

The King and His Kingdom

Though we usually think of a kingdom in geographic terms

but the kingdom of GOD is NOT LIMITED to a PLACE.

God's kingdom is WHERE He REIGNS heaven and earth.

Moses taught this truth long, long ago to the children of Israel:

Deut 4:39 Know therefore this day, and consider it in thine heart,
that the LORD he is God in heaven above,
and upon the earth beneath:
there is none else. (also Josh 2:11, 1 Kings 8:23)

When King David blessed the LORD before all the congregation he said:

1 Chron 29:11-13 Thine, O LORD, is the greatness,
and the power,
and the glory,
and the victory,
and the majesty:

for all that is in the heaven and in the earth is thine;
thine is the kingdom, O LORD,
and thou art exalted as head above all. (Matt 21:42, Mark 12:10,
Luke 20:17, Acts 4:11)

12 Both riches and honour come of thee,
and thou reignest over all;
and in thine hand is power and might;
and in thine hand it is to make great,
and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

Jesus Christ is the head of the church (Eph 5:23; Col 1:18, 2:19).

The word 'congregation' (Psa 22:22) was INTERCHANGED with the
word 'church' (Heb 2:11-12). God purchased His congregation (His church)
of old; they are the rod of His inheritance, which He redeemed (Psa 71:2).

Jesus Christ is the head of the corner (1 Peter 2:6-7, Psa 118:22,

Matt 21:42, Mark 12:10-11, Luke 20:17, Acts 4:11).

Jesus Christ is the head over 'all things' HERE and NOW

and also in the world to come:

Eph 1:20-23 Which he wrought in Christ,
when he raised him from the dead,
and set him at his own right hand in the heavenly places,

21 Far above all principality,

and power,

and might,

and dominion,

and every name that is named,

(WHERE and WHEN?)

not only in this world,

(.... and WHERE and WHEN else?)

but also in that which is to come:

22 And hath put all things under his feet,

and gave him to be the head over all things (Eph 4:15; Matt 11:27, 28:18; John 3:35, 13:3; 1 Pet 3:22)

to the church,

23 Which is his body, the fulness of him that filleth all in all.

Jesus is reigning NOW over ALL in heaven and on earth:

Col 2:10 And ye are complete in him,

which is the head of all principality and power:

Everything is already under His feet but we don't 'see' it yet. We

live in a day of increasing wickedness - both in the world, and in the church:

Heb 2:8-9 Thou hast put all things in subjection under his feet.

For in that he put all in subjection under him,

he left nothing that is not put under him.

But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

When the eyes of faith are opened (Acts 26:18; 2 Cor 5:7, 4:18;

Rom 8:24-25; 1 Cor 13:12; Heb 11:1; 1 Peter 1:8; 1 John 3:2),

we see a much different picture than the eyes of doubt.

Take your eyes off the world turn your eyes upon Jesus.

The Jews of Moses' day did not have eyes to see (Deut 29:4)

neither did they see in Isaiah's day (Isa 44:18)

nor in Jeremiah's day (Jer 5:21)

nor in Ezekiel's day (Ezek 12:2)

nor in Jesus' day.

They were looking for the 'physical' and they missed the 'spiritual':

John 2:19-21 Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building,
and wilt thou rear it up in three days?

21 **But he spake of the temple of his body.**

Many people who claim to interpret the Bible **'LITERALLY'**

are guilty of making **the same mistake** the Jews made.

Another example was: Jesus talking **'SPIRITUALLY'**

but Nicodemus **'seeing' 'PHYSICALLY':**

John 3:3-4 Jesus answered and said unto him,

Verily, verily, I say unto thee, **Except a man be born again,**
he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old?
can he enter the second time into his mother's womb, and be born?

Lots of folks today have the same problem

not being able to 'see' God's kingdom

here and now:

Luke 17:20-21 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:

21 Neither shall they say, Lo here! or, lo there!
for, behold, the kingdom of God is within you.

They did not see, nor hear, nor understand (Matt 13:13) God's kingdom:

Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Pilate questioned Jesus in the judgment hall about what He had done that His own nation and the chief priests had delivered Him unto him to be put to death. Pilate asked Jesus if He was the King of the Jews.

But Pilate could not 'see' the kingdom of God

neither could he 'hear' Jesus' voice:

John 18:36-37 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.

37 Pilate therefore said unto him, Art thou a king then?

Jesus answered, Thou sayest that I am a king.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice.

The angel Gabriel told Mary about Jesus and His eternal kingdom:

Luke 1:31-33 And, behold, thou shalt conceive in thy womb,
and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest:

and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; (not 1,000 years)
and of his kingdom there shall be no end. (not 1,000 years)

Peter said that David 'saw' the kingdom of God when he prophesied
about Christ's resurrection to sit on his throne and reign:

Acts 2:29-33 Men and brethren, let me freely speak unto you
of the patriarch David, that he is both dead and buried,
and his sepulchre is with us unto this day.

30 Therefore being a prophet,

and knowing that God had sworn with an oath to him, (Psa 89:34-37)

that of the fruit of his loins, according to the flesh,
he would raise up Christ to sit on his throne; (2 Tim 2:8, Rom 1:1-4)

31 He seeing this before spake of the resurrection of Christ,
that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up,

whereof we all are witnesses.

33 Therefore being by the right hand of God exalted,

and having received of the Father the promise of the Holy Ghost,
he hath shed forth this, which ye now see and hear.

The prophecy of Christ being raised up to sit on David's throne was fulfilled
when He resurrected, went to heaven, and sat down at God's right hand:

Heb 9:24 For Christ is not entered into the holy places
made with hands, which are the figures of the true;
but into heaven itself, now to appear in the presence of God for

us: 'Earthly, temporal' things (like the holy places, the temple,
the tabernacle, the law, the throne, the city of Jerusalem, etc.)
represented 'heavenly, eternal' things.

