

THE SECRET OF HIS PURPOSE .... THE PLAN FOR THE FULLNESS OF THE TIMES  
**TO HEAD UP ALL THINGS IN THE KING,**  
EVERYTHING IN THE HEAVENS AND ON THE EARTH,  
**IN JESUS....**

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***Kingdom of God:  
In Jesus' Own Words***

August 2020

In a previous commentary, I stated that it is a sure thing that many books and commentaries have been written about the *kingdom of God*, which in scripture is described in many ways, especially the *kingdom of heaven*, solely presented in Matthew thirty-two times. As I considered this truth, I posited that when all is said and done, as far as scripture reveals (or: we generally understand, as of today), the concept of family might be greater than that of kingdom, or it might define the true nature of the kingdom. After all: what comes after Jesus abolishes all authority and death and delivers up the kingdom to the Father?

See: *Kingdom of God and Family*— <https://www.kingdomandglory.com/tuc/tuc722.pdf>

Clearly, humanity has a way to go before reaching this *ultimate of all ultimates* as the kingdom of God fully manifests in this age and the ages to come. But what is the kingdom? Are we to look at it as simply another form of government, with its authoritative hierarchies, political divisions, institutional bureaucracies? Doubtful!

According to Jesus' own words, His kingdom is not sourced in the realm of man. This means we have to look to heaven for an explanation of God's kingdom. The best place to start to answer the question is to consider what the man who came from heaven has to say about the matter. Given this, we need to listen to how Jesus explains or describes the kingdom of God through five sets of scripture. Keep in mind that there are several ways to explain the kingdom, especially by way of its character, expressed through words like *righteousness, justice, peace, love, joy*, etc. Consequently, this is not intended as a comprehensive study of the use of the word *kingdom* in scripture.

So, let's turn to Jesus and consider what He has to say about His Father's kingdom.

### **1. Realm of the Father in Union in Love**

"Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. **Make Your reign and kingdom come. Make Your will (the effect of Your intent and purpose) come into existence (happen; come to be; be birthed) – as within heaven, so also upon earth.**'"  
(Matthew 6:9-10 NASB; JM-NT [bold added])

The realm (or: dimension) of God the Father is called *heaven*, and Jesus taught His disciples (and us today) to pray that His Father's realm come to earth and reign on earth, manifested just as it is manifested in heaven. What is this heavenly realm of God? It is the kingdom of heaven. In other words, this prayer is about God's heavenly kingdom coming to earth. Notice that Jesus made no overture that this prayer is about anyone going to heaven to enter into God's kingdom. It is clearly

all about God's kingdom (reign) on earth and the Father's good pleasure to give it (Luke 12:32). This is the result of **God is love**.

To reiterate what I have written many times: from the beginning, God's plan is to progressively bring heaven (His realm or dimension; spirit realm) and earth (man's physical realm) into union in which both the spiritual and physical manifest in union (true, unhindered oneness).

I see the kingdom that we enter as more than strictly a spirit-based or spiritual kingdom. Yes, it is this, for **God is spirit**, but this fact has far-reaching implications. It is a union of God and man and a union of the spirit realm and the physical realm with love as the very essence of this union, for **God is love**.

Don't confuse union with the idea that God and humanity become one entity. God will always remain greater than this union; union signifies relationship with our Creator.

When the consummational union comes, we will truly understand the nature of the physical realm as God has always intended it to be. Of course, the true nature of the spirit realm will also be revealed as we have never experienced before. On an individual level, this will manifest when we are transformed with spirit-animated bodies in the image of God's Son. (Our destiny is not a disembodied spirit.)

The second part of Jesus' prayer is the will of God, which is the second explanation of the kingdom. Simply, the will of God in action is the kingdom of the heavens.

## 2. Will of God in Fulness

Not everyone saying to Me 'Lord! Lord!' will be **entering into the kingdom of the heavens**, but he who is **doing the will of My Father Who is in the heavens**." (Matthew 7:21 CLV [bold added])

Through Mark and John, we are told what entering the kingdom means, but here in Matthew, we are told how to enter. Entering the kingdom of the heavens (another expression used by some literal translations) requires that one do the will of the Father. What is the will of the Father?

