 - a) Complete self control beyond human capacity.
 - b) With complete God-control comes true freedom.
- 6) Translation of this beatitude: *O the bliss of those who are always angry at the right time and never angry at the wrong time, who have every instinct, impulse and passion under control because they themselves are God-controlled, who have the humility to realize their own*

ignorance and their own weakness, for such people can indeed rule the world!

- 7) Meekness says, "I do only what I see the Father do" (John 5:19).
 - a) One can be meek, yet never plagued by fear or timidity when brought the verbal blows with religionists.
 - b) One can be meek and still have boldness of character and fearlessness of opposition.
 - c) One can be meek and never compromised a principle, or decline to make a declaration.

Principle No. 4: "Blessed are those who hunger and thirst for righteousness, for they will be filled."

- 1) Speaks of a hunger of someone who is starving for food, and the thirst of someone who will die unless given something to drink.
- 2) Do you want goodness as much as a starving person wants food?
- 3) Blessedness comes to all who, in spite of failures and failings, still clutch to themselves the passionate love of the highest.
- 4) In His mercy, God judges us not only by our achievements but also by our dreams.
- 5) One scholar says that the Greek expresses it this way, "Blessed are those who hunger for the entire loaf and thirst for the entire pitcher."
 - a) We're not satisfied with partial experience or the firstfruits.
 - b) We long for the fullness of God.
- 6) Religion has become settled, satisfied, and stagnant by forming its dogmas, creeds, rituals, and forms.
 - a) There is no desire for more truth; more revelation.
 - b) When we attain one experience in God there is another just ahead.
- 7) Those who seek the kingdom of God and His righteousness *shall* be filled.
 - a) We don't seek for things.
 - b) The deepest meaning of righteousness is obedience to the will of God.
 - i) "I have meat to eat that you know not of."
 - ii) "My meat is to do the will of the Father."
- 8) Translation of this beatitude: *O the bliss of those who long for total righteousness as the starving long for food, and those perishing of thirst long for water, for they will be truly satisfied.*

Principle No. 5: "Blessed are the merciful, for they will receive mercy."

- 1) Principle.
 - a) What we sow is what we will reap.
 - b) To be forgiven, we must forgive.
 - c) "For judgment will be without mercy to anyone who has shown no mercy" (James 2:13).
 - d) The Lord's Prayer: "Forgive us our debts, as we also have forgiven our debtors."
- 2) Mercy is more than an emotional wave of pity.
 - a) Means the ability to get right inside other people until we can see things with their eyes, think things with their minds and feel things with their feelings

- b) It denotes a sympathy which is not given from the outside, but comes with a deliberate identification with other people, until we see things as they see them, and feel things as they feel them.
 - c) Demands a deliberate effort of the mind and of the will.
 - d) Makes forgiveness and tolerance much easier.
- 3) If we are detached and show no interest in other people, they will be detached and will show no interest in us.
- 4) Mercy is love in manifestation toward an erring one.
- a) In the Old Testament, mercy is used to describe God in His attitude and activity toward His people.
 - b) The mercies of the Lord endureth forever.
 - i) As long as there is time.
 - ii) God shows His mercy to a thousand generations (a long, long time!).
- 5) Mercy comes out of our God nature; not our fleshly nature.
- 6) The Throne of God is a throne of mercy, not a throne of judgment.
- a) “And in mercy shall the throne be established: and he shall sit upon it in truth...judging, and seeking judgment, and hasting righteousness” (Isa. 16:5).
 - b) Righteousness is the scepter of the kingdom.
- 7) The greatness of a man is measured by his attitude toward his enemies.
- a) Anyone can love their friends, but what about our enemies?
 - b) What about those who disagree with us?
 - c) What about those whom the world considers worthless?
 - d) What about those whom the church considers not righteous or holy enough; those who have sinned.
- 8) God does not expect more out of us than He does of Himself.
- a) God so loved the world that He gave...
 - i) When we were yet sinners, Christ died for us—when we were unrighteous and unworthy.
 - ii) We are to forgive 70 times 7 times a day.
 - iii) God does not only love those who love Him.
 - b) God in His infinite wisdom has ordained judgment for His corrective purposes; He makes a way for the banished to return.
 - c) God loves man enough to forgive him of any depth of vileness, insult, or injury.
 - d) God loves man enough to pardon, cleanse, and transform him by His Infinite Grace and Omnipotent Power.
 - e) God hates sin enough to deal with it; He hates death enough to destroy it; He hates hell enough to empty it!
 - f) God’s mercies endure for the ages.
- 9) It is the property of God to always have mercy, and mercy triumphs over judgment.
- a) God’s mercy is from everlasting to everlasting.
 - b) There can be no limits to God’s mercy.
 - c) The mercy of God reaches to all, to the darkest sin, and to the lowest hell.
 - d) God’s mercy is without any remembrance of the transgression; it is the blotting of it out; the record is erased.

10) Translation of fifth beatitude might read: *O the bliss of those who get right inside other people, until they can see with their eyes, think with their thoughts, feel with their feelings, for those who do that will find others do the same for them, and will know that that is what God in Jesus Christ has done!*

Principle No. 6: “Blessed are the pure in heart; for they will see God” (Mat. 5:8).

