



THE RESTORATION OF ALL THINGS

KINGDOM PRINCIPLE STUDY KP13

READ THIS FIRST

In this last study we introduce the promise of reward for those who will endure God's government until the end. We desperately need a vision of God's coming judgment and the provision that He has made for those who love Him and are living in union with His Son. Without this knowledge we would find it difficult, to say the least, to endure the various trials that come upon us. Knowing that there is a glorious future ahead of us steers us like a rudder and allows us to endure with tremendous joy and anticipation.

That the future is glorious is beyond doubt from scripture. That there will be increasingly greater tribulation is also certain as the time of Jesus' coming draws closer. Praise God for Jesus the Way who bears us in His arms, through every thing that would hinder us, straight into the presence of our Father.

Key readings for this study are found in:

Genesis 1 to 2, 25:24-34, 27 to 35, 37 to 49;
Isaiah 35, 40 to 45;
Job 1 to 42
Ezekiel 47;
Matthew 24:3-51, 25:1-13;
Hebrews 11, 13;
II Peter 3:1-14

By the time you have concluded this study you will have read a large part of the Bible. Of course, there is much more to know. Everything God creates improves with the closer scrutiny (consider the snowflake). If you think you know something now it is nothing compared with what you will know as you continue to live in union with Jesus your Saviour and Lord (*Galatians 6:3*). So, please remain sensitive to the Holy Spirit your divine Teacher. The further you go in this life's experiences the greater will be His revelation of all the Bible has to say about the unsearchable love of God our Father and the Lord Jesus Christ, our elder brother.

LEARN THESE SCRIPTURES BY HEART:

'Behold, I create new heavens and a new earth -the former things shall not be remembered, nor come to mind' (*Isaiah 65:17*).

'Eyes have not seen, nor ears heard, neither has it

entered into the heart of a man, the things that God our Father has prepared for us who love Him' (*I Corinthians 2:9*).

'When all things have been placed under Christ's rule, then He, Himself, the Son, will place Himself under God, who placed all things under Him, that God may be all things in all' (*I Corinthians 15:28*).

'Father, I pray that they may be one; may they be in Us, just as You are in Me, and I am in You -I in them and You in Me so that they may be completely one... so that the world may know that you have sent Me and that you love them as You love Me' (*John 17:21,23*).

WE LOOK FOR A CITY

'By faith Abraham, when he was called to go out... obeyed; he went out not knowing where he went. By faith he stayed for a while in the land of promise, as if it was a foreign land, living in tents... for he looked for a city which has foundations, whose builder and maker is God'. So it is with us in Christ. We live for a while in the land of God's rest, but we are aware that this is not our final home. We put down no roots in this land, 'for we look for a city' that Jesus has promised us. For the time being we have only hazy ideas as to what God has prepared for us but the glimpses we get from the Spirit is enough for us to abandon everything in order to gain that city. We accept gladly God's chastening and learn to rejoice in the tribulation and persecution that we receive in this world for Christ's sake. We calculate that these things are well worth it when we consider the rewards ahead. Jesus, the first of many brethren, set us the example. He thought nothing of allowing Himself to be put to death on the cross because He saw the joy, victory and reward that lay beyond it! In this life we shall have tribulation - but be cheerful, Jesus has overcome this world. (*Heb. 11:8-10, Heb. 4:1-12, John 14:1-4, I Cor. 2:9-10, Matt. 13:44-46, Rom. 8:17-18, Heb. 12:2, John 16:33, Is. 35:8, John 14:6, Heb. 11:4-40*).

As we take our journey with Jesus in this life we are surrounded by the encouragement of many who have set us great examples in faith and endurance. 'Let us therefore, get rid of everything that gets in the way, the sin which holds on to us, and let us run with determination the race that lies ahead of us!' (*Heb. 12:1*).

The story of Jacob/Israel is one with which we can identify in this regard. He experienced numerous trials but through them his faith was made strong and his character changed so that he might be like Jesus. He began as Jacob (= supplanter, one who ousts another and takes his place by underhand means) but finished as Israel (= one who has wrestled with God and prevailed, having power with God and man). See Jacob limping into Pharaoh's Court; no longer cunning (his own sons deceive him and sleep with his

wives!) but completely under God's rule; able to bless the Lord of the Egyptians - the higher blessing the lower! See also how he died! (*Gen. 25:24-34, 27 to 35, 37 to 49, James 1:1-12, Rom. 5:1-5, Gen.32:28, Gen.35:22, Gen.37:31-34, Gen.47:9-10, Gen.49:33*).

