

God is our King

When God delivers the Israelites from Egyptian bondage and gives them His law, He establishes Himself as their King. In a very real sense, the contest with Pharaoh is between one King and another. It is after the Israelites cross the Red Sea that they first realize this, expressing the fact in their hymn of praise: “The Lord shall reign forever and ever.” (Exodus 15:16-18). God is the One who promises to “go before” His people, as a king would do (see Exodus 23:23; Isaiah 45:2; 52:12). The giving of the Law, as the establishment of a covenant between God and Israel, follows covenants made between King and their subjects. The people of that day would immediately recognize the implication – that God is establishing the covenant basis for His rule as King over Israel. “Moses charged us with a law, A possession for the assembly of Jacob. *“And He was king in Jeshurun,* (Deut 33:1-5). God is King of Israel: For God *is* my King from of old, (Psa 74:12-15). In Genesis 49:8-12, it is clear that a descendant of Judah will rule over Israel. In Revelation 5:5 But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”

Rejoice! Your King is Coming!

“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion *shall be* ‘from sea to sea, And from the River to the ends of the earth.’ (Zechariah 9:9-10)

Most Jews in Jesus’ day missed Him as their Messiah and King because they were expecting a different kind of Savior. They thought that Messiah would be a mighty political deliverer, who would lead Israel to military victory over Rome. They were not looking for a lowly Savior, riding on the foal of a donkey. They could not consider of a suffering Savior, who offered Himself as the sacrifice for sinners. And so, tragically, they missed the coming of their King! Many people still miss Jesus because of wrong expectations.

In order joyously to welcome Jesus as our King, we need to understand properly who He is. Because Jesus Christ is King and He is coming to reign, we who are subject to Him should rejoice greatly. But that is precisely the kind of King that Jesus is! He is rightfully Lord of all people of all aspects of all people’s lives. Regarding this King, Zechariah exhorts “Rejoice greatly. Behold, your king is coming to you” ഉച്ചത്തിൽ ഘോഷിച്ചാനന്ദിക്ക ഇതാ, നിന്റെ രാജാവു നിന്റെ അടുക്കൽ വരുന്നു; The rest of verses describe this King and explain why His coming gives cause for great joy. If we understand who this King is and what His coming will mean for all the earth, we will rejoice greatly at the news of His coming. The phrase translated, “your king is coming *to* you” can also be translated, “your king is coming *for* you,” that is, for your benefit. To receive the benefits that this King brings, we need to recognize our need. King had the power to deliver them and He had best interests. Spiritually, we must admit that we are under domination of sin that will destroy us and that we are unable to free ourselves. Then we will welcome the promised King and the benefits that He offers. He comes *for you!* But who is He?

Jesus Christ is the King of authority. In His first coming when He came as the humble, suffering Servant, Jesus Christ possessed a quiet but total authority over all people and events, they could not lay hands on Him until His time had come (John 7:30; 8:20). On Palm Sunday, to fulfill this prophecy, Jesus staged a public demonstration to show the Jewish people and their rulers that He *is* the Messiah, Jesus’ bold action of riding into Jerusalem on a donkey, to the cries of “Hosanna” led to His arrest and crucifixion at the very moment that the Passover lambs were being slaughtered in Jerusalem, in fulfillment of Scripture. Jesus was clearly in charge of the events surrounding His death, including the triumphal entry, the betrayal by Judas and the death plots of the Jewish leaders. None of it took Him by surprise. He is the King of authority who controls all things according to His purpose, even the events of His death (Acts 2:23; 4:27-28).

Jesus Christ is the King of Justice. Zechariah says that Israel’s king is just (some translate “righteous,” but the sense is justice). Jesus Christ will be just in the administration of His kingdom because He is righteous in His person. Jesus Christ is the King of Salvation: He is “endowed with salvation” John the Baptist prophesied that he would go before the Lord’s coming “to give to His people the knowledge of salvation by the forgiveness of their sins” (Luke 1:77). Or, as the angel told Joseph, “you shall call His name Jesus, for it is He who will save His people from their sins” (Matt. 1:21). Zechariah 9:10 refers to Messiah’s second coming, when He will fulfill the national sense of salvation by ruling over all the nations. His first coming, Messiah came to bring spiritual salvation by offering Himself as the sacrifice to satisfy God’s justice against sinners. Through Jesus’ death as the perfect substitute, He paid the penalty we deserved, which allows God to be both just and the justifier of the one who has faith in Jesus (Rom. 3:26). On the cross, the perfect Son of God offered Himself as the substitute for sinners. He came “to give His life a ransom for many” (Mark 10:45). Jesus came the first time bringing salvation, but He will come the second time as the judge of all the earth. If you have trusted Him as your personal Savior, then you can rejoice at His coming as the judge, because He has borne your sins.