For I have descended from heaven, **not that I should be doing My will, but the will of Him Who sends Me**. For this is **the will of My Father**, that **everyone who is beholding the Son and believing in Him** may have life eonian, and I shall be raising him in the last day." (John 6:38, 40 CLV [bold added])

Thus, seeing and believing in the Son of God—where, in other places, the Father declared: *This is My Son, listen to Him*—is the will of God that allows one to enter into the kingdom. Some might think that doing the will is simply the way into the kingdom. True; but it is much more than this. **The kingdom is the will of God manifested in all its fulness**. It is the effect of the Father's intent and purpose (see above, Matthew 6:10). God's will on earth is the kingdom on earth!

Stated another way, everything in the kingdom centers in and out from the will of God, which is the very essence of God's kingdom. If some other realm or thing is not in the will of God, then it is not the kingdom of God. This leads to the third explanation of the kingdom.

### 3. Life Embodied in King Jesus

And if your hand should ever be snaring you, strike it off. It is ideal for you to be **entering into life** maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire where their worm is not deceasing and the fire is not going out. (Mark 9:43-44 CLV [bold added])

And if your eye should be snaring you, cast it out. It is ideal for you to be **entering into the kingdom of God** one-eyed, rather than, having two eyes, to be cast into the Gehenna of fire, where their worm is not deceasing and the fire is not going out. (Mark 9:47-48 CLV [bold added])

Jesus is saying to him, "**I am** the Way and the Truth and **the Life**. No one is coming to the Father except through Me." (John 14:6 CLV [bold added])

Putting aside the whole matter of Gehenna of fire (a topic I have taken up in other writings), through Mark, we are given insight into the nature of the kingdom. First, Jesus makes **entering life and the kingdom synonymous**. This then connects to Jesus' famous *I AM* declaration that He is *the Life*, as recorded by John, which makes **Jesus synonymous with life and the kingdom**. In other words, He embodies not only life but also the kingdom that is His life.

So, if one wants to enter the kingdom of God, one must be in Christ to do so, for this is where the kingdom resides. Stated from another angle, the kingdom embodies life and this life is the person of the Lord Jesus—King Jesus. When Jesus declared *He is the way*, He meant that He is the way into life and the kingdom. No matter which term one uses, *life* or *kingdom*, Jesus is the only way into both and the only way to experience both. Consequently, King Jesus is the embodiment of the kingdom of God. The kingdom is in Him and He is the kingdom.

Jesus pretty much made the point to the Pharisees when He told them that the kingdom was in their midst (Luke 17:21) in response to their question of when the kingdom of God was coming. He stood in the midst of (or: within) Israel as the embodiment of the kingdom. Several translations of Luke state that the kingdom is "in you," meaning (to some) that the kingdom was already residing in the Pharisees that were, as a group, rejecting Him as king. Using a word that I have grown fond of these days, this would place Jesus' response in the realm of the *metaphysical*: the kingdom resides in every human, without them even knowing it. Interesting thought!

Regardless of how one views this verse, it is clear that Jesus was and still is the embodiment of the kingdom, and those who are in Christ also have the kingdom within them, at least to the degree that they set apart Christ (Anointed One; King) as Lord in their hearts and are living in the will of God. Christ (King) in you! When God revealed His Son in me! In Christ, a new creation!

This leads to the fourth explanation of the kingdom.

#### 4. New Creation in King Jesus

The kingdom is the new creation in King Jesus in which God is making all things new.

"Verily, verily, I am saying to you, If anyone should not be **begotten anew**, he cannot **perceive the kingdom of God**. ... If anyone should not be begotten of water and of spirit, he cannot be **entering into the kingdom of God**. That which is begotten by the flesh is flesh, and that which is **begotten by the spirit is spirit**." (John 3:3, 5, 6 CLV [bold added])

Most translations use the term *born again* instead of *begotten anew*, but either is appropriate. However, a point I've made elsewhere is that *born again* had a specific meaning to the Jews like Nicodemus who were brought up thinking they were a special people—God's chosen, because of their bloodline. In other words, their birth made them stand out from those not of their blood (i.e., the gentiles). By contrast, gentiles were under no such expectation, for, as Paul wrote, they were *outside the commonwealth of Israel, and strangers to the covenants of promise, having no hope without God in the world* (Ephesians 2:12).

