

Rereading Prophecy

A Kingdom Not of this World

Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?” And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that *it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished*. I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for *the words are shut up and sealed until the time of the end*. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And *none of the wicked shall understand, but those who are wise shall understand*.” (Dan 12:5–10 emphasis added)

1.

Each commentary within this *Rereading Prophecy* series strives to be a self-contained essay, meaning that similar information will appear in each commentary and the same example year for the Second Passover will be used.

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None of the wicked shall understand, but those who are wise shall understand—according to the angel, at the time of the end humanity will be divided into two general categories: (1) the wicked, and (2) the wise ... at the end of John’s vision, the angel tells John, “Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy” (Rev 22:10–11).

At the end of the age, one division of humanity consists of the wicked, the evildoer, the filthy, and the other division of humanity consists of those who are wise, righteous, and holy. There can be no other division of humanity once the divine breath of God is poured out on all flesh (Joel 2:28) when the kingdom of this world is given to the Son of Man (Dan 7:9–14; Rev 11:15–19). This baptism in the spirit of God is a baptism of humanity into light and life. This is the baptism

about which John the Baptist said, “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with πνεύματι ἁγίῳ [*breath holy*] and fire” (Matt 3:11) ... presently, activity in this world occurs as “action” painted onto a backdrop of death, but once the world is baptized in spirit [πνεῦμα θεοῦ], every activity becomes *action* painted onto a background of life.

When Jesus was on trial, Pilate asked Jesus, “Are you the King of the Jews?” (John 18:33), and Jesus said, “My kingdom is not of this world ... my kingdom is not from this world” (v. 36).

If the kingdom over which Jesus was born to rule is not a kingdom or empire of this world such as the Roman Empire or the British Empire or the Chinese Empire or the United Nations—and if Jesus’ authority to rule this kingdom does not come from this world, does not come from *We the People* or from a United Nations or from a League of Nations, then this kingdom is not one that has ever been governed by human beings. It is the kingdom the prophet Daniel described when he tells Nebuchadnezzar, “You, O king, the king of kings, *to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold*” (2:37–38 emphasis added). It is the kingdom of the [plural] heavens.

Nebuchadnezzar never ruled the children of men in China or Chile, nor did he rule over the migrating raptors that winter in Africa and summer on the Russian steppes. He never ruled over the fox intent upon killing chickens or over the wolf howling on winter nights; for to rule over bears and birds, pike and people, the one who would rule must control the mental typography of these living things. So what Daniel told Nebuchadnezzar was either hyperbole or a coded message disclosing that Nebuchadnezzar was a type of the king of Babylon who would rule over the minds of living creatures; for to rule over wild beasts and the birds of the air requires that this ruler is able to impose his mindset, his thoughts onto the minds of others, not something any human being can do.

Before the Adversary is chained in the Abyss, the spiritual king of Babylon (Isa 14:4) who made the earth tremble, and who shook kingdoms (v. 16), and who made the earth like a desert; who overthrew cities and would not let his prisoners go (v. 17), said he would ascend to heaven and set his throne on high (v. 13) and make himself like the Most High (v. 14). But the Most High trapped him in his own vanity when the Most High gave him authority over other rebelling angels to jointly rule human sons of disobedience delivered into his hand for the destruction of the flesh (see 1 Cor 5:5 as an example text). But in delivering human beings into the Adversary’s hand, the Most High constructed the basis for rebellion coming from within his ranks when the Most High calls disciples from this world by giving to certain human beings a second breath of life—and eventually giving to all human beings a second breath of life. The Most High did to the spiritual king of Babylon what he did to the Most High when he caused a third of the stars of heaven to be cast down. Only it will be that the Most High

draws a third of humankind up, into heaven as His sons ... in the Book of Numbers, the Israelites numbered in the census of the second year (Num chap 1), except for Joshua and Caleb, were not allowed to enter into God's rest because of unbelief, but they were replaced virtually man for man by the sons of Israel, a new generation of Israelites (Num chap 26). Likewise, rebelling angelic sons of God will be replaced by believing human sons of God, born not to be servants but to be heirs (Gal 4:1–7).

