

# THE GLORIOUS KINGDOM OF GOD

## INTRODUCTION

I. The most prominent form of a national government in the Old Testament record is that of “kings” and their “kingdoms.” A king implies a kingdom, and a kingdom implies the rule of a king. The word “kingdom” is the result of combining “king” with his “domain”, with the latter being shortened to “dom” and added to “king.” Most early nations were in territories, and their rulers would be known as kings. We read about the battle of the kings in Gen. 14, along with special mention of Melchizedek (who was king of Salem, and also a priest) who was to be a type of Christ who would hold both offices. God promised to bless all nations through Abraham and his seed, and that many kings would come through Sarah (Gen. 17:16,17). Twelve princes (kings) were to come through Ishmael. Jacob was to be the ancestor of many kings (Gen. 35:10,11). The concept of ruling over kingdoms was used of God to establish His rule over Israel with its kings, which foreshadowed His rule over spiritual Israel (the church or eternal kingdom) through the Messiah, a descendant of Abraham.

When Jesus was raised from the dead after His crucifixion, He ascended to God, the Ancient of Days, who gave Him **glory, dominion and a kingdom**—all to be everlasting (Dan. 7:13,14). These are the very qualities that describe Jesus. His “glory” was beheld (John 1:14). He has all ruling power (Mat. 28:18; Acts 2:36), along with His “glory and dominion” **in** His “kingdom” (Jude 25; Rev. 1:6) which is to last forever (Dan. 2:44; Heb. 12:28). In scripture, the kingdom is called “the kingdom of God” and “the kingdom of heaven.”

II. As we study that “glorious kingdom of God”, we will note its **past, present, and future.**

## DISCUSSION.

### 1<sup>st</sup>, THE KINGDOM OF GOD IN THE PAST.

- A. By “past”, we are referring first to the old earthly kingdom of Israel over which God reigned as the king, until they rejected Him for an earthly king (1 Sam. 8:7).
- B. Saul, David and Solomon are among the first prominent kings until it was divided, and numerous kings came into power.
  1. This kingdom was **not** the ultimate kingdom God had planned for mankind, but was such in “type.”
  2. God's prophets foretold the coming kingdom for all nations. Dan. 2:44; Isa. 2:2,3
- C. This kingdom was taken away from Israel and given to obedient people, whether Jew or Gentile (Mat. 21:43).
  1. John the Baptist announced the coming kingdom, as did Jesus. Mat.3:2; 4:17
  2. Jesus taught His disciples to pray for the coming kingdom (Mat. 6:10), and announced that it would not be an earthly kingdom, but the one the Father had appointed Him (Luke 22:29).
  3. Jesus announced that it would be established in Jerusalem with the power of the Holy Spirit (Mark 9:1; Luke 24:49).

### 2<sup>nd</sup>, THE KINGDOM OF GOD AT PRESENT

- A. The kingdom began on Pentecost day in Acts 2, as the Spirit fell upon the 12 apostles (2:1-4).
  1. Obviously, the apostles were its charter citizens, and all who were born of the Spirit and the water were added **to** them, constituting the “church” (John 3:3-7; Acts 2:40,41,47)
  2. As citizens of the kingdom, they were privileged to always remember the death of Jesus in Lord's Supper (Matt. 26:29; 1 Cor. 11:23-25), and to teach, sing, pray and give upon the first day of the week (no longer observing the “sabbath” of the old days (Acts 20:7; 1 Cor. 16:1,2).
- B. By the word “present” we are referring to God's kingdom which began in Acts 2 and continues on today, and until the end of the world. 1 Cor. 10:11; 15:23,24
- C. By the word “present” we are it interchangeably with **temple, house, church** and **body**, which describe those **in** the **kingdom** in various other relationships.
  1. Christ built the **church** which is described as the **temple** which relates to worship. 1 Cor. 1:2; 3:16; 2 Cor. 6:16
  2. Christ built the **church** and gave the keys of admission to the **kingdom**. Mat. 16:18,19
  3. The “word of the Lord” that went forth from Jerusalem to establish the **house** of God (Isa.