So, Jesus' use of the term *begotten anew* was specially worded for the Jews of His day that needed to be shocked, so to speak, out of their tradition and into the reality that God had intended all along and that Israel should have known. If they had listened closely and taken to heart what their prophets had to say, they would have come to understand the heart of God for all humanity. The message: the nations (gentiles; non-Jews) were, ultimately, equal partners in God's plan. Paul called this the ***one new man, a temple of the Lord, and the dwelling of God in spirit***. Begotten of God requires a spiritual change (birth) in the person. God is spirit; therefore, we all must be begotten by the spirit.

To ensure that we fully understand what is truly going on according to God's plan, as the one seated on the throne, King Jesus declared the very heart of God's plan (presented in two translations).

And He who sits on the throne said, "**Behold, I am making all things new**." And He \*said, "Write, for these words are faithful and true." (Revelation 21:5 NASB [bold added])

And the One (He who is) continuously sitting upon the throne said, "Consider this! **I am continuously making (or: I am repeatedly creating) ALL THINGS (everything) NEW** [see new, vs. 1]." (Revelation 21:5a JM-NT [bold added])

In verse 1, Jonathan Mitchell elaborates on the word *new*, based on other expositors: new in nature; different from the usual; better than the old; superior in value and attraction—Kittel; new in quality—Vincent; Wuest.

Interestingly, Paul, the apostle to the nations, never used the expression *born again* or *begotten anew*. Instead, he more closely aligned with John's *making all things new* with the expression *new creation*.

So that if anyone is **in Christ**, he is **a new creation**; the old things have passed away; behold, **all things have become new!** (2 Corinthians 5:17 LITV [bold added])

This not only closely aligns with John but also with Hebrews: *In that he says, New, he has made the first old. Now that which decays and waxes old is ready to vanish away* (Hebrews 8:13).

My personal belief is that Paul used this expression because it more closely aligned with the message to the nations who never had a hope in God based on birth. This doesn't mean that we who believe are not begotten anew from above, for we certainly are. However, I see new creation as more far-reaching, for it extends to all of creation. Consequently, it is the better term and the most appropriate for all people.

Since the new creation is in the Anointed One (Christ), and King Jesus is the life and the embodiment of the kingdom, making Him synonymous with the life and the kingdom, it is safe to say that the new creation is likewise synonymous with the kingdom, as well.

In case you might think I am contradicting myself over a previous suggestion that the kingdom, as a concept, eventually might give way to the family, I offer this: Making all things new does not imply God gets to a point and closes up shop, so to speak, as if there is nothing more to do. Jesus' reign as God's king does get to a point of consummation as He gives up the kingdom to the Father, but this does not mean that God the Father as well as His Son are finished with creating. As the immanent (inherent; indwelling) Creator, God continuously creates in and through His creation, giving existence to what is new. It only makes sense that God has always been about making things new, even in the midst of what might seem contrary to such a thing.

However, adding to this, the conquering life of God's Son brought forth a new creation that ultimately is integral to God's creative process of His all new progressing into the oncoming ages and beyond—as God's family of all in all continues to grow and He creates all things new through them. God is not static nor is He absent. It is important to know that God indwells His creation, and yet, He is much more than His creation. He is the infinite God who has no bounds to His creative genius and no bounds to what He intends to bestow on His new creation in His Son.

The point is that new creation is much more than simply the kingdom, but the kingdom is our entryway into God's creative all new, and this is anchored in His Son, our Lord Jesus, which leads to the fifth explanation of the kingdom—the reality embodied in the kingdom.

## 5. Reality, the Truth in King Jesus

Jesus is saying to him, "**I am the Way and the Truth and the Life**. No one is coming to the Father except through Me." (John 14:6 CLV [bold added])

Again, then, Pilate entered into the praetorium and summons Jesus, and said to Him, "You are the king of the Jews? Jesus answered him, "From yourself are you saying this, or did others tell you concerning Me? Pilate answered, "No Jew am I! Your nation (ethnic group) and the chief priests give you up to me. What is it you do? Jesus answered, "My kingdom [the realm of My reign] is not of this world [as its source or origin]. If My kingdom were of

this world [as its source or origin], My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence." Pilate, then, said to Him, "Is it not then so? A king are you! Jesus answered, "You are saying that I am a king. For this also have I been born, and for this have I come into the world, that I should be testifying to the truth (to Reality). Everyone who is of the truth [from out of Reality] is hearing My voice." Pilate is saying to Him, "**What is truth [or: Reality]!**" (John 18:33-38 CLV [JM-NT])

Jesus declared that He is the truth. He didn't say He was a truth or truth as a concept, although He does encompass many truths. He made the emphatic declaration that He is the way into the kingdom, the life of the kingdom and, as He faced the cross, emphatically declared He is the truth of the kingdom.