Pharaoh had to have his mind supernaturally hardened so that he could serve as a shadow and type of this spiritual king of Babylon; for Pharaoh would have let the firstborn son of God go long before the Passover slaughter of Egyptian firstborns occurred. But this spiritual king of Babylon will not let the children of disobedience go until the Lord ransoms them by killing all uncovered firstborns in the Abyss and on earth, with the firstborns slain on earth being the unconsecrated property of the Lord (see Ex 13:1).

When dominion is taken from the four beasts and from the little horn (Dan chap 7), the authority to rule that is taken from them is not of this world or from this world but is from the Most High, the Ancient of Days. This authority to rule will be given to the Son of Man, Head and Body, with the Body being the saints. The old dragon, Satan, and his angels who previously exercised this dominion will be cast from heaven and cast into time. They shall be thrown down to the earth (Rev 12:7–10) at the beginning of the 1260 day long Endurance of the saints, who will jointly rule the kingdom of this world as kings and lords with Christ Jesus being King of kings and Lord of lords even though they have not yet received the ability to rule and will not receive the ability to rule until Christ Jesus returns as the Messiah. For *a time, times, and half a time* after the kingdom is given to the Son of Man—the mirror image of *the time, times, and half a time* when the saints are delivered into the hand of the little horn before the kingdom is taken from the four kings—the saints will have to endure in patience and in faith while the Adversary, cast from heaven, comes as the true Antichrist claiming to be the returned messiah.

The wicked shall not understand, and this is a key in identifying who speaks the words of the Ancient of Days: the wicked will not comprehend that they are “the wicked,” for they will sincerely believe that they serve God when they label genuine saints as heretics, killing these genuine disciples because of their *legalism*. And here “is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus” (Rev 14:12) ... the wise, the righteous, the holy keep the commandments of God, and by this single distinguishing feature disciples are able to identify the children of God from the seed of the Adversary (1 John 3:8, 10).

When dominion over the kingdom of this world is assumed by the four kings at the beginning of the 1260 day long Affliction (assumed because the first king of the federated king of Greece is broken at the Second Passover), Sabbath observance will mark those Christians who are of God; for all unmarked peoples of this world will be of [i.e., subjects of] these four kings. All who do not observe the Sabbath on the 7th day—the following day is never the Sabbath—will be of these four kings, with war being fought between these kings, and with the king of

North and the little horn on his head eventually prevailing over the king of the South. Arian Christendom will prevail over Trinitarian Christendom, but not before much additional blood is shed.

During the 1260 day long Affliction, only those peoples who are not of the four kings need be marked. Likewise, after the kingdom is given to the Son of Man, in the 1260 day long Endurance only those peoples who are not of God need to be marked, and they will mark themselves for death by taking to themselves the mark of the beast, $\chi\xi\varsigma'$, *chi xi stigma*, the tattoo of the cross.

Meaning must be assigned to all signs by those who “read” the sign: in this present era, Sabbath observance is not a sign of those who are of God although a great many Sabbatarian Christians will strongly disagree. If Sabbath observance were the sign denoting those who are of God versus those who are not of God, then rabbinical Judaism in its denial of Christ would be of God and this is not the case. In a similar example, if Sabbath observance was today the sign marking those who are of God, then Seventh Day Adventists who refuse to take the Passover or to keep the high Sabbaths would be of God, and this is simply not the case. Likewise, those Sabbatarian Christians who have accepted the Sacred Names Heresy would be of God, and again, this is not the case. Yet rabbinical Judaism, Seventh Day Adventists, and Sacred Names disciples continue to believe they are of God, and nothing short of the death of their firstborns at the Second Passover will even introduce doubt about them being of God so great is their deception.