Jesus Christ is the King of Humility: “King of humility” sounds like He is the humble King. Jesus came as a servant on not only a donkey, but the foal of a donkey. The donkey was a lowly animal, used for peaceable purposes by those who were of no rank or position. By riding the foal of a donkey, Jesus was showing Himself to be the King, but not the exalted political king that the people expected. In His first coming, Jesus was the suffering Messiah who offered salvation and peace with God through His death. The Hebrew word for “humble” can also mean poor or needy and that was true of Jesus, who had no earthly wealth or possessions (Luke 9:58). The word also includes the meaning of a righteous man afflicted by evil men. Jesus willingly laid aside His rights and took the form of a servant, becoming obedient to the point of death on a cross (Phil. 2:5-8)

Jesus Christ is King of creation: This is evident from the fact that He rode into Jerusalem on an unbroken colt. In the Old Testament, when an animal was put to sacred use, it had to be one which had not already been used for common purposes (Num. 19:2; Deut. 21:3). Since this animal was now to be used for the Messiah, it had to be an animal that had never been ridden by man. Only the Lord of creation could do what Jesus did. The colt received Jesus on its back but He came unto His own people, and they cast Him off. If we see Jesus correctly for who He is, we will submit to Him as the Almighty Creator. And we should learn humility from our Savior.

Jesus Christ is King welcomes believers into His kingdom: Jesus Christ is declared king at his birth: In Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.” The Messiah was expected to come from David’s line. He was the Son of David. The genealogy given by Matthew follows the royal line of the kings descended from David. (Matthew 9:27) He was born in Bethlehem, the town of David (John 7:42 Jesus Christ is regarded as king: Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” (John 1:49) Jesus Christ entered Jerusalem as a king: Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!” (Matthew 21:1-9) Jesus Christ is declared king at his crucifixion: Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. God has exalted Jesus Christ to his rightful place as king: sat down at the right hand of the Majesty on high (Heb 1:3) As king, Jesus Christ welcomes believers into his kingdom: Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.” (Luke 23:42-43) Jesus Christ is king of all kings: He will rule over the nations and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. (Rev 1:5) See also Ps 2:7-9; Da 7:13-14; Mt 19:28; Mt 25:31-32; Ro 15:12; 1Co 15:25; Php 2:9-10; Rev 12:5; Rev 17:14; Rev 19:11-16. He is king forever: Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Rev 11:15) See also Isa 9:7; Lk 1:33; Heb 1:8; Ps 45:6

Jesus Christ is coming to reign. Jesus’ first coming in lowliness to offer Himself as the substitute for sinners. His second coming in power and glory, to reign over all the earth. The power of His person and presence will effect peace on earth. Zechariah quotes from Psalm 72:8, about Messiah reigning “from sea to sea and from the River to the ends of the earth,” which is worldwide dominion. Jesus Christ prophesied His own return to earth in power and glory (Matt. 24:30). Jesus coming again, as King of Kings and Lord of Lords. At that time, every person will meet Jesus. If you yield to Him now, you will joyfully meet Him as Savior. If you reject Him now, you will meet Him as Judge, when “He treads the wine press of the fierce wrath of God, the Almighty” (Rev 19:15)

As believers, what should our response be to the fact that Jesus Christ is King and He is coming to reign? Our response to Jesus the coming King should be to rejoice and shout in triumph. The command, to rejoice greatly and to shout in triumph, emphasize exuberant joy. The commands are addressed to the daughters of Zion and Jerusalem, which means, those who are in a covenant relationship to God (Rom. 2:28-29, 9:8). If Jesus is your King, then lift up your head and rejoice, for your redemption draws near (Luke 21:28)! We rejoice *by faith* in our coming King. Faith in the hope of His coming will fill us with great joy, even in the midst of difficult trials.