- 1) The Greek word for *pure* is *katharos*, which means:
 - a) Clean
 - b) Used for corn winnowed or sifted and cleansed of all chaff.
 - c) Used of milk or wine which is unadulterated with water, or of metal which has in it no tinge of alloy.
 - d) Basic meaning is *unmixed, unadulterated, unalloyed*.
- 2) Blessed are those whose motives are always entirely unmixed, for they shall see God.
 - a) If our work done from motives of service or from motives of pay?
 - b) Is our service given from selfless motives or from motives of self-display?
 - c) Is the work we do in church done for Christ or for our own prestige?
 - d) Is our church-going attempt to meet God or a fulfilling of a habitual and conventional respectability?
- 3) In every sphere of life, we see what we are able to see.
- 4) Who are the pure in heart?
 - a) Those whose hearts are undivided, unadulterated, unmixed, and unalloyed.
 - b) It means to be “unmixed, single, free of anything that adulterates or taints; containing nothing but its own reality.
- 5) That which is pure is not double-mined; not dual in personality.
 - a) Truth must not be mixed with error.
 - b) Righteousness must not be mixed with unrighteousness.
 - c) The will of God must not be mixed with the will of man.
 - d) It is not God and the devil.
 - e) It is not flesh and spirit.
- 6) The sixth beatitude might read: *O the bliss of those whose motives are absolutely pure, for they will some day be able to see God!*
- 7) To see is to perceive or to understand.
 - a) We cannot perceive or understand the kingdom of God without being born again.
 - b) We cannot see spiritual things without being spiritually minded.
 - c) We can see Jesus in the flesh and yet not see Him or to know Him.
- 8) George McDonald: “If He (God) pleased to take a shape, and that shape were presented to us, and we saw that shape, we should not therefore be seeing God. Even if we knew it was a shape of God—call it even God Himself our eyes rested upon; if we had been told the fact and believed the report; yet, if we did not see the *Godness* we should not be seeing God, we would only be seeing the tabernacle in which for the moment He dwelt. In other words, not seeing in the form *what made it a form* fit for Him to take, we should not be seeing a presence, a reality which could only be God.”

Principle No. 7: “Blessed are the peacemakers, for they will be called children of God” (Mat 5:9)

- 1) In Hebrew, the word *peace* is *shalom*.
 - a) Never only a negative state—never means only the absence of trouble.
 - b) Peace always means everything which makes for a person’s highest good.
 - c) In the Bible, peace means not only freedom from all trouble, it means enjoyment of all good.
- 2) In the beatitude, the emphasis is on the *peacemakers*, not necessarily on the *peacelovers*.
 - a) May allow a threatening and dangerous situation to develop, and our defense is that for peace’s sake we do not want to take any action.
 - b) May think you love peace, but are piling up trouble for the future.
- 3) The peace that the Bible calls blessed does not come from the evasion of issues; it comes from facing them, dealing with them and conquering them.
 - a) Not a passive acceptance of things because we are afraid of the trouble of doing anything about them.
 - b) The active facing of things, and the *making* of peace, even when the way to peace is through struggle.
- 4) Three possible meanings of peace.
 - a) Since *shalom* means everything which makes for a person’s highest good, this beatitude means: blessed are those who make this world a better place for everyone to live in.
 - b) Blessed are those who make peace in their own hearts and in their own souls.
 - c) Blessed are those who establish right relationships with other people.
 - i) Troublemakers are either involved in quarrels themselves or the cause of quarrels between others.
 - ii) There are people in whose presence bitterness cannot live, people who bridge the gulfs, and heal the breaches, and sweeten the bitternesses.
 - iii) In the praise of others, God dwells.
- 5) The seventh beatitude might read: *O the bliss of those who produce right relationships one with another, for they are doing a Godlike work!*

Principle No. 8: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Mat. 5:10).

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

- 1) Jesus was totally honest—telling the people what to expect.
 - a) Christianity might disrupt your work.
 - b) Christianity might disrupt your social life.
 - c) Christianity might disrupt your home life.
 - i) One may be Christian; another not.
 - ii) “I came not to bring peace but a sword.”

- iii) Might have to love Christ more than father or mother; wife, husband; brother or sister.
- d) Martyrs of the past.
 - i) Christians thrown to the lions or burned at the stake.
 - ii) Nero wrapped Christians in pitch and set them alight and used them as living torches to light his gardens.
 - iii) Nero sewed Christians in the skins of wild animals and set his hunting dogs upon them to tear them to death.
 - iv) Some had molten lead poured upon them.
 - v) Red-hot brass plates were affixed to the tenderest parts of their bodies.
 - vi) Eyes were torn out.
 - vii) Parts of bodies were cut off and roasted before their eyes.
 - viii) Their hands and feet were burned while cold water was poured over them to lengthen the agony.
- e) Why were they persecuted?
 - i) Christians accused of cannibalism because of the Lord's Supper.
 - ii) Christians were accused of immoral practices—their meetings were said to be orgies of lust.
 - (1) Meetings were called Love Feasts by the Christians.
 - (2) Greeted one another with a holy kiss.
 - iii) Accused of being fire-raisers because of stories of the end of the world.
 - iv) Accused of being political and revolutionary agitators.
 - (1) Worship of god Roma unified the Roman empire.
 - (2) The emperor came to be regarded as a god.
 - (a) Honors came to be paid to him.
 - (b) Temples were raised to his divinity.
 - (c) Worship of the emperor became compulsory—Christian refused.
 - (d) The only crime of which Christians were guilty was that they set Christ above Caesar.
 - v) Accused of tampering with family relationships.
- 2) To suffer persecution was an opportunity to show one's loyalty to Jesus Christ.
 - a) Polycarp, the aged bishop of Smyrna was dragged to the tribunal of the Roman magistrate and given the choice to sacrifice to the godhead of Caesar or die.
 - b) "Eighty and six years have I served Christ, and he has done me no wrong. How can I blaspheme my King who saved me?"
 - c) Polycarp prayed: "O blessed Son, by whom we have received the knowledge of thee...I thank thee that thou hast graciously thought me worthy of this day and of this hour."
- 3) To suffer persecution is to walk the same road as the prophets, the saints and the martyrs.
- 4) To suffer persecution is to make things easier for those who are to follow.
- 5) May be called upon to bear material loss, the failure of friends, slander, loneliness, even the death of love, for principles.