But following the Second Passover and the Most High delivering the saints into the hand of the little horn for a time, times, and half a time, with this little horn intent upon changing times and the law (Dan 7:25), Sabbath observance will mark those who are of God, for to then keep the Sabbath will require exercising faith to a degree not today seen in Sabbath keepers ... when the firstborn of, say, Seventh Day Adventist disciples are suddenly slain as are the firstborn of atheists, will these Adventists continue to cling to the theology of Ellen G. White, who was much less than a prophet, or will they, within 220 days of the Second Passover accept the blandishments of the man of perdition, who seems to be an angelic individual, and turn from Sabbath observance—for the man of perdition will call Sunday the Sabbath as is the custom of his theology. Remember, the prophet of the Latter Day Saints directed that every saint have on hand a year’s worth of everything the saint needs, food, toiletries, laundry soap, etc.; so these saints will be able to leverage food into discipleship during the first year of the Affliction. And a hungry Sabbatarian is easy prey for the Adversary when society has broken down because of the Second Passover catastrophe.

Plans have been in place for many years for Latter Day Saints to leverage food into discipleship. These plans have not been made for naught. They will come into play following the Second Passover; for civil governance will collapse with the deaths of firstborns. The only governance that will remain is that of the local church. And when the local church cannot feed hungry “Christians,” Latter Day Saints will be there to step in upon conversion of the person ... Latter Day Saints

are prepared to feed Latter Day Saints; so to eat with Latter Day Saints, the person will become a Latter Day Saint.

The person who tries to take what Latter Day Saints have warehoused without converting will be killed so no one should be deceived: those who have been preparing for the breakdown of society will defend their own and their stuff, and will make war on anyone who resists them. After all, the false prophet (the first horseman) will need an office to which to come, and that office exists at the top of Latter Day Saint's hierarchy. If this demonic king that is given the mind of a man comes claiming to be "Joseph," he would be celebrated as if he were the angel Moroni, and he would be recognized as *the prophet*. Eventually, even Islam will recognize him as the prophet these peoples have been expecting.

Rebellion against the Lord in the Affliction comes on a specific day as rebellion by Israel in the wilderness came on a specific day (Num chap 14). This specific day is in our example timeline that has the Second Passover occurring on the second Passover in 2011 (Julian day #2455700.5) is Julian day #2455920.5, December 25, Christmas, 2011. This is the day when the lawless one, the man of perdition, will be revealed, and this man of perdition will be a human being possessed by Satan. This man of perdition and the false prophet together will be the antithesis of the two witnesses, two human beings who invisibly have with them Christ Jesus.

Today, the four kings that are described in visions as four beasts and as four horns and as four horsemen do not have dominion over humankind: they are subservient kings to the first king or great horn of the bronze king of Greece, the he-goat that flies out of the west to trample the kings of Persia.

The image that Nebuchadnezzar saw can be dated to when dominion over the earth has been given to the bronze kingdom (Dan 2:39) that is in color similar to the head of gold. Common bronze (90% copper; 10% tin) is the same color as 14 carat gold (60% gold; 40% copper). Both are "yellow" metals as opposed to "white" or silver-colored metals such as silver and iron, with *color* revealing mindset: a white metal serves as the imitation of the full spectrum light of God, whereas a yellow metal seen in vision serves as representation of a mindset that would be God ... it is the difference between emitting light and reflecting light that must be comprehended by endtime disciples, for the Most High and His Christ emit light whereas the Adversary and his angels reflect light.

When the glorified Jesus is described by John (Rev 1:14–15), the hairs of His head are white; His eyes were like flames—He emits light rather than reflects light. When the prophet Ezekiel sees in vision the glory of the Lord, the appearance of the man above the waist is that of gleaning metal encasing fire and thereby emitting light, while downward from waist was the appearance of fire (Ezek 1:26–28). When Moses entered into the presence of the Lord, his face shone to such an extent that he henceforth covered his face with a veil. His face didn't reflect the light of the sun in its shining, but emitted light that came from entering into the Lord's presence.