Is Jesus the King *your* King? Does He rule in *your* heart and life? You can choose Jesus as your Savior and Lord, while submitting to His lordship is a lifelong process, it begins at salvation. “How’s your joy in Jesus?” Christ came to take away our sins, to roll off our curse, to unbind our chains, to open our prison house, to cancel our debt; in a word, to give us the oil of joy for mourning, the garment of praise for the spirit of heaviness. The child of God is, from necessity, a joyful man. His sins are forgiven, his soul is justified, his person is adopted, his trials are blessings, his conflicts are victories, his death is immortality, his future is in heaven and endless blessedness. With such a God, such a Savior, and such a hope, is he not, ought he not, to be a joyful man? Are you pursuing that kind of joy? You should be, because your King is coming!

For at just the right time Christ will be revealed from heaven by the blessed and only almighty God, the King of all kings and Lord of all lords. (1 Timothy 6:15)

Jesus told His followers: And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14) Before Jesus returns to set up His Kingdom in its final form, the Gospel of the Kingdom must be extended throughout the nations of the world. In order to understand the Kingdom of God, you must first experience that Kingdom. There are natural kingdoms of this world. A natural kingdom is a territory or people over whom a king rules. The Bible speaks of the kingdoms of the world. The kingdoms of the world are presently under the control of Satan: Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these things I will give You if You will fall down and worship me."(Matthew 4:8-9; 1John5:19)

The spiritual world is composed of two spiritual kingdoms, the Kingdom of Satan and the Kingdom of God. The Kingdom of Satan consists of Satan, spiritual beings called demons, and all men who live in sin and rebellion to God's Word. From the time of the rebellion of Satan, there has been spiritual warfare raging between the Kingdom of Satan and the Kingdom of God. This spiritual warfare being waged throughout the world is over the minds, souls and spirits of mankind. Satan is trying to keep men captive to sin in his kingdom. Through deceptive methods he entices men and women to partake of the temporary lusts of sinful living. Then Satan Thrown Out of Heaven: "So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him" (Rev12:7-9) Anti-christ, the Beast will claim to be the true Messiah ie Christ (Joh5:43) will rule the world for some years.(Rev13) He begins sign a covenant with many and rises to world dominance. And he exalt himself persecute God's people and demands the worship of all inhabitants of the earth by declaring himself to be God!(Daniel11) This warfare in the spiritual world will continue until the end of time. Now is the judgment of this world; now the ruler of this world will be cast out.(John12:31)

In the future, all the kingdoms of the world will become kingdoms of God and He will rule over them:(Re11:15) The Gospel of the Kingdom is an invitation for man to return to the realm of life God originally intended. For enter the Kingdom, there is one requirement for entrance: Repenting from sin which results in spiritual rebirth. Through repenting and accepting Jesus Christ as Savior you are born into the Kingdom and become a Kingdom resident. Residency in the Kingdom of God requires a new lifestyle governed by the laws of the Kingdom. The lifestyle of the Kingdom is exactly opposite of the lifestyle of the kingdoms of the world. It is different in both structure and principles. When you enter the Kingdom of God it is like immigrating to a new country. You must learn a different culture. In the natural world, "culture" is the behavior patterns which govern life in a given society. It is important to know the principles which govern life in the Kingdom of God because you must live by Kingdom principles to maintain residency. In Luke 12:22-31 Jesus taught that the Kingdom should be the primary concern of life. He concluded with this statement: "But rather seek ye the Kingdom of God; and all these things shall be added to you"(Luke 12:31) അവൻറെ രാജ്യം അന്വേഷിപ്പിൻ; അതോടുകൂടെ നിങ്ങൾക്കു ഇതും കിട്ടും. If you seek the Kingdom first, its principles, its lifestyle, its Gospel then all necessary things in life will be provided.

In II Timothy 2:12 indicates that believers will reign with Jesus in the future Kingdom of God. To "reign" means to "rule with power and authority." If you are to reign with Him, you must know the laws which govern the Kingdom. The foundation of the Kingdom of God and its governing principles is righteousness: But unto the Son "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.(Hebrews 1:8) A scepter is a rod or wand held in the hand as an emblem of power or authority. The authority or power of the Kingdom of God is righteousness. The righteousness upon which the Kingdom is built is the righteousness of God. The foundation of God's Kingdom stands on righteous men living righteous lives. There are two levels of commitment to this righteousness. One level of righteousness necessary to "enter into life." This is the righteousness that comes through the new birth experience when man is cleansed from sin and begins to live by God's commandments. But there is another level of righteousness known as perfection (spiritual maturity). To achieve perfection requires total consecration of worldly values, standards, or possessions which are precious to you. To achieve perfection we must abandon the principles of the world and embrace the principles of God's Kingdom.

