

# The Kingdom of God Manifested



## Conquering the Kingdom of Darkness

Covenant Heritage Series - Book Seven

**LAWRENCE BLANCHARD**



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ISBN 978-0-9714328-9-5

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*The Septuagint Bible*. Translated by Charles Thomson, 1808, Philadelphia: PA. Edited by C.A. Muses.

**A word to KJV folk:** We are aware that there are many who believe that the *King James Version* (KJV) of the Bible should be the only English version that is acceptable. We respect that belief and conviction. However, we hope that because we have chosen to use the *New American Standard Bible* (NASB) in this book series that that will not dissuade you from reading it. We encourage you to check out every Bible reference with the KJV to see if there are any substantial discrepancies.

All bold notations are the author's except where it is in an original quoted text from another source in which case it will be indicated by "Emphasis in the original."

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# Setting the Stage

**C**an the Kingdom of the Living God be **fully manifested today** as He originally intended it to be? Can the Kingdom of the Living God be **fully realized now** despite the prevailing forces and deteriorating conditions consuming us? Can the Kingdom of the Living God become visibly tangible in power, righteousness, justice, order, and peace in our time?

If your answer is “No,” then you may want to seriously consider heading for the hills to some remote place until Jesus comes back and rescues you from the impending dissolution of the rule of law and the destruction of life and liberty to follow. Because, in reality, this “no hope” perspective concludes there is nothing that can be done.

But if your answer is “Yes,” then keep reading, because this book is about equipping and empowering God’s called and chosen Covenant People of the Northwest European race to manifest the Kingdom of the Living God **now!** The purpose of this book is to lay out essential principles from the Bible that are **necessary** for us to fulfill so that we may witness God’s transforming power, making His Kingdom on earth a reality. We pray this book is the beginning of the conversation and an inspiration for each Covenant man and woman **to take a step forward** to become a part of God’s plan and purpose. This book is not the final word on this subject by any means, but it can be a strong beginning.

## The Kingdom Context

Before we get too far into this book, let’s make sure we understand the theological foundation for manifesting God’s Kingdom. This book is the seventh and last book in the *Covenant Heritage Series*. It is the culmination and outworking of a systematic development of

biblical theology in Books One through Six. One cannot understand the critical subject matter of the reality of manifesting the Kingdom of God without grasping the verified and necessary truths from God's written Word. They are as follows:

- Adam was created in God's image and likeness.
- Adam was created to manifest God's Kingdom by obeying the divine command to be fruitful and multiply and to rule and subdue, bringing all in his realm into conformity with righteousness, order, and peace.
- Adam was God's son and servant whose mission was to fulfill his purpose and calling to create and expand God's Kingdom.
- Adam failed God's test by disobeying His law and was separated from the life of God. Thus the image and likeness of God was greatly diminished in Adam and his race.
- The Bible is the record of the history of Adam and his physical descendants from Seth to Noah to Shem to Abraham, Isaac, and Jacob and their posterity thereafter.
- In the course of time, God called and chose Abraham and gave him seven unconditional covenant promises that were to be fulfilled in his physical descendants.
- These Abrahamic Covenant promises taken together were, in effect, the restoration of the original dominion mandate given to Adam.
- The people of Israel, the physical descendants of Abraham, Isaac, and Jacob, became God's Kingdom through the conditional Covenant of Law (Old Covenant) through Moses.
- Israel, however, disobeyed and rebelled against their God and His Law and became cursed and disinherited from His Kingdom.
- God, the Father, in His faithfulness to Abraham, sent His only Son, Jesus the Christ, to redeem, justify, and save Israel from their sins (transgression of the Law) and to purchase back His Covenant People.



- In Jesus, a New Covenant was inaugurated through His death and verified by His resurrection in order to bring all Israel back to God and to each other.
- Under the New Covenant, the Church of Jesus Christ was formed, represented by many local assemblies comprised of the Christian people of Israel.
- Between Pentecost and the destruction of Jerusalem in AD 70, the Old Covenant was becoming obsolete and the New Covenant was being established.
- Jesus returned in AD 70, marking the end of the Old Covenant age and the establishment of His Kingdom and His reign with and through the saints – redeemed Israel.
- From that point forward unto today, this Kingdom was to be realized in and among Israel in their many nations in all areas of individual, family, church, community, and national life.

In essence, the Bible is the unfolding story of God's plan and purpose to establish and manifest His Kingdom in and through His Covenant People – the physical descendants of Abraham, Isaac, and Jacob. They are today's White race of Northwest European stock.

## The Manifested Kingdom

The Kingdom of God was fully established when Jesus Christ returned in AD 70 to destroy Jerusalem, the Temple, and the corrupted Old Covenant religious system and to be glorified in the New Covenant saints. The Kingdom age arrived and was ready to be fully manifested. The new heavens and new earth, and the new Jerusalem are present in the New Covenant Church comprised of local assemblies of Christian Israelites. Each assembly or local church is a temple of the Living God through Jesus Christ dwelling in and through each one. The Kingdom (the reign and rule of Jesus) is to be manifested or realized in the surrounding local community through the testimony, witness, and influence of each local church. God's original intent and purpose for creating Adam's race to rule and reign

with Him became realized in Jesus Christ, the second Adam, working in and through His new creation – New Covenant Israel.

## The Mistaken Kingdom

The objection to this perspective of the Kingdom goes something like this: How can this be the Kingdom or ever hope to be the Kingdom God intended? Nearly 2,000 years have passed by and the world is in a worse state than ever before! How can the Kingdom possibly be realized? There must be something yet to come.

It is not uncommon for many to perceive the Kingdom of God as a perfect state of absolute bliss with no conflict, no death, and no sin. As the tune goes, “Walking on the streets of solid gold, in that land we’ll never grow old.”

It is true that the Bible says:

...and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away. – Revelation 21:4

This statement is in the immediate context of “a new heaven and a new earth” with the “new Jerusalem coming down out of heaven from God ...” (verses 1-2). Again, many assume that if there is still crying, if people still die, and there is mourning and pain then the new heavens, new earth, and new Jerusalem could not have taken place yet. They must still be coming.

However, we must ask two key questions in our quest to interpret Revelation 21:1-4. First, what is the overall historical context of Revelation? Second, when did Jesus return in judgment of Jerusalem and deliver His People from persecution by that religious system which was aligned with Roman government edicts to purposefully oppress God’s Covenant People?

If the conclusion of Jesus’ return in AD 70 is correct,<sup>1</sup> then that determines and confines the time-frame of Revelation to be fulfilled

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<sup>1</sup> See *The Biblical Story of Prophecy*, Book Six of the *Covenant Heritage Series* by Lawrence Blanchard.

by AD 70. Therefore, that historical context must bear upon the meaning of Revelation 21:4, to wit: In what respect is there no death, mourning, crying or pain? The book of Revelation was written by the Apostle John to encourage and instruct the local churches in an increasingly difficult tribulation period (Revelation 1:9). Many prior to AD 70 were martyred (Revelation 6:9-11) who came “out of the great tribulation” (Revelation 7:14) and many were in great distress (Revelation 7:16). It was promised to those persecuted saints that “God will wipe every tear from *their* eyes” (Revelation 7:17). This is a figurative way of saying that *they* would be avenged and finally receive deliverance and relief (see II Thessalonians 1:4-10).

How about the statement in Revelation 21:4, “... there will no longer be [any] death”? Again we ask, Death in respect to what? Death at the hands of the persecutors of the New Covenant saints? The killing would stop. Or could “death” refer to the reversal of Adam’s curse, which included separation from the life of God, not necessarily physical death only.

In any respect, Revelation 21:4 must be correctly discerned as to what it says and means *by the context*. We must also take into account the *style* of literature (symbolic, prophetic language) in which Revelation was written. Thus, it was not meant to be a carte blanche statement of perfected bliss.

Furthermore, we must take into consideration another aspect of this Kingdom within the context of the new heavens, new earth, and New Jerusalem. For example, in Revelation 21:8, there is the obvious presence of “... the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” These are also the same who are outside the new Jerusalem (Revelation 21:10-27):

... and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life.  
– Revelation 21:27

Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. – Revelation 22:15

These people are separate and excluded from the city of the redeemed, but still present.

In the context of the “new heavens and a new earth” in Isaiah 65:17-25, there is still ongoing life as we know it, only in a blessed state. There is birth and physical death (v. 20) and building and planting (vs. 21-23). But reading through verses 17-25 there is also longevity of life and health, security and prosperity, peace and safety. This is the right perspective of the Kingdom that is now come (Revelation 12:10), which should and can be manifested.

The description of the Kingdom is the **inheritance** of the promises of the Abrahamic Covenant<sup>2</sup> detailed in the blessings of the conditional Mosaic Covenant. Deuteronomy 28:1-14 provides that list of blessings that would “come upon ... and overtake” the people of Israel (v. 2). Abundant blessing “in the city ... in the country” (v.2), and on their

- Children (vs. 4, 11)
- Animals (vs. 4, 11)
- Produce (vs. 5, 11) and
- Dominion over their enemies (vs. 7, 10, 13).

The theme of the earthly Kingdom<sup>3</sup> is the manifestation of “be fruitful and multiply” and “rule and subdue.” But it is not an immortal state of perfect bliss on the planet. The Kingdom manifested is the realization of the blessings of the Abrahamic Covenant.

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<sup>2</sup> See *Discover the Story of Your Biblical Heritage*, Book One, chapters 1-2; and *God’s Covenant Creation*, Book Four, chapter 13, of the *Covenant Heritage Series*.

<sup>3</sup>The earthly Kingdom was in the minds and hearts of our People in the beginning of the American vision. “... there was no question in the minds of the Puritans themselves. Trained to view history Christologically and typologically, they saw the shadow of Christ extending over the Old Testament as well as the New. In the Exodus of the Israelites from Egypt, they found (Continued next page footnote.)

Obviously, the present condition of the Israelite nations today is far from this description of the Kingdom of God. So, the question is: If the Kingdom can be manifested, **why** don't we see it? And, biblically speaking, **how** can it be manifested? That is what this book attempts to begin to answer.

## Overview

This book is laid out in three sections. The first section briefly evidences the plan and ongoing progress toward implementing an unlawful, totalitarian enslavement of God's Covenant People. Our objective is to try to clarify and flesh out the reality regarding our present condition in order to impress upon our consciousness the gravity of the hour. If we are to break out of our preoccupation of our day-to-day schedule and the tendency to be mesmerized by the incessant propaganda that "all is well" or "things are not that bad" or "it will all work out" or "our government has our best interests at heart," we must bravely face the facts of our present situation. And, hopefully, from such a presentation, we will realize that we can no

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<sup>3</sup> Continued:

a prefiguring of their own circumstances. 'Let Israel be ... our glass to view our faces in,' wrote Samuel Fisher in his *Testimony in Truth* in 1679. A generation later, John Higginson would sum up their thinking in his preface to Cotton Mather's history of New England: 'It has been deservedly esteemed one of the great and wonderful works of God in this last age, that the Lord stirred up the spirits of so many thousands of His servants ... to transport themselves ... into a desert land in America ... in the way of seeking first the kingdom of God ...' for the purpose of 'a fuller and better reformation of the Church of God, than it hath yet appeared in the world.'...And prior to both of these definitions, the president of Harvard, Urian Oakes, gave this simile in 1673: 'If we ... lay all things together, this our Commonwealth seems to exhibit to us a specimen, or a little model, of the Kingdom of Christ upon Earth ... wherein it is generally acknowledged and expected.' " – Peter Marshall and David Manuel, *The Light and the Glory*, (Grand Rapids, MI: Baker Book House Company, 1977), p. 23.

John Adams, President and signer of the *Declaration of Independence* stated: "Suppose a nation in some distant Region, should take the Bible for their only law Book, and every member should regulate his conduct by the precept there exhibited ... What a Utopia what a Paradise would this region be." – quoted by Stephen McDowell, *Monumental: Restoring America as the Land of Liberty*, (Libertyman Studios, 2013), p. 144.

longer sit idly by and just watch whatever life we think we have be completely submerged under ruthless principalities and powers that intend to literally destroy us and our posterity. We hope to convey that we cannot be spectators any longer because, apart from what God has revealed about how to manifest His Kingdom now, there is no hope and no remedy to conquer this present darkness.

The second section sets forth biblical principles of what must be done *now* and God's ordained plan on *how* to begin to reverse the deadly destructive course we are on in order to manifest the Kingdom of God on earth as it is in heaven. If we are to initiate a plan of action, we must know what it is and that it is based upon the will of God as revealed in the written Word of God.

The third section offers important practical ideas about how to get started on the road to manifesting the Kingdom of God.

We must engage and set a course of action *now* that will result in the transformation of our individual lives, our marriages and families, churches, schools, local communities, and nations. We must believe that such a transformation, manifesting God's righteousness, justice, order, and peace is possible and can be realized by His power working in and through His called and chosen Covenant People – *now*.

There is an urgency that we intend to convey because, in reality, **we do not have a choice but to engage and take action.** Do we realize there is no other alternative and no other way out apart from our outward obedience to God? The time is *now* and the day is at hand.

It is our hope that at the end of this book, you will understand and be convinced that our God is waiting for us to step out in faith. He is standing by and at His command are the legions of His mighty heavenly army ready to be unleashed.

And when you breathe your last breath, you can humbly and confidently say to your covenant-keeping God, "I have done what you

have asked and completed my task. Thank you for calling me to your service.”

Rise up, O men of God!  
Have done with lesser things.  
Give heart and mind and soul and strength  
To serve the King of Kings.

Rise up, O men of God!  
His Kingdom tarries long,  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The Church for you doth wait,  
Her strength unequal to her task,  
Rise up, and make her great!

Lift high the cross of Christ!  
Tread where His feet have trod,  
As brothers of the Son of Man,  
Rise up, O men of God!  
– William P. Merrill (1911)

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2020

# Summary of the *Covenant Heritage Series*

The *Covenant Heritage Series* is a set of seven books that will help you understand what the Bible says and what it means to you in regard to your heritage. The series examines the current critical issues of our time in light of what the Bible says. Finally, it offers biblical answers for transforming this world system back to God's original plan and purpose.

You will be challenged to re-examine what the majority consensus believes about the teaching of Scripture and the politically correct and religiously acceptable life perspectives and practices. The *Covenant Heritage Series* will provoke you to think! In the end, you will be able to decide for yourself what your ultimate purpose is and your consequential duties and obligations before the God of Abraham, Isaac and Jacob.

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