Notice how Jesus did not answer Pilate's question directly about being a king. Instead, He started by revealing to Pilate that He has a kingdom but the source of it is not of the systems of the world. We could say His kingdom is "other" and not to be found among what man has built on earth. Of course, we know the source or origin is heavenly and not earthly. It's doubtful that Pilate made the connection. After all, the Jews were allowed to have a king, so this would not have been an offense to Pilate, as long as Caesar was seen as in charge and his authority was not questioned.

The key to this conversation is discovered in: *For this also have I been born, and for this have I come into the world, that I should be testifying to the truth (to Reality)*. Jesus told Pilate that He was born into the world as king and testified to the fact that this is the truth. Consequently, He has a kingdom not sourced from the systems of man but from heaven, God's realm, and He is the king of this kingdom. So, when He declared He is the Way, the Truth, and the Life, He was declaring that He is the way into the kingdom, the truth of the kingdom, and the life of the kingdom.

But there is more, and it is discovered in the word *reality*, as inserted above from the Mitchell translation. In the Greek, the word *truth* literally means to "un-hide" or "hiding nothing." It is not obscured; that is, it is out in the open for all to see. There is no shadow or doubt or falseness in truth. We could say that it is a solid rock that does not change or waver. It is steady, firm, and constant. It is the real thing. Consequently, it is the reality in the absolute sense. So, Jesus came to testify of reality—what is real and true and firm and immovable and unchangeable.

In John 8:12, Jesus declared: ***I Am the light of the world; he who follows Me will not walk in darkness, but will have the Light of Life.*** Earlier, He said: ***He who practices the truth comes to the light*** (John 3:21). Light exposes darkness and cannot be hidden; there is no shadow or doubt or falseness in the Light of the world. This is another way of describing the truth, which is reality itself.

Adding to this, Paul connects the kingdom to light (and love) in Colossians 1:12-13: ***Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light. Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love.***

Putting all of this together leads to the conclusion that the kingdom of God is reality because this is what King Jesus is. If we want to know true reality, then we must see and know Jesus. For more on this check out the following.

See: *Jesus—the Reality!* — <https://www.kingdomandglory.com/art/art71.pdf>

To sum it up: the kingdom of God is embodied in King Jesus, meaning He is the kingdom. He is the Way into it, the Truth or Reality of it, the Life of it, and the will of it, for He only does the will of His Father. With Him as king, the kingdom is all about new creation, the making of all things new—a process that began with the empty tomb and the glorification of God's Son, assuming His place at the right hand of God in glory. All those who have been given the faith to believe in Him, knowing and trusting Him, being obedient to His will, are an integral part of this glorious plan of making all things new, even today.

Here is some really good news: Those who are in the King (Christ) and the King is in them are also the kingdom. After all, through John, a new song is sung before the throne of God.

Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto God by thy blood men out of every tribe, and tongue, and people, and nation, And didst make them, unto our God, **a kingdom and priests,—and they reign on the earth.** (Revelation 5:9-10 Rotherham [bold added])

Instead of a kingdom and priests, some translations word it: **kings and priests**. This leads us back to Revelation 1:5 that says **Jesus Christ, the faithful witness, the firstborn of the dead, is the ruler of the kings of the earth**. These kings are His people—the kingdom of God manifested on earth as it is in heaven. We do not see this in its consummational fulness in this day, but hold on, it is coming!

The world system is presently in the grip of fear, panic, anxiety, hysteria, hypocrisy, tyranny, idolatry, anarchy, and many more things that are endangering the human race. This is a sickness, one that goes beyond a genetic-based particle flying through the air or social grievances to the very condition of the heart of humanity and what it means to be created in the image of Elohim.

There is a solution, an antidote, to this sickness—it is the kingdom of heaven manifesting in glory on earth as the world sees the King of all kings in the life of those who are truly His kings. They will see Him and be like Him! Until then, let us heed the words of our Lord.

These things have I spoken to you that in Me you may have peace. In the world you have affliction. But courage! ***I have conquered the world.***" (John 16:33 CLV [bold italic added])

Let us not forget that love conquers all.

***Maranatha! ...***

***The kingdom comes!***

***King Jesus, the Son of God's love, is coming!***