There are two great Kingdom principles upon which all other principles are based. When asked what were the greatest commandments, Jesus replied: ..Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37-40) To summarize, the two greatest principles of God's Kingdom are: 1. Loving God with all your heart, soul, mind, and strength. 2. Loving and doing to others as you love yourself and want others to do to you.

The basic principles upon which the Kingdom of God operates are exactly opposite of the common thinking of man and the accepted structure of earthly kingdoms. Jesus established a basic Kingdom principle: "It shall not be so among you." But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you:

but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many. (Matthew 20:25-28) Although Jesus was dealing with a specific matter of leadership here, He also established a general principle of the Kingdom: "It shall not be so among you." Although worldly standards and earthly kingdoms accept certain principles, the principles of God's Kingdom are different.

There are many earthly kingdoms, all divided from one another. There are also divisions within earthly kingdoms which result in coups and revolutions. God's Kingdom is a united Kingdom. It is described as one spiritual body with many parts: For the body is not one member, but many. (I Corinthians 12:12-14) The residents of God's Kingdom are united together in God and Jesus.

The Kingdom of God is to penetrate the world in two ways: As light and as salt: You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:13-16) In the natural world, salt works silently. It is used to preserve food, heal wounds, and add flavor. A little salt affects a great amount of food. In the spiritual world, Kingdom residents are to penetrate the world as salt. They are to preserve the values and quality of the Kingdom, be a healing balm to others, and like the flavor of life. They are to spread the Kingdom steadily. As salt, they can affect a great mass of humanity. In another passage, Jesus compared the penetration of the Kingdom to leaven (Matthew 13:33). Like salt, a little leaven works silently to penetrate a great lump of bread. In the natural world, light exposes darkness. It shows the way out of darkness. Light in darkness cannot escape notice. The Kingdom resident is to be a spiritual light in the world. He is to expose and show the way out of darkness. He is not to allow anything in his life (bushel) to conceal the light of the Kingdom. Believers are to live the life of the Kingdom in a visible way, steadily penetrating the kingdoms of the world with the Gospel of the Kingdom.

Prayer in the Kingdom is based on three principles: Asking, seeking, and knocking:(Matthew 7:7-8) യാചിപ്പിൻ; അന്വേഷിപ്പിൻ; മുട്ടുവിൻ. Each level of prayer speaks of greater intensity in seeking God. Jesus also gave a model prayer for Kingdom residents. You can read it in Matthew 6:9-10 and Luke 11:2-4. The basic principles of worship in the Kingdom are described in Matthew 6:1-18. The basic principles of worship include: Giving: Outward look Matthew 6:1-4 Praying: Upward look Matthew 6:5-15 Fasting: Inward look Matthew 6:16-18 All three areas of worship are to be done in secret in order to be blessed of God.

The Beatitudes

Jesus' sermon begins with a description of those who would be blessed by God. For instance, "The verses beginning with the word "blessed" (Matthew 5:3-11) are commonly called "*Beatitudes*"—meaning a state of supreme happiness. In essence, Jesus is stating that these perspectives would become the mental states of mind and deals with basic Kingdom attitudes which are blessed by God. Those who are blessed do not hold the conventional values of society. The word "blessed" used in this passage means to be approved by God. There is a difference between being blessed and being happy. Being blessed depends on God and is unaffected by circumstances. Being happy depends on circumstances of life. Here are some of the specific contrasts in the culture of the Kingdom of God.

The Kingdom belongs to those who are poor in Spirit: Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.(Mat 5:3) ആത്മാവിൽ ദരിദ്രരായവർ ഭാഗ്യവാന്മാർ; സ്വർഗ്ഗരാജ്യം അവർക്കുള്ളതു. The world honors those with material wealth. God chooses the poor of the world and makes them rich in faith: The world emphasizes the self-reliance, self-expression, self-improvement. But God approves those who are poor in spirit who realize they have no ability to save themselves, to satisfy their spiritual needs, or to solve their own problems.