LESSON TEN

More Principles of the Kingdom of God

- 1) In addition to the eight beatitudes, there are almost three whole chapters and one hundred and seven verses in the Constitution of the Kingdom of God.
- 2) These additional principles (other than the beatitudes) embody the spirit and the life of every law that Jesus Himself fulfilled, or brought to its true intent and spiritual reality, out of the old letter of the law of Moses.
- 3) Some general underlying principles of the Sons of the Kingdom.
 - a) We're to be devoid of anger and strife in all of our human relationships, using no contemptuous words and seeking peace and harmony with all men.
 - b) We are to be without lustful thinking and are victorious over the deceitful wickedness of our own hearts.
 - c) We are content in our family relationships, truthful in speech and motive, longsuffering, merciful, and without retaliation toward our enemies or any who would mis-use and abuse us or violate our rights.
 - d) We are to be generous and give joyfully and sacrificially, go the second mile, turn the other cheek, give to those who ask, love our enemies, pray for those who persecute us.
 - e) We do nothing for pretentious show, recognition, or vain glory.
 - f) We forgive everyone their trespasses.
 - g) We seek eternal, heavenly and spiritual realities above earthly possessions, prosperity and wealth.
 - h) We are not anxious about what tomorrow may or may not bring, but trust explicitly and commit all things into Father's loving hands.
 - i) We do not condemn or judge others.
 - j) We pray in faith and receive every blessing with gratitude and thanksgiving.
 - k) We treat others with the same concern and respect they wish to be shown to themselves.
 - l) We live wholly to the will of the Father and seek only His Kingdom and His righteousness.
 - m) We strive to be perfect as our Father in heaven is perfect.
- 4) Anything contrary to these principles of the Constitution of the Kingdom of God is unconstitutional. It is unconstitutional to:
 - a) Be angry at your brother without a cause.
 - b) To see your brother have a need and shut up your bowels of compassion against him.
 - c) To refuse to forgive any man.
 - d) To fail to be merciful.
 - e) To retaliate for a wrong done you.
 - f) To judge and condemn others.
 - g) To pray or fast to be seen of men.
 - h) To do any act of righteousness for show or recognition.

- i) To walk in any spirit, attitude, expression or action other than the righteousness, peace, and joy of the Kingdom!

Distinguishing between the Letter and the Spirit

- 1) We must learn to distinguish between the letter of the command and the spirit of truth that it expresses.
- 2) The letter killeth, but the spirit gives life.
 - a) This is true even of the Words that Jesus spoke.
 - b) To properly understand the spirit of what Jesus is saying (or the principles behind what He is teaching), it is necessary to understand the Eastern mind that loved the parabolic and proverbial form of speech.
 - c) Jesus stated his truth in bold, picturesque, illustrative and metaphorical ways.
 - d) Jesus opened His mouth in parables, and without a parable spake He not unto them.
- 3) The Spiritual principle must be separated from the literary form in which it is expressed.
 - a) Jesus did not come to give us maxims to which we legally give slavish obedience.
 - b) Jesus set forth principles that we must apply and walk out under the guidance of the Holy Spirit.
 - c) Jesus did not come to give a second and more minute external law, but to create a disposition, a spirit, a new attitude and state of being which should be the law of the nature within ourselves.

Some Examples

- 1) Turning the other cheek.
 - a) Jesus was speaking of a spiritual reality that transcends the physical act.
 - i) In judgment, Jesus did not turn His cheek when smitten on the face.
 - ii) He gently but firmly rebuked the smiter for his injustice and violence.
 - b) The spirit of the command: We must meet rage and violence not with rage and violence, but with meekness, compassion, and forgiveness.
 - c) Retaliation and revenge are the practice of the world—forgiveness even until seventy times seven is the practice of the Sons of the Kingdom.
 - d) Unless our reaction emanates from our nature, it is not true Kingdom obedience.
- 2) “Give to him that asks you, and from him that would borrow of you turn not away.”
 - a) This does not mean to indulge in indiscriminate charity.
 - b) To indiscriminately giving to people is not doing them a favor.
 - i) They would become spiritual bums and leeches.
 - ii) It is a direct encouragement of sloth and irresponsibility.
 - iii) It disintegrates the character.
 - c) The spirit of what Jesus is teaching is that we must have the spirit of self-sacrificing generosity.
 - i) We must not turn a deaf ear to a cry of need, but we don’t give money to every beggar on the street.

