

“YOUR HOUSE AND YOUR KINGDOM”

INTRODUCTION

The 6 books of 1-2 Samuel, 1-2 Kings and 1-2 Chronicles are the records of the reigns of king David and Solomon his son, and prophecies of the coming kingdom of Christ that another special descendant would establish in the future. God told David that He (God) would establish HIS kingdom with Solomon. Read 2 Sam. 7:12-13. Then, in verse 16 He said, *“And your house and your kingdom shall endure before Me forever; your throne shall be established forever.”* In the first line of this passage, God said to David, “YOUR HOUSE AND YOUR KINGDOM”, which is the title of our lesson at this time.

Solomon was to build a “house” (which was the temple) for God in Jerusalem. In conjunction with that his “throne” or “kingdom” was to endure forever. These would not be 2 separate institutions or functions, but 2 terms describing the role that Solomon would have—being over the temple which would be the place of his throne as king. This was the immediate fulfillment of God’s promise to David. The primary or secondary application of this promise had to do with **another** descendant of David and Solomon who would build another house, and establish another kingdom in the future. In Acts 13:22, Paul said, *“Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus.”* Remember, 2 things are involved in God’s promise, a **house** and a **kingdom**.

Now let’s consider these 2 things, the house and the kingdom.

DISCUSSION

I. 1st, let’s consider the HOUSE TO BE BUILT.

- A. This first house of this promise was **built by Solomon**, David’s son. 2 Sam. 7:13
1. It was to be built according to the “plan” or “pattern” that God made clear through David that God made clear through “writing”, with all the details. 1 Chron. 28:10-11, 19
 - a. The detailed plans for it’s building are found mainly in 1 Kings 6-8.
 - b. It was built exactly as was shown to him in the “pattern”. 1 Chron. 22:11-13
 2. It was to be built as a place for the first covenant and God’s presence. 1 Kings 8:20-21
 3. The temple was the place for the “throne” of the king, symbolizing the *government* of the kingdom.
 - a. David was the first king, but had no house for the Lord’s presence in Jerusalem, but Solomon was the next king and built a house for the Lord’s presence.
 - b. The House of Israel were the subjects of the kingdom.
 - c. The first covenant was the law of the kingdom.
 - d. It was established in old earthly Jerusalem.
- B. The next and final house of the promise was **built by Christ**, another son or descendant of David. Isa. 9:6-7; Acts 13:22-23
1. He built a house which He called His “church”. Matt. 16:18; 1 Tim. 3:15; Heb. 10:21
 2. He built the house or temple for God’s dwelling place. 1 Cor. 3:16
 3. He built the house in Jerusalem, in the “last days.” Isa. 2:2-3
 - a. The apostles were IN Jerusalem when the church began. Acts. 2:1-5, 47
 - b. It was built IN the “last days”, fulfilling Isaiah’s prophecy. Acts 2:16-17, 47
 4. The church was planned from eternity before creation. Eph. 3:10
 5. The church is the one and only religious institution to give glory to God forever and ever. Eph. 3:21

II. 2nd, consider the KINGDOM THAT WAS ESTABLISHED.

- A. The building of Solomon's "house" was synonymous with the establishment of the kingdom. 2 Sam. 7:12-13; 1 Chron. 17:11-12
- B. The building of Christ's "house" (the church) was also synonymous with the establishment of His kingdom. Matt. 16:18-19
1. Jesus' kingdom was to originate from heaven, being known as the kingdom of heaven or the kingdom of God. John 18:36
 2. He would receive the kingdom after He returned to heaven. Acts 1:11; Luke 19:12-15; Dan. 7:13-14
 3. Jesus would always and only reign from **heaven**—never from a throne in Jerusalem on earth.
 - a. God had foretold that the Messiah would be a **priest** while on His **throne**—signifying a joint rule of Him as High Priest and king—**at the same time**. Psa.110:1-4; Zech. 6:12-13
 - b. He was from the tribe of Judah (for earthly kings), and thus could not reign on earth, but it was necessary that He reign elsewhere (from heaven) while being a priest. Heb. 8:1-3
 - c. While on earth, He declared that the Lord's Supper was to be observed in the kingdom, yet it was observed in the "church", making them synonymous. Matt. 26:29; 1 Cor. 11:18-26 (Discuss as needed)
 - d. We also learn that the way into the kingdom is the same as the way into the church. John 3:5; 1 Cor. 12:13 (Relate together)
 - e. Those **in** the church are **in** the kingdom. Rev. 1:4, 6
 - 1) Here we are told that glory belongs to the Lord "forever and ever".
 - 2) Yet we are told that glory belongs to the Lord till the world ends, making the church and kingdom synonymous. Eph. 3:21
 - f. This kingdom of Christ was to replace the old kingdom of Israel over which David and Solomon reigned on earth. Matt. 21:42-44

CONCLUSION

I. WHY have we spent so much time and study in establishing that the church and the kingdom are synonymous?

- A. The answer is, that the old doctrine of "dispensational premillennialism" has been **so strong** in times past, that the denominational world actually believes and teaches that someday Jesus will return to earth, set up His kingdom here and reign from Jerusalem for a thousand years, before He takes the righteous to heaven.
1. The church was not an "afterthought" as a temporary place of salvation.
 2. It is not to be replaced with an earthly kingdom.
- B. This study proves beyond the shadow of doubt that that doctrine is false, and that we are now living in the last days, until Jesus comes and the kingdom will meet Him in the air and be taken home to glory in heaven for eternity. 1 Cor. 15:23-24

II. Will you be in that blessed kingdom that goes into heaven?

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