The Meek are conquerors: Meekness is not weakness or passiveness. To be meek means to be gentle in nature, not easily provoked, and to have a mild temperament. It is the opposite of worldly principles which advise "assert yourself, stand up for your rights." Meekness is not a natural quality of fleshly man. It is one of the spiritual fruits of the Kingdom: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance; against such there is no law.(Galatians 5:22-23) Each of these qualities should be characteristic of Kingdom residents. They are spiritual fruit which are a result of the infilling of the Holy Spirit. The world does not consider meek people as conquerors, but God promises the meek will inherit the earth: Blessed are the meek; for they shall inherit the earth.(Matthew 5:5) സൗമ്യതയുള്ളവർ ഭാഗ്യവാന്മാർ;

The Hungry are filled: Men hunger after many things in the kingdoms of the world. They hunger after power, wealth, success, and happiness. Kingdom residents should not hunger for such material things. They should seek righteousness which is the basic principle of the Kingdom: Blessed are they which do hunger and thirst after righteousness; for they shall be filled.(Matthew 5:6) Some believers go from religious meeting to meeting seeking "blessings" from God. They are never satisfied spiritually. In this Kingdom principle, Jesus reveals that only those who hunger for righteousness will be spiritually filled. When you are hungry in the natural world, you do not sit down and passively wait for food. You take action to satisfy your hunger by obtaining food and preparing a meal. In the spiritual world you cannot sit and passively wait for God to satisfy your spiritual hunger. You must actively seek spiritual food by communicating with God in prayer and studying His written Word. The hungry are filled in the Kingdom of God. Those in the kingdoms of the world are left hungry:

The Merciful obtain Mercy: Worldly principles warn that if you are too merciful with others, they will abuse you. If you show too much kindness, they will take advantage of you. Kingdom principles teach the opposite. If you show mercy you will obtain mercy instead of abuse: Blessed are the merciful: for they shall obtain mercy.(Mat5:7)

Inward rather than outward stressed: The religious leaders of Jesus' day stressed the outward keeping of law and tradition rather than inward heart attitudes. They observed the Sabbath strictly, fasted regularly, prayed openly, and gave alms to the poor. But Jesus stressed the inward attitudes of the heart rather than the outward sacrifices. He said: Blessed are the pure in heart; for they shall see God.(Matthew 5:8)

Peace instead of Revolution: Revolution is the method of change in the kingdoms of the world. Peacemakers are those who bring change in the Kingdom of God. Jesus said: Blessed are the peacemakers: for they shall be called the children of God.(Matthew 5:9) Peace is not running away from problems or the absence of war and strife. The peace of which Jesus spoke is different from worldly peace.(John 14:27) In the peace of the world there is fear. Will they keep the peace treaty? Will they abide by their promises? In God's peace, there is no fear. He has promised to keep believers in perfect peace. They can have the peace of God even while living in chaotic circumstances in the kingdoms of the world.

The persecuted are rewarded: This Kingdom principle pronounces blessing on those who suffer for a specific reason: For righteousness sake. Blessed are they which are persecuted for righteousness' sake; for theirs is the Kingdom of Heaven.(Matthew 5:10)

The least are greatest: In the world, greatness is exalted. People are considered great if they are successful, famous, have great wealth or power. In the Kingdom of God, those who are great live and teach Kingdom principles. They may be considered the least in the kingdoms of the world, but they are greatest in the Kingdom of God: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. (Matthew 5:19) The Humble are exalted: For whoever exalts himself will be humbled, and he who humbles himself will be exalted. (Luke 14:11) Servants are Leaders: The kingdoms of the world hold leaders in high esteem. They are honored and exalted. They are waited upon by servants and considered in a social class far above all others. In the Kingdom of God, to lead you must become a servant: (Matthew 23:11) Small becomes Great: Jesus illustrated this principle by the natural examples of a mustard seed, leaven, and a widow's mite:(Matthew 13:31-33;Luke 21:1-4)

Adults become as children: In the Kingdom of God, adults must become as children. This means they must accept the Gospel of the Kingdom in the same way as a child: In simple faith. At the same time came the disciples unto Jesus, saying, who is the greatest in the Kingdom of Heaven? And Jesus called a little child unto them and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.(Matthew 18:1-4)

Lose your life to save it: Verily, verily, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.(John 12:24) You lose your life by denying of worldly pleasures and standards in order to follow the King: Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.(Matthew 16:24-25)

Take a yoke and burden to rest: A yoke is a piece of equipment used to pair up two animals to pull a plow. It speaks of labor. A burden is something that is carried. It is a weight. Jesus said: Come unto me, all ye that labour and are heavy laden, and I will give you rest.(Matthew 11:28-30) You find true rest by being yoked together with Jesus to carry His burden. His burden is that the Gospel of the Kingdom be extended to the nations of the world. "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men".(Romans 14:17-18)