2:2) went forth to establish the **church** consisting of the saved ((Acts 16:30-32; Phil. 4:15; 1 Tim. 3:15; Heb. 10:22).

4. When the “word of the Lord” (the “word of God”, the seed of the **kingdom**, (Luke 8:10, 11) was preached, people were “baptized” (Acts 8:12) into the **body** of Christ (1 Cor.12:13 27), which was the **church** of Christ (1 Cor. 1:2; Eph. 1:22, 23).
5. Those in the **kingdom** of the Lord in Colosse (Col. 1:2, 13; 4:11) were in **church** (4:16).
6. The Lord's supper that was to be in the **kingdom** (Mat. 26:29) was observed in the **church** (1 Cor. 1:2; 11:23-25).
7. When the “word of the Lord” (the seed of the **kingdom**, Luke 8:10,11) was preached in Thessalonica (1 Thes. 1:8), the **church** was established there (1:1; 2:14)
8. Those in the **church** are going to be raised from the dead to be with the Lord when He comes again (1 Thes. 1:1; 4:16), yet Jesus is going to take those in the **kingdom** to heaven with Him (1 Cor. 15:23, 24; Eph. 5:27).
9. Christ is the “head” of the **church** (Eph. 1:22, 23; 5:23), yet He is King of His **kingdom** (John 18:36; Acts 2:36; 1 Tim. 6:14, 15).
10. Those in the **church** in Jerusalem where the “word of the Lord” was preached, were in the **kingdom** (Heb. 12:28).

### **III. 3<sup>Rd</sup>, THE KINGDOM OF GOD IN THE FUTURE.**

- A. The future of the kingdom depends upon the spreading the **word** of God (the seed of the kingdom) for its existence, for as long as we have the word (which will never pass away, Mat. 24:35; 1 Pet. 1:25), the kingdom exists (potentially or in reality) (Luke 8:10,11).
- B. The future of the kingdom is **not** to be a literal earthly kingdom with headquarters in Jerusalem with Christ reigning over it for 1,000 years.
  1. The religious world at large expresses this false doctrine, failing to realize several things.
    - a. 1<sup>st</sup>, it fails to realize that when Jesus comes again the earth will be destroyed (2 Pet. 3:16).
    - b. 2<sup>nd</sup>, it fails to realize that if Christ **were** on earth, He could not be a king, because He is not qualified to be a priest which He is now in heaven, because He is of the wrong tribe, as the true Messiah was to be a king and priest at the same time (Zech. 6:12, 13; Heb. 7:12-14; 8:1-5)
    - c. 3<sup>rd</sup>, it fails to realize that the scripture never states that such a reign will occur.
    - d. 4<sup>th</sup>, it fails to realize that God said it won't happen, in declaring that Jesus (being of the lineage of Coniah, Matt. 1:11-17) would **not** sit on David's throne at anytime **in Judah** (being on earth). Jer. 22:28-30; Ezek. 21:26-27
    - e. 5<sup>th</sup>, it fails to respect the words of Jesus when He told Pilate that His kingdom was **not** going to be a worldly kingdom. John 18:36; cf 12:48
  2. The kingdom of God **now exists** on earth, and another kingdom on earth is not foretold.
- C. The true future of the kingdom will be in its **heavenly state** when delivered up to God when Jesus comes again (1 Cor. 15:23, 24)
  1. The righteous will have an entrance into the “everlasting kingdom” (2 Pet. 1:11).
  2. The righteous will be preserved into the glorious “heavenly kingdom” (2 Tim. 4:18).

#### **CONCLUSION**

- I. God has always had a kingdom, or ruling over all the world through established powers. Dan. 2:17; 4:3, 17,25; Rom. 13:1-4
  - A. In every age He has ruled, but His subjects have most often rebelled.
  - B. His effective rule exists when people from within (the heart) serve Him according to His will (Luke 17:21; Rom. 6:17).
    1. The glorious gospel is the message of the kingdom. 2 Cor. 4:4
    2. The gospel reveals the glorious church or kingdom.
- II. In view of **your** past, present and future, won't you be a part of God glorious kingdom?