The story of Job is a great source of encouragement to us. Few of us have borne his extremity of trial or endured with his courage, but we can easily identify with his searching of heart in the midst of his trial and the his battle to faith. How unhelpful the wisdom of men; how powerful and liberating the wisdom of God. How wonderful the restitution (*Job 1 to 42, 19:25-27, 23:10, 38 to 41*).

THE RESTITUTION OF GOD - THE NEW HEAVENS AND THE NEW EARTH

The physical universe and all that is in it was created by Elohim, the Godhead, in six days through the powerful Word of God. It exists and functions through the interplay of matter and light. Matter is that which appears 'solid' but is really made of things which are not visible. When we complete our investigation of the nature of the elements and their component nuclei and electrons we conclude that there is nothing there! Light - some of which we see (Day) and some of which we cannot see (Night; x-rays, radio waves) - can be described by its properties but it is not known what it really is. One thing seems certain: as physical things approach and pass the speed of light they appear to move from our time bounded, three dimensional system to another system without time or space boundaries. This may be the clue to the physics of the Theophanies (appearances of God in creation) recorded in scripture, including the appearances and disappearances of the resurrected Christ. The reality of the presence of Jesus in the life of the believer suggests that physically the other world is extremely close to us, closer than life itself, for 'it is in God that we move and have our being'. When Jesus returns the same way as He went, it will not take Him long! Death for us, also, is just passing through a door.

There is much Babylonian teaching against the simple Genesis account of creation; evolution was first proclaimed in Babel, then by Aristotle prior to the Darwin. Current scientific evidence does not support evolution or the related concept that the earth is of great age. Rather the evidence tends to support a young age (less than 8-10,000 years) which brings it close to the Bible's authoritative revelation of about 6,000 years - 1656 years pre-flood, about 330 to Abraham, 2,000 from Abraham to Christ and 2,000 years of church history, so far. If we cannot believe that the Lord could make the world in six days then we have very little concept of who He is! Hear what Isaiah says about it - behold your God and compare His truth with the wisdom of men (*Is.40 to 45*).

The earth which God made was 'very good'. It is not the world which we know, for that world was

destroyed by water. The Flood is the most researched subject in scientific history - some 80,000 separate scientific papers existing. Collectively they neither dent one small detail of the Biblical account nor do they tell us anything that is not in the two chapters of Genesis. All cultures have a legend of an historical flood and the earliest writings of man assume it. The agents of Satan, however, have been powerfully active to deflect us from the fact of the Flood, and more importantly, from the coming destruction and judgment of the creation by fire. The Holy Spirit anticipated these scoffers, walking in their own lusts, who choose willingly to ignore the obvious facts. The ultimate conclusion of Darwin in his Origin of Species is an exact paraphrase of II Peter 3:4! (*Gen. 7 to 8:1-14, II Peter 3:1-14*).

In physical terms, the Bible tells us that the judgment means the complete breakdown of this creation to its component parts, and the making of a new heaven and earth in which dwells righteousness, i.e. only those things which are under God's rule will be there. For God it will be a simple act: He will simply stop speaking His sustaining word, the elements will explode as the nuclei fly to pieces, and God will speak another word to re-order the energy so that the new physical creation manifests. He will do it in the twinkling of an eye! Those that are in union with Christ will instantly receive new creation bodies to clothe their already new creation soul and spirit. What we have built on the foundation of Jesus' gift of His life will be tested at this time; what the Spirit has built of gold and silver will pass through the fire; what is built by human endeavour of hay and stubble will be destroyed! Paul says, some will escape with nothing but themselves! (*Heb.1:3, I Cor. 15:35-44, 51-57, II Cor. 5:1-4, I Cor. 3:12-16*).

'Seeing that we are certain that these things will happen, should we not be a people who live in holiness and godliness, looking forward to the day... being diligent that we are found in peace with God and men, without one spot of sin, blameless!' 'Even so, come quickly Lord Jesus!' (*II Peter 3:11-14; Rev. 22:20*).