- ii) By doing so, we would be confirming men of idleness who ought to be compelled to work.
- d) We are to be discriminate even in the ministries we support.
- 3) “And if any man will sue you at the law and take away your coat, let him have your cloak also; and if any man shall compel you to go a mile, go with him two.”
 - a) This is in direct reference to an Eastern custom whereby men would carry dignitaries from one village to another.
 - b) A custom in Palestine and the law of the Romans was similar.
 - i) The law required a man under these conditions to go one mile, but he was not compelled to go any farther.
 - ii) He could stop at the end of the mile, drop his load and let someone else take it from there.
 - c) The spirit of what Jesus was teaching:
 - i) Do more than is required of you.
 - ii) Do more than the law requires of you.
- 4) “Lay not up for yourselves treasure upon the earth.”
 - a) Sounds like a prohibition of thrift and provision for the future.
 - i) Taken literally, it would seem to forbid the farmer to store his harvest in the autumn for the coming winter.
 - ii) It would seem to put the seal of its approval on those who squander their money as soon as they get it.
 - iii) Sounds like no one should save for the future.
 - b) The spirit of what Jesus is teaching is:
 - i) That our hearts should be entirely emancipated from the love of wealth.
 - ii) Our concern should be more for making investments in the kingdom of God than in our bank account.
 - iii) This cannot be done until we learn to completely trust Him who is able to abundantly supply all our needs according to His riches in glory by Christ Jesus.

LESSON ELEVEN

Keys of the Kingdom

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Mat 16:19)

- 1) Peter is not the issue.
 - a) The kind of power Jesus did nor did not bestow on Peter is not the issue.
 - b) Jesus was talking about the Kingdom of God itself and the possibility and plan for every son and daughter of Adam to enter into a new realm and participate in that whole new dimension of life.
 - c) The holder of the keys is to open up the marvel of the grace and glory of God and to protect it from ruin as well.
- 2) Whatever you bind on earth shall be bound in heaven. Whatever you loose on earth shall be loosed in heaven.
 - a) This statement is not made in any other gospel.
 - b) This statement is repeated in Matthew 18:8-19. “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”
- 3) The key is not to heaven, but into the riches of the Kingdom of God.
 - a) It had nothing to do with letting people in or shutting people out of the Kingdom of Heaven.
 - b) It was a matter of releasing the blessings and benefits of the Kingdom of Heaven to all men, but not so indiscriminately that men could inherit the Kingdom on their own terms without meeting its requirements.
 - c) Neither Peter nor any of the other apostles wrote anything about the keys.
 - i) They wrote about the wonders of who we are in Christ; about a Royal Priesthood.
 - ii) The great and precious promises which we escape corruption.
 - iii) Of the great principles of our entrance into, and inheritance in, the Kingdom of our Lord and Savior Jesus Christ.
 - iv) Of the passing of the old heavens and earth.
 - v) The establishment of the new heavens and earth.
 - vi) How to walk in the will of God as sons of the Most High.
- 4) How did Peter qualify to receive the keys?
 - a) Acknowledging the Christ of God. “When Jesus came into Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?”
 - b) Thou art the Christ the Son of the living God.
 - c) Flesh and blood didn’t reveal this; this was revealed by the heavenly Father.

- d) Keys given to those who have a revelation of who the Christ is.
- 5) A key is an instrument that closes or opens something which without that key cannot be closed or opened.
 - a) Spiritually.
 - i) That may be a word that opens a hidden mystery which cannot be otherwise discovered.
 - ii) It could be a power by which a state or condition or circumstance may be revealed, dealt with, or changed, which could not otherwise be effected.
 - b) A key can be a solution to the unseen world.
 - i) Jesus has the solution for all problems connected with the unseen world.
 - ii) Through Jesus' death and resurrection, he took away the power of death and took from hell its power of containment.
 - iii) The gates of hell shall not prevail against the Church built upon the rock of revelation that Jesus is the Christ.
 - iv) A gate can either bar entrance into or prevent exit from.
 - (1) Jesus has power over the first death and the second death.
 - (2) Death and hell are cast into the Lake of Fire, which is the second death.
 - (3) Jesus has power over the Lake of Fire.
- 6) Jesus referred to keys several times.
 - a) "I have the keys of hell and death" (Rev. 1:18).
 - i) Death was the adversary's final victory; he beguiled man into sin, and sin when it is finished, brings forth death (James 1:15).
 - ii) Jesus suffered death for every man.
 - iii) Jesus has keys to both hell and death, for He unlocked both and arose victor.
 - (1) Death could not hold its prey.
 - (2) Hell could not hold its captive.
 - iv) No man passes through either gate, hell or death, except the Lord open or close those gates.
 - b) Jesus declared that He has the "key of David."
 - i) The Lord said of Eliakim, who was to rule over Judah, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Is. 22:22).
 - ii) The key of the house of David speaks of the divinely-invested power and authority given to Eliakim to rule and reign over the house of Judah.
 - iii) With that key Eliakim was fully authorized of God to open doors of opportunity, favor, and blessing that no one else could shut, and to shut doors that no one else could open.
 - iv) This key was laid upon his "shoulders," the area where burdens are placed.
 - c) Jesus to the Jewish leaders: "Woe unto you, lawyers, for ye have taken away the *key of knowledge*" (Luke 11:52).
 - i) This was done by killing the prophets and traditionalizing their teachings.
 - ii) The Lord will do nothing unless he reveal it to his servants the prophets (Amos 3:7).
- 7) To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:1-3).