Today, human beings are ruled by the appetites of the flesh, of the belly and of the loins, with these appetites combined in commercials that use sex to sell hamburgers. If governance of this world were portrayed by a standing human

being, with dominion given to the belly and the loins, the first king or great horn of the kingdom of Greece would appear as an erect penis. But no penis is seen in Nebuchadnezzar's image; for when the image is seen dominion over the earth has already been given to the bronze thighs and transferred to the iron legs, derivative kingdoms as the *Diadochi* were kings over derivative Greek kingdoms. The image Nebuchadnezzar sees is bi-colored: gold (yellow), silver (white), bronze (yellow), iron (white). And the image of the king of the North, with the little horn on its head is similarly bi-colored: the little horn is Satan possessing a human being who will claim to be God thereby producing a gold/silver pattern that is on the head of the king of the North who goes from bronze to iron (i.e., from yellow to white). Thus, in miniature, the king of the North during the 1260 day long Affliction represents the spiritual king of Babylon's presently ruling hierarchy that will be toppled and crushed when the kingdom of this world is given to the Son of Man.

But dominion over the kingdom of this world that is given to the bronze kingdom of Greece is not evenly distributed to the four horns, or to the two loins of bronze giving away to the two legs of iron and then to the feet and toes of iron mingled with miry clay. This transmutation of materials and colors discloses the incorporation of human beings into Satan's toppling hierarchy that cannot be maintained or restored during the Affliction: following the Second Passover, Babylon wobbles about, staggering, reeling, vomiting from the below-the-belt blow of suddenly breaking the first king of the kingdom of Greece, and Babylon will fall and never rise again when a third of humankind is killed a second time in the Sixth Trumpet Plague.

From the Wars of the *Diadochi* emerged the Ptolemaic and Seleucid Empires, the shadows and copies of the spiritual kingdoms of the king of the South and the king of the North; i.e., of the four-headed leopard to whom dominion is given (Dan 7:6) and of the cross-shaped fourth beast (with its little horn) who tramples and devours living things.

The king of the South is the apt representation of Sin, the third horseman, to whom both the harvest of firstfruits (the barley harvest) and the main crop harvest of humankind in the great White Throne Judgment has been given. Only those disciples who are the already processed fruits of the Promised Land—the oil and the wine—will not be bought and sold by Sin.

Sin does not have one single head, or even a single set of wings: there is no single cause for humankind's disobedience. Among Sabbatarians today, rabbinical Judaism denies Christ and thereby continues in its subservience to the Adversary and his angels. Seventh Day Adventists do not take the Passover sacraments of bread and wine on the dark portion of the 14th of Abib and thereby exclude themselves from the covenant which is poured out for the forgiveness of sins. The Sabbatarian Churches of God deny that they are born of God and thereby commit blasphemy against the spirit of God, which will not be forgiven. By the words that come from their hearts, they spiritually defile themselves. As such, the Father cuts them off from Christ. Even though they physically live, they are spiritually dead for they embraced the lies of the Adversary after they tasted the goodness of God.

When Sin has four heads, those Christians who contend that God is an unexplainable triune deity make themselves into faithful servants of Sin; for when they contend that this triune deity dwells within disciples, these Christians give to themselves four heads [their own plus the triune deity] in a mystery none dare tackle.

Today Sin and Death are inexorably linked as two subordinate kings under the first or great king of the kingdom of Greece, but when this first king is suddenly broken at the Second Passover, these two horsemen will separate and make war on each other, with the king of the South being initially stronger than the king of the North.

