

*“Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son”.*

The Kingdom of Christ is a real physical place. It is also a moral entity which has certain principles and a basis of belief upon which it will be founded and where those principles can be lived out, it is not a theoretical construct but designed to be a reality that will be fully functioning. No believer sanctified by the blood of Jesus can be translated into the coming physical kingdom without first being morally rescued from the power of darkness which otherwise engulfs us all.

Luke 22v53 cites the power of darkness as the regime which ensured his crucifixion. This was a real event undertaken by real people and there was no need to understand this in any other way, than that the Jewish authorities colluded with the Romans to eradicate a political threat to their won power base through jealousy, arrogance and ignorance. There is nothing supernatural there.

In Ephesians 6v12 *“For we wrestle not against flesh and blood, but against principalities against powers against the rulers of the darkness of this world against spiritual wickedness in high places (literally = the heavenlies)”*. This is not a physical wrestling against another person but a mental conflict where the opponent is the old man and his influences over us, which can corrupt even the strongest man, if we allow it into our conscious thinking. The language is not difficult to understand but coloured by notions of ghosts, spirits and immortal souls all sorts of absurdities can enter in to the gullible and superstitious.

Those who embrace the moral teaching of Christ are legally transferred in their status from one system to another. They leave behind the world, morally but not physically, and are now legally citizens of a new power. Although they have never been there, they have become citizens of a new country, a heavenly. This new country is not heavenly because it is located in heaven but because it is founded on the divine morality of heaven. They are therefore translated into the Kingdom legally and morally but not yet physically when they are baptised into the name of Jesus. See Ephesians 2v17 where the believers are regarded as being *“fellowcitizens with the saints”*.

Some look to the orthodox teaching that the Kingdom of God is the church of Christ and that this passage is a reference to the teaching that believers are translated into that church.

A common passage used to support such rhetoric is Luke 17v20,21 *“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 neither shall they say Lo here or lo there! For behold the Kingdom of God is within you”*. That this is put forward as evidence that the Kingdom should be understood as the church is strange considering to whom Jesus was speaking! It was not to his disciples that he addressed the words “the Kingdom of God is within you” but to the disbelieving Pharisees!

In Colossians 4v11 *“These only are my fellowworkers unto the kingdom of God which have been a comfort unto me”*. There is a looking forward UNTO the Kingdom which was

yet to be achieved in the time scale of the Apostle. He lived two thousand years ago and the physical translation into the Kingdom of the Son is yet to be seen.

John 18v36 *"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 that I should not be delivered to the Jews; but now is my kingdom not from hence"*. Disciples should remember that Jesus clearly taught a literal kingdom with literal fighting, but not at that time two thousand years ago. Christ's Kingdom was not of THAT world, but it will be of a new world which will shortly replace this modern world.

A Voice from the Altar

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