

11/12/23

**The Kingdom Of God**  
**(Selected Scriptures)**

The Kingdom of God is a topic that is found throughout the Scriptures from Genesis to the book of Revelation.

\* The climax regarding the Kingdom of God will be the rule and reign of Jesus on the earth in the Millennial Kingdom for one-thousand years.

The Jews saw the Kingdom of God in two ages, the Present Age that is fallen and corrupt and the Age to Come, when Messiah would set up the Kingdom on the earth and Israel would reign with Him, fulfilling all the promises and prophecies of the Old Testament.

There are so many different types of interpretation regarding the nature and purpose of the Kingdom of God that after reading them all a person would only be more confused than they were at the beginning.

1. Some interpret the Kingdom of God simply with the eternal state of heaven itself, having no relation to the earth.
2. Others think the Kingdom of God as simply spiritual, as God rules over the hearts of men in the present age and unrelated to the earth.
3. Still other think the Kingdom of God to be political and socially activity now, to gain territory from Satan

and elect Christians in order to bring in the Kingdom, called “Kingdom Theology”.

4. Some have used the teaching of the Kingdom of God to overthrow governments and political institutions, called “Liberating Theology” like Ex-President Barak Obama Pastor, Reverent Right.

So what we want to do is go to the Scriptures to see what is taught about the Kingdom of God that will culminate in the Millennial Kingdom on earth, from three vantage points.

- I. The Old Testament perspective.
- II. The New Testament perspective.
- III. The present age perspective.

**I. The Old Testament perspective.**

A. The Kingdom is presented as Eternal.

1. Though it is presented as eternal there is a temporal aspect at the same time.
  - a. God is the Eternal One who rules at all times supremely and absolutely as Ruler in direct authority from eternity and will onto eternity.
  - b. Within the eternal nature of the Kingdom we see the temporal kingdom of man through God’s sovereignty indirectly by appointed sovereigns.
  - c. The Kingdom of God then is also universal and local, having a definite historical beginning with an ongoing

- progressive process towards a termination of the temporal.
- d. George Eldon Ladd said, “The Kingdom of God in the Bible refers to the authority and power, in view of the existence, character and position of a king and this will also be true of the New Testament.”
  - e. The word “kingdom” appears 191 times in the Old Testament, though not all refer to the kingdom of God.
2. The Kingdom of God is timeless in nature.
    - a. “Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from **everlasting** to **everlasting**, You are God.” Ps. 90:2
    - b. “But the LORD is the true God; He is the living God and the **everlasting King**. At His wrath the earth will tremble, And the nations will not be able to endure His indignation.” Jer. 10:10
  3. The Kingdom of God is universal.
    - a. “For the LORD is the great God, And the great King **above all gods**.” Ps. 95:3
    - b. “The LORD is high **above all nations**, His glory **above the heavens**.” Ps. 113:4
  4. The Kingdom of God is worked out through men on the earth.
    - a. “The king’s heart is in the hand of the LORD, Like the rivers of water; He turns it wherever He wishes.” Prov. 21:1

- b. Assyria is called by God, the “rod of His anger”. Is. 10:5
  - c. Cyrus is called by God, “My Shepherd” and “My anointed”. Is. 44:28; 45:1
  - d. Nebuchadnezzar is called by God “My servant.” Jer. 25:9
    - \* At times being aware, at others not!
5. The Kingdom of God involves the miraculous, the direct intervention of God.
    - a. God intervened and caused it to rain for 40 days and nights, destroying the entire world. Gen. 7:4
    - b. God multiplied His signs and wonders by the plagues in Egypt. Ex. 5-11
- B.** The Kingdom is presented as theocratic.
1. Theocratic is defined as a government of the State by the immediate direction of God, such as Yahweh reigned over Israel just like an earthly king would reign over the people. (Pentecost:433)
    - \* Israel was a theocracy, ruled by God through a divinely chosen man who spoke and acted on God’s behalf, such as Moses, the High Priest, Solomon, etc.
  2. The evidence of theocratic rule to manifest Yahweh’s sovereign rule on the earth is clear from Genesis to Revelation, moving forwards to become the reality. 1Cor. 15:24
  3. The theocratic kingdom started in the Garden of Eden.