GOD'S SONS TO BE RESTORED FIRST, THEN THE CREATION

We have already seen in these studies that God's plan is to fill the whole world with His glory and that His secret plan is to first glorify Himself in us who are now His sons. In the meantime the creation is held in bondage, waiting for the appearance of God's perfected sons. As we are led out by the Holy Spirit in joy and peace the mountains and the hills will break forth into singing and the trees will clap their hands. The thorn trees will be changed into firs, and the briars into myrtles. It will be an everlasting sign. The desert shall bloom like the rose, abundantly... for in the wilderness shall waters break out and streams in the desert, the parched ground shall become a pool and grass will grow in the ground polluted by jackels.

And a highway shall be there and a way ... the way of holiness over which the unclean shall not pass. No lion shall be there nor any ravenous beast... but the ransomed of the Lord shall return and come to Zion with songs and everlasting joy and gladness! Hallelujah! (*Rom.8:20-25, 18.55:12-13, Gen.3:18, 18.35:1-10, Jer. 31:10-14*).

Here we must include Ezekiel's vision of the river of Life flowing from the throne of God. The very geography of Israel instructs us that God is pouring His life into open-ended vessels (Galilee = Gennesaret) and through them touches those in spiritual deserts and even those who are spiritually dead (Engedi = Dead Sea). At this time of the church it is us who benefit from this provision. He touches us with His divine life, making us alive. He reaches us in the deserts, refreshes us and causes us to be drawn into the midst of His life - not staying where we are to become marshes of salt, not standing on the banks of the river, but being those who cross the river in full flood, becoming ourselves overflowing vessels to others. In the restoration of all things the river shall also overflow to the creation bringing in the new land in which we shall dwell forever with the Lamb and God our Father. There shall be no night there, neither light from the sun, for the Lord God shall be our light. We shall see His face and reign with Him forever and ever. Thanks be unto God who has made us a kingdom of priests who shall reign on the earth. (*Ez. 47:1-12, Luke 5:1, 1 Chron.12-15, John 7:37-39, Rev. 22:1-5, Rev. 1:6, Rev. 5:9-12*).

We shall do a lot of singing in the new Kingdom; the song of Moses will be popular, and the song of the Lamb; not forgetting a few million hallelujahs for the destruction of Babylon and the songs for the marriage of the Lamb! God our Father will also sing. He will rest in His love, He will rejoice over us in singing. Thus shall we be the family of our Father: Father, Son and many 'brethren' in the Holy Ghost! (*Rev. 7:9-17, Rev. 15:3-4, Rev. 19:1-7, Zeph. 3:14-20*).

WATCH AND PRAY

Brothers, in a little while we shall be with our Father. In the meantime, let us prepare ourselves. Let us be sure of our calling. Do not let men set you in, be set in by God; let us remain faithful, desiring to serve God and not men, clothing ourselves in the marriage robe given to us by Jesus. Let us keep our lives clean by the power of God's Holy Spirit that we might minister in the presence of the Prince! (*Ezek.44:7-9, 10-14, 15-31; Matt.22:11-14; Ezek.46:8-10*).

Many people try to work out exactly the trends of future history in these last days of grace. Jesus gave us plenty of guidelines but His instructions concluded with the command to 'watch and pray'! It is senseless arguing about the future things (how the Evangelicals love it!). We, who cannot even add one inch to our stature by worrying about it, cannot change one small detail of God's plan. Not even Jesus knows the hour

or the day so it is not likely that God will reveal it to one of us. Many will come saying this is the truth - ignore them! Our job is to get on with the job of proclaiming the Kingdom, as the Spirit leads us, being careful to keep ourselves filled with the Spirit, our ears open totally to the Spirit's Word within. We won't miss it if we do these things. Signs are helpful and encouraging but let us live a day at a time - for the evil we have to deal with today is sufficient for us to deal with. (*Matt. 24:3-15, Matt. 25:1-13, Mark 13:1-37, Luke 21:5-36, Dan. 9:24-27, Matt. 6:27, Matt. 24:14, Mat1. 6:34*).

THE FEASTS OF ISRAEL

Rather than being predictors of the future, we should be discerners of the times! The key to this is the feasts of Israel. God's timing, both in our individual lives and in history, is revealed in these feasts. (*1 Chron. 12:32, Lev. 23:4-44*).