It is described as 'looking' at things that are not 'visible' to the natural eye.

How do you look at things that are not seen? Only with eyes of faith:

2 Cor 4:18 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.

Moses is an example of 'seeing' the 'invisible' Christ (Heb 11:1,24-26):

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king:
for he endured, as seeing him who is invisible.

The 'physical, visible, and earthly' things of God's kingdom in Israel
were 'figures of the true' (Heb 9:24)

which are 'spiritual, invisible, and heavenly' things in this present age
.... but will be realized and enjoyed 'fully' when Jesus appears the 2nd time
(Heb 9:28) and brings the kingdom of heaven with NEW Jerusalem
(Gal 4:28; Rev 3:12, 21:2) to the NEW earth (2 Pet 3:13-14):

Heb 9:8-10 The Holy Ghost this signifying, that the way into the holiest of
all was not yet made manifest, while as the first tabernacle (a 'worldly'
sanctuary - Heb 9:1) was yet standing:

9 Which was a figure for the time then present, in which
were offered both gifts and sacrifices, that could not make him that did
the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks,
and divers washings,
and carnal ordinances,
imposed on them until the time of reformation.

Those things that were 'then present' are 'now past':

Rom 14:17 For the kingdom of God is not meat and
drink; but righteousness, and peace, and joy in the
Holy Ghost.

The law had "a shadow of good things to come" (Heb 10:1)

With the NEW testament now the 'good things' have come (Heb 10:1):

Christ is now the High Priest (Heb 3:1).

The 1st tabernacle has been replaced by the heavenly one.

The blood of animals is no longer required at all:

Heb 9:11-15 But **Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands,** that is to say, not of this building;

12 Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, (Heb 9:24) having obtained eternal redemption for us.**

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **(the outside, Heb 10:1)**

14 **How much more** shall **the blood of Christ,** who through the eternal Spirit offered himself without spot to God, purge your conscience **(the inside)** from dead works to serve the living God?

15 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.

Mount Sinai, where God gave the law and 'earthly' Jerusalem

are no longer the places for God's people to come:

Heb 12:18-19 For **ye are not come unto the mount that might be touched,** and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

Because of Jesus' blood on Mount Calvary now we come to Mount Zion

.... and 'heavenly' Jerusalem, which is the mother of us all (Gal 4:26):

Heb 12:22-29 But ye are come unto mount Sion,
and unto the city of the living God, the heavenly Jerusalem,
 and to an innumerable company of angels,
 23 To the general assembly and church of the firstborn,
which are written in heaven,
 and to God the Judge of all,
 and to the spirits of just men made perfect, (see Heb 10:1, Matt 5:48)
 24 And to Jesus the mediator of the new covenant, and to the blood
 of sprinkling, that speaketh better things than that of Abel.
 25 See that ye refuse not him that speaketh. For if they escaped not who
 refused him that spake on earth, much more shall not we escape, if we turn
 away from him that speaketh from heaven:
 26 Whose voice then shook the earth: but now he hath promised, saying,
 Yet once more I shake not the earth only, but also heaven. (2 Pet 3:10-11)
 27 And this word, Yet once more, signifieth the removing of those things
 that are shaken, as of things that are made, that those things which cannot
 be shaken may remain.
 28 Wherefore
we receiving a kingdom which cannot be moved,
let us have grace, whereby we may serve God
acceptably with reverence and godly fear:
 29 For our God is a consuming fire.

Christ is King of Kings and Lord of Lords (1 Tim 6:15; Rev 17:14, 19:16).

reigning now in heaven in the 'holy place' in the 'temple':

Heb 8:1-2 Now of the things which we have spoken this is the sum:
 We have such an high priest, who is set on the right hand of the throne
of the Majesty in the heavens;
 2 A minister of the sanctuary, and of the true tabernacle,
which the Lord pitched, and not man.

God's saints rule with Him in righteousness, and NOT just for 1,000 years:

Eph 2:6 And hath raised us up together, and made us sit together in
heavenly places in Christ Jesus: (Eph 1:3, Col 3:1-3)

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and
ever: a sceptre of righteousness is the sceptre of thy kingdom. (Psa 45:6-7)

When Christ comes, every knee will bow (Isa 45:23, Rom 14:11, Phil 2:10):

Jer 10:10 But **the LORD is the true God, he is the living God,**
and **an everlasting king:**
at his wrath the earth shall tremble,
and the nations shall not be able to abide his indignation.

Eyes of faith see His kingdom now and every eye will see Him (Rev 1:7) then when He comes. We "look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet 3:13, Isa 33:5):

Psa 145:10-13 **All thy works shall praise thee, O LORD;**
and thy saints shall bless thee.
11 **They shall speak of the glory of thy kingdom,**
and talk of thy power;
12 **To make known to the sons of men his mighty acts,**
and the glorious majesty of his kingdom.
13 **Thy kingdom is an everlasting kingdom, (Dan 4:3, 32,34)**
and thy dominion endureth throughout all generations.

The saints will be resurrected to inheritance of eternal life in God's kingdom:

Matt 25:31-34 **When the Son of man shall come in his glory,**
and all the holy angels with him,
then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate
them one from another, as a shepherd divideth his sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.
34 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:

When the saints receive the kingdom it will not be for 1,000 years,
followed by world-wide REBELLION against Christ. It will be for ever:

Dan 7:18 But **the saints of the most High shall take the kingdom,**
and possess the kingdom for ever, even for ever and ever.

This is David Dowell saying, "Think about it!"

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The Magnified Word

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