- a) These hidden treasures are made known by the Holy Spirit in the power of inspiration, revelation, and spiritual understanding.
 - b) The key of knowledge opens the door of spiritual perception by which we understand by the Spirit the true and spiritual meaning of all things that are written in the scriptures.
 - c) If our understanding of the things of God is on a literal and carnal level, then this key of knowledge has been taken away; we then only see the letter of the Word.
- 8) Keys denote access, right of entrance, and often denote ownership.
- a) Keys open up a world, a realm, a reality, a dominion.
 - b) Christ will give us the keys to the spiritual world.
 - c) The keys of the Kingdom provide us with all the authority and power of the Kingdom of God.
 - i) These keys enable us to do God's Kingdom work.
 - ii) When the keys of the Kingdom of God are fully operative in our lives we shall bind and loose things on earth according to God's will out of the heavens where we dwell.
 - d) Within the revelation of the Spirit of God is found the Keys of the Kingdom of Heaven.

The Kingdom of God as Righteousness, Peace, and Joy in the Holy Ghost

- 1) The Kingdom of God is first righteousness, then, peace; and finally, joy—in the Holy Ghost.
 - a) The very scepter of the King, Jesus, is a scepter of righteousness.
 - b) The effect of righteousness is peace; there can be no peace where righteousness is not established.
 - c) The effect of peace is joy; there can be no joy where there is no peace.
- 2) The righteousness of the kingdom.
 - a) "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Mat. 5:20).
 - i) The righteousness of the scribes and Pharisees consists in following rules and regulations that seek to govern actions in every conceivable circumstance of life.
 - ii) The Kingdom requires a righteousness that exceeds that and is not founded on any rules or regulations imposed from outside—it must be a righteousness of heart and nature.
 - b) What is *righteousness*? Is it obeying every little law, dotting your "I's" and crossing your "T's"? Is it when you avoid every temptation to sin that comes your way, and live an absolutely flawless life, pure in every thought and deed?
 - i) If you want a positive definition, look at the Gospel — the GOOD NEWS! Scrutinizing everybody's life to make sure they don't make one single mistake is definitely **not** *good news*! It genders fear, intimidation, and condemnation.
 - ii) Don't look at what you *shouldn't* do, look at what you *should* do!
 - iii) If you are so busy doing what you *should*, you won't have the time, energy, money, or will to do what you *shouldn't*.
 - iv) Righteousness is having the attitudes of Jesus.
 - (1) He was full of mercy, love, compassion, kindness, goodness, forgiveness and graciousness!
 - (2) Righteousness is saying, "What can I do to make a difference?"

- (a) How can I help, lift, encourage, heal, restore, and bless mankind?
 - (b) How can I make the world a better and more beautiful place around me?
 - (c) How can I practice *righteousness*?"
- v) I have already pointed out that righteousness is RIGHT BEING...right living, right attitude, right desire, right motive, right actions, a total rightness in all things according to God's standard and as an expression of God's nature.
- vi) And to be right doesn't mean that all our doctrines must be absolutely correct, or that we dress in a particular fashion, or that we don't smoke, drink or cuss, or that we observe certain religious traditions!
- vii) It means that you think, know, and act like God! When you receive a new spirit, or right spirit, or Holy Spirit, you are destined to right being and right doing; you are destined to righteousness.
- (1) It is not just righteousness by man's standard, not external obedience to law, not outward conformity to society's norms, not observance of religion's demands, not mere human goodness.
 - (2) There is more than one kind of righteousness.
 - (a) "For they being ignorant of *God's righteousness*, and going about to establish *their own righteousness*, have not submitted themselves to the righteousness of God" (Rom. 10:3)
 - (b) "Righteousness taught by the church system is imposed by the traditions of men and by the commandments of men.
 - (c) It is the same righteousness of the scribes and Pharisees accommodated to Christianity.
- 3) The Peace of the Kingdom.
- a) Peace in the heart, peace of soul, peace with God, peace between men, peace between nations, peace everywhere, under all conditions, and at all times.
 - b) Peace is *spirit*. You cannot see peace apart from its effect upon people and circumstances.
 - c) There is a *physical* peace that people experience in the absence of any discomfort or pain, when the body is well and full of vitality.
 - d) There is a *soulish* peace which men experience in a psychological way. It is a peace generated out of the conditioning or influencing of the mind, will, emotions and desires. It is the peace attained on a restful vacation, in the silence of the evening watching a sunset, on a psychologist's couch, hiking a mountain trail, in religious exercises like transcendental meditation, or by taking Prozac. These and many other things give peace — but none of them have anything whatever to do with the Kingdom of God!
 - e) The Kingdom of God is not just peace — it is peace **IN THE HOLY GHOST!** It is God's peace. It is heaven's peace. It is divine peace. It is peace that *passeth understanding*. It is peace that rules our lives and keeps our hearts in the very midst of calamity, pain, disappointment, trouble, problems, persecutions, difficulties and testings.
 - f) It is a peace so deep that it comes only out of the **spirit**. It holds us steady, calm and confident in the blasts of hell.
 - g) "And let the peace of God rule in your hearts, to the which also ye are called in one body." (Col. 3:15).