Israel was commanded to keep 7 feasts in each year. The Jewish year has twelve months, beginning with the first (Nisan or Abib) which begins in the middle of our month of March and goes through to mid April. The seven feasts are:

- Passover: the 14th day of the first month
- Unleavened Bread: seven days beginning on the 15th day of the first month
- First Fruits: the 16th day of the first month
- Pentecost: 50 days from First Fruits = seven full weeks
- Trumpets: the 1st day of the seventh month
- The Day of Atonement: the 10th day of the seventh month
- Tabernacles: eight days beginning on the 15th day of the seventh month

Scripture records that the Lord spoke to Israel specifically on feasts days as did Jesus during His earthly ministry. The New Testament also makes it clear that the feasts are types to help us understand the Lord's activity in the New Covenant: Passover being a type of the crucifixion; Unleavened Bread speaks of communion with Christ; First Fruits of resurrection; Pentecost is the leavened (not yet purified) loaf representing the unified body of Christ; Trumpets is the signal for gathering; Atonement speaks of a time of repentance and separation in preparation for the King's coming; Tabernacles - the King opens the river of life to the nations/the Spirit upon all flesh. My own view, for what it is worth, is that in 1981 we are well past Trumpets (The Jews re-gathering being one of many signs). Accompanying this is preparation (sanctification) as the time of the King's appearing approaches. Maranatha! Our Lord comes! (*Ex. 12:1-28, Ex. 13:1-16, Num. 9:1-5, Num. 10:1-10, Num. 25:16-31, Num. 29:1-40, Lev. 16:1-31, Lev. 17:1-16, Haggai 2:1, John 7:37, Mark 14:1, 12-25, 1 Cor. 11:23-32, Acts 2:1-4, Is. 27:13, Joel 2:1-32, Joel 3:1-21, Rev. 8 to 9, Rev. 11:15-19, Zech.*

12:10-14, Zech. 13:1-9, Zech. 14:1-2, II Cor. 16:22).

LET US PROCLAIM THE MESSAGE OF THE KINGDOM

If we want to hasten the coming of the King let us press on to proclaim Him to the nations. (*Matt. 24:14*). While Jesus our great High Priest remains within the Most Holy Place, having entered once and for all with our names upon His heart, let us do everything that would please Him. Above all, if we are going to publish the good news of the Kingdom, let us do it His way! (*John 17:1-26, Ex. 28:29, Heb. 10:24-28*).

Let us love one another as He loved us, that the world might know that we are His disciples (followers). Greater love has no man than this, that he lays down his life for his friends. Let us do nothing if it is not an act of love, and let our love be, not in word, but in deed and in truth (*John 13:34-35, John 15:9-14, I John 3:14-18, Heb. 13:1-6, Esther 1 to 10*).

Let us maintain heart unity. The Father in the Son and the Son in the Father, and us in the Son, so that the world will know that God loves them. The greatest obstruction to the proclamation of the gospel is the disunity in Christians' homes and communities. We must grow up into maturity, recognising that we each have different gifts and that we need one another.

Our calling is to unity of heart and mind within the framework of sound principles and doctrine (practice) (*Heb. 13:7-9, John 17:21; 23, Phil. 2:24*).

Let us live as sojourners, caring nothing for the things of this world. (*Heb. 13:12-14*).

Let us continue to always offer our sacrifices of praise and sharing with those in need (*Heb. 13:15-16*).

Let us keep rank, no man thinking more highly of himself than he ought (*Heb. 13:17*).

Let leaders minister as Christ's servants and members in particular, not as Gentile Kings! (*I Cor. 12:14-30, Matt. 20:25-28*).

And let us (all) lift up our mouths with one accord to the Lord who made heaven and earth and sea and all that is in them... that He might grant us His servants, that with all boldness we might speak the word, and stretch out His hands to heal, signs and wonders being done in the name of Jesus!! (*Acts 4:23-31*). For: 'In a little while I will shake the heavens and the earth, the sea and the dry land and all nations, and the desire of all nations shall come . . . the glory of the latter house will be greater than the former', saith the Lord of Hosts! (*Haggai 2:6-9*). To Whom be glory for ever and ever. Amen.

QUESTIONS

1. What does it mean 'we are sojourners, looking for a city'?
2. What is the message of the Lord for Job (Job 38 to 41)? How did Job respond?
3. 'Though worms (or fire) destroy this body, yet in my flesh shall I see God.' So said Job. Was he right; if so, how could this be?
4. What did Jesus mean 'out of your innermost being shall flow rivers of living water'?
5. What does the parable of the wise and foolish virgins suggest to us?
6. What did Jesus suggest were the best ways of proclaiming the gospel of the Kingdom? Do we normally do these things? What shall we do about it?

Post your answers to:

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