For too many years, the Sabbatarian Churches of God taught that the four horns that emerged from around the stump of the great horn of the king of Greece were Alexander's four generals [the *Diadochi*] who ruled his empire after his death, but this teaching was historically dishonest. In shadow and type, Alexander the Great represents the first king of the kingdom of Greece: when he is suddenly broken [dies suddenly] he left a huge empire of many mostly autonomous territories, stretching from Macedon through the Greek poleis that Philip subdued to Bactria and parts of India. This empire included Egypt, Babylonia, and Persia. And without a chosen successor, Alexander's empire was divided with Meleager, a Macedonian officer of distinction, supporting the claims of Arrhidaeus (Alexander's general entrusted with Alexander's funeral) to the vacant throne, and Perdiccas supporting the ascendancy of the expected son of Alexander and Roxana. Reconciliation between Meleager and Perdiccas formalized a division of royal authority between Arrhidaeus and Alexander's still unborn son, with Meleager and Perdiccas to jointly serve as regents for the child. However, in the Partition of Babylon, Alexander's generals agreed that Philip III, the epileptic illegitimate son of Alexander's father, and Alexander's unborn child should be jointly recognized as kings. Perdiccas, acting in the name of the two kings, plotted against Meleager and put him to death. But the presumptuousness of Perdiccas caused him to order Antigonus, governor of Phrygia, Lycia, and Pamphylia, to attack the unconquered provinces of Cappadocia and Paphlagonia, which Antigonus refused to do. Antigonus was summoned to stand trial for his disobedience, but fled to Europe where he entered in an alliance with Antipater, Creterus, and Ptolemy. Perdiccas moved to attack Ptolemy in Egypt, but failed to cross the Nile. A mutiny broke out among his troops, and Perdiccas was assassinated by his officers, Peithon, Antigenes, and Seleucus.

The division of Alexander's empire into two legs occurred before the Wars of the *Diadochi*, which saw Ptolemy establish the Ptolemaic Kingdom in Egypt, and Seleucus I establish the Seleucid dynasty and the Seleucid Empire ... Seleucus was nominated as the satrap of Babylon in 320 BCE, but Antigonus forced Seleucus to flee Babylon. Ptolemy enabled Seleucus to return in 312 BCE, and Seleucus conquered Persian and Media, then defeated Antigonus in the battle of Ipsus in 301 BCE, and defeated Lysimachus in the battle of Corupedium in 281 BCE.

The cavalry generals who supported Perdiccas were rewarded in the Partition of Babylon by being made satraps of the various parts of the empire: Ptolemy

received Egypt; Laomedon received Syria and Phoenicia; Philotas took Cilicia; Peithon took Media; Antigonos received Phrygia, Lycis, and Pamphylia; Asander received Caria; Menander received Lydia; Lysimachus received Thrace; Leonnatus received Hellespontine Phrygia; Neoptolemus possessed Armenia; Antipater and Craterus jointly ruled Macedon and the rest of Greece; and Eumenes was to receive Cappadonia and Paphlagonia when they were subdued.

In the east, Perdikkas left Taxiles and Porus to rule over their kingdoms in India. Alexander's father-in-law Oxyartes ruled Gandara. Sibyrtius ruled Arachosia and Gedrosia. Stasanor ruled Aria and Drangiana. Philip ruled Bactria and Sogdiana. Phrataphernes ruled Parthia and Hyrcania. Peucestas ruled Persis. Tlepolemus ruled Carmania. Atropates ruled northern Media; Archon ruled Babylonia; and Arcesilas reigned over northern Mesopotamia.

In the Sabbatarian Churches of God teachings about the four horns being the *Diadochi* a lot of generals and rulers were mysteriously omitted. Yes, following Alexander's death the Greek empire was divided into two "legs" in the disputing between Meleager and Perdikkas, and from these two legs came the Ptolemaic Empire and the Seleucid Empire; so the shadow serves as a general overview of what will happen (but has not yet happened) spiritually in the Abyss. But the shadow does not adequately fulfill Daniel's visions: there were simply too many Greek generals and rulers to be described by "four" horns or kings, or by ten horns on the head of the fourth king, the king of the North.

2.

The prophet Ezekiel records that the word of the Lord again came to him: "Son of man, make known to Jerusalem her abominations, and say, Thus says the Lord God to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite and your mother a Hittite" (16:2-3).

There is a problem here: biologically, Abraham was not an Amorite, and Sarah was not a Hittite. Isaac was not an Amorite, and Rebekah was not a Hittite. Jacob was not an Amorite; his twelve sons were not Amorites. Moses was not an Amorite. Joshua was not an Amorite. David was not an Amorite.

But the Lord continues, "And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born" (Ezek 16:4-5).