- a. God delegated to Adam authority to rule over the earth and animal kingdom, in submission to the will of God. Gen. 1:26
  - b. All the blessings of the Kingdom were given to Adam, but the ideal of eternal life was not realized due to disobedience.
  - c. The rebellion of Adam against the sovereign rule of God as his King, resulted in the setting up of another kingdom on earth, the kingdom of Satan.
  - d. Thereby God announced the coming of His Son as the Last Adam, the Seed of the woman, re-establishing the authority of God to fulfill the program of the Kingdom. Gen. 3:15
  - e. The theocratic kingdom was carried on by the godly seed of Adam. Gen. 4:25
4. The next theocratic kingdom is under human government. Gen. 9:1-7
- a. The kingdom would be through human rulers beginning with Noah, the fear and ferocity in animals was now present and capital punishment was established.
  - b. The kingdom of God was rejected and rebelled against by Nimrod, under the kingdom of Babel, who led men and women away from God. Gen. 10:9-10
5. Then we see the theocratic kingdom under the Patriarchs.
- a. Abraham was chosen by God to establish His purpose on the earth, through whom

- all the human race should receive blessings. Gen. 12:1-3
- b. Isaac the son of promise through whom God would continue His kingdom. Gen. 17:21; Gal. 4:28
  - c. Jacob whose name is changed to Israel as he wrestled with God, “God prevails” being governed by God! Gen. 32:28  
\* The constant reminder of the Messiah appears, “The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.” Gen. 49:10; Num. 24:17-19; Deut. 18:18
6. There was the theocratic kingdom under the judges.
- a. The period was a time of spiritual degeneracy, characterized by the phrase, “In those days there was no king in Israel; everyone did what was right in his own eyes.” Judges 17:6
  - b. The excepted rule of God brought about deliverance and the rejection of the rule of God took them back to bondage.
  - c. The final rejection of the theocratic kingdom came when they chose to have a king like all the other nations. 1Sam. 8  
\* Samuel thinking he was being rejected was corrected by God, telling him they were rejecting God! 1Sam. 8:7

- d. The monarchical form of government had already been prophesied by God. Gen. 17:5-7; 35:11; Deut. 17:14-20  
\* The King was to be Yahweh's substitute, His anointed. 1Chron. 17:14; 28:5; 29:23; 1Sam. 24:10; 26:9; 2Sam. 1:14
- e. Saul was chosen first, but he was rejected by Yahweh, the authority was transferred to David. 1Sam. 13:11-14, 16:1-13
- f. God identifies His kingdom with the kingdom of David.
  - 1) The throne and kingdom of David is called the Lord's. 1Chron. 28:5; 2Chron. 9:8
  - 2) The king was called the Lord's anointed. 1Sam. 24:6; 2Sam. 19:21
  - 3) The prophets identified the Kingdom of God with the Davidic throne and kingdom, God's theocratic rule. Jer. 33; 36; Amos 9
- 7. Then came the theocratic kingdom under the prophets.
  - a. They were divinely appointed to call the nation back to God.
  - b. The authority to their message was the direct words of God by His Spirit.
  - c. Ezekiel revealed the departure of God's Shekinah glory from the temple, marking the beginning of the "time of the Gentiles" in which Israel was set aside

- till the Second Coming of Messiah. Ezk. 8:4; 9:3; 10:4; 11:22, 23; Dan. 2; 7
- d. The prophets are flooded with the future theocratic kingdom to be established in the final form. Is. 2;1-4; Jer. 23:1-8; Ezk. 20:33-42; