

The Real Kingdom of God

The purpose of this document is to define the real Kingdom of God: a spiritual reality. Missionaries to Native Americans (Indians) discovered a people who understood spiritual reality. We have so many descendants of those Indians in the Church today because it was easy for them to see the real Kingdom of God. They discovered a people with no need for the philosophy European idol worshipers needed to understand spiritual reality. Already living in that reality, and had no need for those abstractions. "The Church found here in American a race whose customs showed that they belonged to a people who had once the knowledge of the true God. They were not idolaters. They had affections and love of tribe and kindred. They were brave in war, wise in council, and true to their plighted faith. They recognized a Great Spirit and were accustomed to ask His aid. They heard spirit voices from the unseen world in the music from the waterfall, the song of singing-birds, the minstrelsy of the wind, and the conflict of the elements. Their feasts of first fruits, their sacred stones, evidently going back to altars of sacrifice, and their customs of purification, show that they belonged to a people who had once the knowledge of the true God."¹

Native Americans Understood the Real Kingdom

Because of their prior acceptance of spiritual reality, no evangelical work anywhere in the world has ever exceeded the work of Indian Missions. "A Christian philosophy does not take hold of the heathen mind. The heathen tongue has no Christian ideas. Abstract religious doctrines confuse the Indian, and his nature is not moved by the emotional side of religion. He does believe in spiritual influences, and has a deep sense of all spiritual mysteries. He does feel keenly that he belongs to a perishable race. He suffers daily from the discords and hatreds of a life of strife. He reads of the coming doom when he looks into the face of his children. It is the topic which is never absent from the council or the camp-fire. The story of a real Christ and King who loves him, who pities him, and feels for him, and who is able to save him, comes home to his heart. He can see and feel the meaning of brotherhood and citizenship."¹

The Social Order with Christ as Head

It was easy for the Indian to see the real Kingdom of God. The social order with Christ as the head was a "brotherhood of which his tribe was the counterfeit"¹. This document describes that social order and its counterfeit; the brotherhood of the tribe vs. the brotherhood of Christ: the real Kingdom of God. A thoughtful Indian once said: "I can see your religion."¹

¹ Abbreviated version of [Niobrara](#). Sermon Preached at the Consecration of William Hobart Hare, S.T.D., As Missionary Bishop of Niobrara By Henry B. Whipple, D.D. at St. Luke's Church, Philadelphia on January 9th, 1873. Philadelphia: M'Calla & Stavely, 1873.

That Spiritual Order and its Counterfeit

Indians can see the social order of the Kingdom of God. It is a spiritual order that differs from the spiritual order of the tribe. We have so many Indians in the Church today because they could see that spiritual order in comparison to its counterfeit. They could see the spiritual order of Christ as head of the Family, Christ as head of the Church, and one Nation under God. Because of his spiritual head start, he could see a place for himself and his children under these three spiritual headships. In the nuclear family under God, his wife was now raised up to be one of the three legs of that nucleus with Christ as the head. And, with her new position of influence as his help-mate under all authority, spiritually using authority she has the most power in the home front. This was a major improvement in freedom for both the man and the woman. Instead of being a vassal to a roaming tribal king, he was a free king under Almighty God with a helpmeet or wife to help him be the person God has designed him to be. For the woman, spiritually she now had all the influence and a spiritual purpose for that influence. Instead of being a lookalike brick in the tribe with no purpose, both the man and the woman were now unique stones with God in the nuclear family, with that family making up the spiritual body of the Church. Christian civilization goes hand-in-hand with this spiritual reality. With the spiritual freedom and purpose of the Christian home comes the need for private property and the protections of law for that property. The Church under God prepares people to be freemen under God; and laws (of the State under God) protect that property. "The follower and vassal of a wandering chief cannot be Christ's freeman."¹ The Indians who accepted this good news of the Kingdom of God became the heartland of this country.

Summary: The Real Kingdom of God

The purpose of this document has been to define the real Kingdom of God: a spiritual reality. Missionaries to Native Americans (Indians) discovered a people who understood spiritual reality. We have so many descendants of those Indians in the Church today because it was easy for them to see the real Kingdom of God. They discovered a people with no need for the philosophy European idol worshipers required to understand spiritual reality. Already living in that reality, and having no need for those abstractions: "The Church found here in Americans a race whose customs showed that they belonged to a people who had once the knowledge of the true God. They were not idolaters. They had affections and love of tribe and kindred.Their feasts of first fruits, their sacred stones, evidently going back to altars of sacrifice, and their customs of purification, show that they belonged to a people who had once the knowledge of the true God."² Easy for the Indians to understand, the real kingdom of God is a spiritual reality.

² Abbreviated version of [Niobrara](#). Sermon Preached at the Consecration of William Hobart Hare, S.T.D., As Missionary Bishop of Niobrara By Henry B. Whipple, D.D. at St. Luke's Church, Philadelphia on January 9th, 1873. Philadelphia: M'Calla & Staveland, 1873.