- h) The Amplified Bible expresses the original even more clearly, "And let the peace from the Christ rule — act as umpire continually — in your hearts, deciding and settling with finality all questions that arise in your minds — in that peaceful state to which as members of Christ's body you were also called to live.
 - i) " Let the peace of God "act as an umpire" — that is the word in the Greek — in your hearts.
 - j) This is a blessed principle of the Kingdom of God. It is the **rule of God by peace!**
- 4) Joy of the Kingdom
- a) The joy of the Lord can be yours in spite of your circumstances, in spite of your poverty, in spite of marital problems, in spite of bereavement, in spite of the loss of friends, in spite of all the persecution you get.
 - b) Above and beyond it all, you can have the joy of the Lord! He IS this peace.
 - c) Joy, on the other hand, can only be known through relationship with God.
 - d) "Thou wilt show me the path of life: *in Thy presence* there is fulness of joy; *at Thy right hand* there are pleasures for evermore" (Ps. 16:11).
 - e) The Kingdom of God is not dependent on outward appearances or circumstances.
 - i) "Rejoice, and again I say, Rejoice," says the apostle Paul.
 - (1) Paul was in prison when he penned these encouraging words. "Your joy *no man taketh from you.*"
 - (2) This joy of the Kingdom is not an easy-going optimism that refuses to face facts. It is not the starry-eyed Charismatic joy that thinks there is to be no more trouble, suffering, or travail, that only health and prosperity and blessings galore are the right of every child of God.
 - (3) Kingdom joy is not a pretended mask which hides a sad heart, courageous as that may be.
 - (4) Nor is it callous indifference to the suffering around us.
 - (5) It is the **real joy** which comes from union with the Infinite and Eternal and from the deep knowing that all is in our Father's loving hands; that, come what may, things have not gotten out of hand; that He is working perfectly to bring forth His highest in every situation, and so it will be whether we understand it or not.
 - (6) "These things have I spoken unto you, that *my joy might remain in you*, and that *your joy might be full*" (Jn. 15:11). He speaks of this joy as *abiding* — a joy that is never to cease or be interrupted for a moment or disturbed by anything.
 - (7) "As sorrowful, yet *always rejoicing*," are the words of the apostle Paul.
 - (a) This teaches us how Kingdom joy overrules the sorrows of this world, makes us sing through tears, and establishes in the inner depths, even when the outer man is cast down by disappointment or difficulties, a deep consciousness of a joy that is unspeakable and full of glory.
 - (b) Only with the pure joy of the Kingdom can the scripture be fulfilled in us, "Count it *all joy* when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2-3).
 - (c) Only with the living joy of the Kingdom can we "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's

sufferings; that, when His glory shall be revealed, ye may be glad also with *exceeding joy*" (I Pet. 4:12-13).

- (d) The saints in Thessalonica had received a foretaste of this Kingdom joy when Paul wrote to them, "And ye became followers of the Lord, having received the word in much affliction, *with joy in the Holy Ghost*" (I Thes. 1:6).
- 5) "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).
 - a) The Kingdom of God is not in externals — not in what you eat, what you drink, what you put on, what you take off, where you go, what you do — but the Kingdom of God is righteousness, peace, and joy **in the Holy Ghost**.
 - b) "But the fruit of the Spirit is love, *joy*, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..." (Gal. 5:22)
 - c) "This day is holy unto the Lord your God; mourn not, nor weep. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord: neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:9-10).
 - i) You like to be around people who are joyful!
 - ii) You don't like to be around complainers, you don't enjoy being around judgmental, critical people.
 - iii) You would rather not be around people who are always fearful or worried about something, you don't want to be around people who are always down and poor-mouthing about everything.
 - iv) You like to be around people who are happy! "Happy is the people whose God is the Lord" (Ps. 144:15).

LESSON TWELVE

The Increase of the Kingdom

The Future Manifestation of the Kingdom vs. a Present-day Kingdom

- 1) Dispensationalists have only a future concept of the Kingdom of God.
 - a) Some preach a “right now” word about the kingdom, the present reality of the Kingdom, but that the present expression and manifestation of the Kingdom is all there is.
 - i) They have no concept of any progressive or future dimensions of the Kingdom.
 - ii) If all we now see is all there is, there’s little chance that the Kingdom will ever be victorious and triumphing in all dimensions of life.
 - (1) It will *never* break in pieces, subdue and consume all other kingdoms as the prophets have prophesied.
 - (2) All nations will *never* come to worship before the Lord.
 - (3) God’s will shall *never* be fully done *on earth* as it is in heaven.
 - (4) God will *never* be all in all!
 - b) Every time God brings a fresh revelation and new experience to His people many are prone to say, "This is IT! This is the ultimate truth and the crowning glory of God! This is what it is going to be!"
 - i) Azusa Street at the turn of the twentieth century.
 - ii) Latter Rain in 1948.
- 2) God moves on!
 - a) God brought Luther out of the Roman Catholic denomination, but God did not desire to stop there.
 - b) The Holy Spirit drew the Wesleys out of the Church of England, but again He did not stop there.
 - i) God’s pathway is ever onward and upward, *from glory to glory*.
 - ii) "of the **increase** of His government and peace **THERE SHALL BE NO END**" (Isa. 9:7).

The Progression of the Kingdom

- 1) God’s Plan does not unfold in a day.
 - a) In the beginning, God said, “Let there be light!”
 - b) Something different was created in each of the days of creation.
 - i) Let there be a firmament.
 - ii) Let the waters be gathered.
 - iii) Let the earth bring forth.
 - iv) Let us make man.
- 2) Dispensations have come and gone.

