

# **THE COMING KINGDOM**

## **A. Introduction**

The Kingdom of God: The grand-central theme of Scripture.

## **B. Various Kingdom Facets**

**1. God's Universal Kingdom (cf. 1 Chron. 29:11; Deut. 4:34).**

**2. God's Theocratic Kingdom & Adam (cf. Gen. 1:26-28; Ps. 8:6, Heb. 2:8-9).**

A Theocratic Kingdom is one in which God rules as King. Genesis and Revelation are like two bookends of the Kingdom Mandate that God gave to mankind. Whereas the first Adam failed in his dominion responsibility for God as seen in Genesis, the second Adam (Christ) will ultimately fulfill the dominion mandate that God intended for man as seen in the book of Revelation (cf. 1 Cor. 15:27, 45).

**3. God's Theocratic Kingdom & Israel (cf. Ex. 19:6; 1 Sam. 8:7).**

This theocratic arrangement with Israel began with God giving the Law of Moses to Israel at Mount Sinai (cf. Ex. 19-20). God's subjects were Israel and their constitution was the Law. This form of "kingdom rule" ended at the time of the Babylonian Captivity which began "the times of the Gentiles" (cf. Lk. 21:24).

**4. The Messianic/Davidic Kingdom (cf. 2 Sam. 7:12-13, 16; Ps. 89; Isa. 9:6-7).**

This Messianic Kingdom was foreseen in Genesis 49:10. It was promised in covenant form to David (cf. 2 Sam. 7). It was foretold by the prophets (cf. Jer. 23:5-6; Isa. 11:1; Dan. 2:44). It was applied to Jesus by Gabriel the announcing angel to Mary (cf. Lk. 1:31-33). John the Baptist announced this kingdom as being at hand on the condition of repentance, as did Jesus and the apostles (cf. Matt. 3:2; 4:17; 10:5-8).

"Kingdom miracles" accompanied the offer of the kingdom to Israel. However, when the nation rejected Christ as seen in the blasphemy of the Spirit (cf. Mt. 12), the kingdom offer was withdrawn. Then, Christ in the form of parables taught that there would now be a "delay" in the coming of the kingdom (cf. Mt. 13). From there on out Christ emphasized the "cross" with His disciples and not the immediate coming of the kingdom. The kingdom

offer in the early church was once again seen to be on the condition of repentance (cf. Acts 3:19-21). The kingdom is no longer being offered at this time during the church age and so “kingdom miracles” are no longer being performed (cf. Heb. 6:5). We are no longer proclaiming the “gospel of the kingdom” as being at hand, but rather we preach “the gospel of Christ” (cf. 1 Cor. 15:1-4). However, in the Tribulation Period the “gospel of the kingdom” will again be preached with accompanying miracles providing evidence that the kingdom is immediately in view (cf. Matt. 24:14; Rev. 11).

The Messianic kingdom involves the literal coming of Christ to the earth and His literal reigning over the earth from David’s throne in Jerusalem (cf. Isa. 9:7; Jer. 17:25; 23:5-6). This reality is YET FUTURE (Acts 1:6). Jesus told us to pray for it to come (cf. Matt. 6:10). In Revelation 5 Christ is shown to be worthy to take the “title deed” of the earth and to restore dominion over it as mankind’s representative (cf. Rev. 11:15). As a result, all of heaven worships with HIGHEST praise (cf. Rev. 19:1-6).

As the Church we are POSITIONALLY citizens of the kingdom, but we are not actually there yet (cf. Col. 1:13; Eph. 2:6). However, as “kingdom citizens” we are to live in accordance with “kingdom standards” (cf. Rom. 14:17; 1 Thess. 2:12).

### ***C. Appendix on Spiritualizing the Kingdom***

The Messianic Kingdom is not now. It is not to be “spiritualized” but rather is shown consistently to be a literal physical kingdom that will be in place at the Second Coming of Christ. We must ever maintain the proper distinctions regarding Israel, the Church, and the Kingdom (cf. 2 Tim. 2:15). Right now Christ is building His Church (cf. Mt. 16:16-18). When the Church is completed, God will then resume and complete His program with Israel, which will culminate in the kingdom.

#### **Matthew 6:10 (NKJV)**

**10** Your kingdom come. Your will be done On earth as it is in heaven.