The *Jerusalem* to whom the Lord speaks through Ezekiel is not the house of Judah that is often metonymically represented in Scripture by its capital "Jerusalem" as the northern kingdom of Israel is metonymically represented by its capital "Samaria." But this is how meaning to the word of the Lord that Ezekiel here receives is usually assigned: the earthly city of Sodom was destroyed in the days of Abraham so the "Sodom" that is Jerusalem's younger sister (Ezek 16:46) cannot be the earthly city of that name, nor would Jerusalem's older sister be Samaria.

Jerusalem represents an ideology or theology that is cast out from among the ideologies of men and rebelling angels in the Abyss. The father of this ideology

was an Amorite; its mother was a Hittite. It is an ideology that sprang forth from the land of Canaan. And when the Lord passed by this ideology and saw it wallowing in its blood, He twice said to the ideology's blood, *Live* (Ezek 16:6), and He made the ideology flourish like a plant of the field ... this is an odd reading of the word of the Lord that the prophet received, but when the words of human languages are intended to describe the things of this world and not heavenly things, these words can only be used metaphorically to describe non-tangible things. Jerusalem was/is an earthly city: Paul wrote that Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem for she is in slavery with her children (Gal 4:25); whereas the Jerusalem above is free and is the mother of disciples (v. 26). It is this Jerusalem that will come from heaven prepared as a bride (Rev 21:2), the Bride of Christ (vv. 9–10). And this "Jerusalem" metaphorically represents the glorified saints that keep the commandments and their faith in Jesus (Rev 14:12) — it is the ideology of these disciples of Christ that causes them to be the few who are chosen of the many who are called (Matt 22:14); so when *Jerusalem* represents glorified saints, it also represents the ideology of these saints, an ideology that journeys from the Lord covering the nakedness of *Jerusalem* (Ezek 16:8) and entering into a marriage covenant with *Jerusalem*, a marriage not then consummated, to *Jerusalem* trusting in her beauty and playing the harlot with the spiritual princes of this world.

The kingdom of Judah didn't have as its father an Amorite, but the ideology that is the Christianity of this world that is of pagan origins and is not of God even though it was once washed clean by the Lord. But Christianity as perceived by the world today is an ideological prostitute ... if Samaria is Jerusalem's older sister and Sodom her younger sister, then certain conclusions can be deduced: if the Lord marries glorified saints that are represented as the city of New Jerusalem, and if this wedding takes place in heaven when the harvest of firstfruits are glorified upon Christ Jesus' return as the Messiah, then the kingdom that the Lord receives is larger than New Jerusalem. For those human beings who will be raised from the dead in the great White Throne Judgment as the main crop harvest [the wheat harvest] of humanity will serve as *Jerusalem's* older sister—these human beings lived earlier than or were contemporaries of the firstfruits—whereas those human beings who live in the Millennium will be *Jerusalem's* younger sister. Therefore, when the Lord takes *Jerusalem's* sisters, both her elder sister and her younger sister, and gives them to *Jerusalem* as daughters (Ezek 16:61) not on account of the Lord's covenant with *Jerusalem* but on account of the New Covenant, an everlasting covenant, *Jerusalem* shall never open her mouth again because of her shame (v. 62).

The kingdom that is not of this world will see a very quiet Bride of Christ, a Bride who was deceived by the Adversary and his angels, and is not allowed to speak (1 Tim 2:11–15).

When the Bride of Christ is New Jerusalem, this Bride will hold her tongue and learn from her Husband—and Christians today need to hold their tongue, cease prostituting themselves with the lawlessness of this world, and return to Christ Jesus, walking as He walked in this world (1 John 2:6).

True Christians are not their fleshly bodies, but the inner new selves born of God as sons. Thus, the rulers of this world that reign over the fleshly bodies of men and women have no authority over these inner new selves that are under grace until the inner new self voluntary returns to sin, which leads to death (Rom 6:16). Hence, the Christian that is born of God and who voluntarily transgresses the commandments is not under grace and has returned to be the servant of the Adversary, only now not as a slave but as the seed of the Adversary. It is the Christian that keeps the commandments and has faith in Jesus who is ruled by Christ Jesus and is a kingdom not of this world.

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