- a) Abraham, Moses, David, and the prophets.
- b) Since the manifestation of Jesus in the flesh, the Holy Spirit has been planting within the believing hearts of men and women the seed and power of the ever-increasing Kingdom.
- c) All things have a beginning, followed by various stages of development, formation, growth, and increase until ultimately comes the fullness and perfection.
 - i) Space travel did not begin by sending a man to the moon.
 - (1) Men first jumped off cliffs, trying to fly with crude, homemade wings.
 - (2) Then men flew in balloons.
 - (3) The Wright brothers invented the first airplane, and other types of aircrafts followed until the Russians startled the world by sending their Sputnik into orbit around the earth, inaugurating the space age.
 - (4) Today we are sending space probes throughout our solar system, and it is only a matter of time
 - (5) For six thousand years the human race has witnessed the natural evolution of civilization, human government, science, economics, medicine, and technology.
 - (6) Nothing ever happens overnight! But all things move inexorably *forward*.
 - ii) Some confusing questions that fundamentalists haven't been able to answer adequately.
 - (1) How old is this earth of ours?
 - (2) How long were each of the creative "days" in which the word of God brought forth the things now seen and enjoyed by mankind?
 - (3) Nobody knows of a certainty, but the evidence is on the side of antiquity, a million years might be conservative.
 - (4) It takes a vast stretch of time — eons, indeed — to produce coal and diamonds and a variety of other natural resources of earth.
 - iii) Progression is a divine principle rooted in the very *way* of our omniscient Creator!
 - (1) He took *seven days* (epochs, periods) to create this world in all its beauty and splendor.
 - (2) "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; *first* the blade, *then* the ear, *after that* the full corn in the ear" (Mk. 4:26-28).
 - (3) The mighty signs of the Kingdom wrought by Jesus and His early disciples were but a token, an earnest, a parable and prophecy, not the fullness nor the consummation.
 - (4) The blessing and glory of each new age is rooted in the previous age and springs forth from it.
 - (5) A new age is hidden in this present age, as the blade is hidden in the seed, and another even more glorious age is hidden in the new age now dawning, just as the stalk is hidden in the blade. Another age will proceed from that age and on and on and on until the *dispensation of the fullness of times* (Eph. 1:10).
 - (a) Thus did the Holy Spirit speak through the apostle Paul, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ: and hath raised us up and

made us sit together in heavenly places in Christ Jesus: that **in the ages to come** He might **show** (demonstrate, put on display, reveal) the exceeding riches of His grace in His kindness toward us through Christ Jesus...that **in the dispensation of the fullness of times** He might gather together in one all things into Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 2:4-7; 1:10).

- (b) The Kingdom of God moves onward from stage to stage, from age to age, to its inevitable triumph: THE RESTITUTION OF ALL THINGS.
 - (i) It would be a tragic failure if nothing better than our mixed circumstances of good and evil, of truth and error, or light and darkness were to continue forever.
 - (ii) The present condition of the world does not justify its existence or vindicate the creation of man.
 - (iii) The forecast of scripture anticipates a time when evil will have run its course.
 - (iv) Jesus came into the world to "seek and to save that which was lost," to be the "Saviour of the world," and to "give life to the world." He was born, He lived, He taught, He labored, He worked miracles, He gave Himself a sacrifice for sin, He died, He rose, He ascended up far above all heavens, He poured out His Spirit, He sent forth His apostles to establish His Church, to raise up His body in the earth. And is that *all*? If so, *it is not enough!*
- (c) We who are redeemed have entered a progressive institution, a Kingdom in which stagnation will never enter.
 - (i) We will ever go on "from glory to glory," for "of the *increase* of His government...THERE SHALL BE NO END!"
 - (ii) We will never come to the place where we can sit down with folded hands and say, "This is the end."
 - (iii) The end of one creation, of one order, of one plan of the ages, will only bring us to the next.
 - (iv) We who have been born into the heavenly realm, have entered a stage of action, we have become active agents in the greatest development program ever conceived.
 - (v) A whole universe awaits our touch and guiding hand.
 - (vi) "What is *man*, that Thou art mindful of him? Thou hast put **all things** in subjection under his feet. For in that He put ALL in subjection under him, He left N-O-T-H-I-N-G that is not put under him. But we see *not yet* all things put under him (man). But we **see Jesus crowned...**" (Heb. 2:6-9). Him, we will also be creators, one and all, and not destroyers, as in our human state. "WE SHALL BE LIKE HIM."
- 3) King Nebuchadnezzar beheld in a dream the same wonderful truth under another figure.
 - a) Daniel interpreted the king's dream with these words, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold,

- broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image *became a great mountain, and filled the whole earth*" (Dan. 2:34-35).
- b) The revelation in this experience of Nebuchadnezzar is that the Kingdom of God comes into the earth, smites the kingdoms of man until they no longer exist as the kingdoms of man, and the Kingdom of God increases until its glory and dominion fill the whole earth.
 - c) Jesus unfolds in His parables of the mustard seed and the other seeds the principle of the progression of the Kingdom of God.
 - i) The seed is planted **in the earth**.
 - ii) The seed is very small but the tree is very great, the birds lodge in its branches and people seek shelter under its leaves.
 - iii) The Kingdom seeks the people and the ends of the earth and the heights of the heavens and the depths of the underworld.
 - iv) The Kingdom of God, which began as a small seed in these vessels of earth, has the very life of God in it.
 - v) The Kingdom seed, which is Christ, is growing within us to become a great tree **in the earth**.
 - vi) The mighty and all-glorious Kingdom of God shall continue to grow and expand **in the earth**, and in the whole universe, until there is nothing else, but only GOD. He shall fill all things with the glory that He is, until He shall truly be all in all.
 - d) The ages of the Kingdom of God stretch into infinity!
 - i) "Of the *increase* of His government and peace there shall be *no end*" (Isa. 9:7).
 - ii) The purpose of God is a purpose that encompasses the ages, and the Kingdom of God is a Kingdom that progresses and triumphs *through the ages*.
 - iii) As Jesus taught, it is like a farmer planting his seed in the soil. He makes the field ready and plants the seed in the ground. The seed lies buried under the earth, lost from sight.
 - (1) An experienced farmer understands, however, that it is going to take *time* for the seed to sprout, to grow, to develop through all its stages, and ultimately bear fruit at harvest.
 - (2) The consummation doesn't come immediately nor instantly, but in season.
 - (3) Seedtime and harvest! That is God's method of operation in everything He does.
 - e) God enjoys growth and expansion! That is the way of His plan and purpose, always.
 - i) God will complete that good work He has begun in you!
 - ii) Jesus has taught us that it comes like silent leaven, grows like a grain of mustard seed, develops like corn, which is "first the blade, then the ear, after that the full corn in the ear."
 - iii) Of the increase of His government and peace *within you* and in all the earth beneath and the heavens above, there shall be NO END! Eternal increase! God has only gotten started!
 - 4) With each revelation and manifestation of Christ to His people, there is increase.
 - a) The Truth that He is increases.
 - b) The Life that He is increases.
 - c) The Light of His glory increases.

- 5) The earth shall be filled with the knowledge of the glory of God as the waters cover the sea.
 - a) He comes in His *increased presence*.
 - b) We shall know and experience Him in His greater glory as the King of kings and Lord of lords, as the One who increases in glory.
 - c) The work of the Holy Spirit within us is to guide us into all truth, and show us things to come (Jn. 16:13).
- 6) The government of God is the Kingdom of God. His Kingdom is His authority, His lordship, His *rule*.
 - a) The coming of the Lord Jesus Christ into our spirit is the seed or life-germ of His Kingdom. That is the beginning of His Kingdom within.
 - b) The coming of the life of God into our spirit is the beginning of the Kingdom and it is the gift of God.
 - i) That germ of life, which is the word of life, comes into our spirit and it immediately changes our spirit.
 - ii) When there is no change in an individual's spirit, in his spiritual consciousness, Christ has not come in.
 - iii) That is the first beginning of His government and His peace
 - iv) We do not have the rule of God's government within us just because we have Christ within us, or just because we speak in tongues, receive blessings, miracles, answers to prayer, or have some gifts of the Spirit. All of those are mere *blessings* and *gifts*.
 - c) We do not have His **governmental rule** operating within us and through us until we have spiritually matured, becoming an *overcomer* by the conquering power of His life and nature!
 - d) Men have received great and wonderful *gifts* of the Spirit while still weak and immature (babes), but not KINGDOM AUTHORITY AND POWER.
- 7) Do we have enough of the government of God in us to influence the things around us?
 - a) How much salt do we have in us? We are the salt of *the earth*!
 - b) How much light shines forth out of us? We are the light of *the world*!
 - c) God wants His government to so increase in us that we change the complexion of all things about us.
 - d) It is our ministry to bring the Kingdom of God to bear on all situations great and small.
 - e) The Kingdom of God is not just in word, it is not something we talk about in church, or read about in papers, and it is not a doctrine — the Kingdom of God is that power which is *working in us*. We are the salt of the earth and the light of the world. We are given power to rule and reign *over the earth* (Rev. 5:10).
- 8) Illustrations of the impact of the Progression of the Kingdom of God in the earth (J. Preston Eby, *Kingdom Studies*)
 - a) Martin Luther is gone, and much of the movement he founded has since gone into apostasy, but the *truth* the Spirit of God spoke so eloquently and powerfully through his lips remains in the earth, yea, is *established* in the earth, and millions of Christians who have nothing whatever to do with the Lutheran denominations do believe, and know, and have experienced that men are *justified by faith*.
 - b) When the baptism in the Holy Spirit with speaking in tongues was again poured out more than a century ago, all the main-line denominations of Christendom rejected it as wild-

fire or satanic manifestations. But it did not go away. God by His sovereign power *established* that glorious experience in our generation, and now, behold, most of the denominations that mocked and ridiculed the "holy-rollers" are now themselves speaking in tongues!

- c) Then when Christ came in 1948 as Latter Rain, all the Pentecostal denominations, without exception, rejected Him and there was a great exodus out of the denominations. "Fanaticism! Heresy! Delusions! Deception!" they cried. And they would have nothing to do with the heavenly worship, prophecy with the laying on of hands, or the message of the Kingdom of God.
 - i) By 1953 the rain had ended. The great glory cloud lifted. The movement split and splintered and splintered again, and practically disappeared from off the earth.
 - ii) But — today in a great many Pentecostal Churches you will hear them singing the worship choruses, and singing the harmonious song of the Lord in the Spirit, and prophesying with the laying on of hands! They don't even have a clue where these things originated, where they came from. But they came from the Christ of the Latter Rain! God brought forth a manifestation of His life by the outpouring of Christ and it raised all things in all realms. And make no mistake about it — the unique things God was doing in that visitation were *established* in the earth! They have infiltrated even the very movements that rejected them. Those pressing on in God are not to remain there, but each truth and experience in God remains, like a grade or course in school, for others who are coming along progressively in God.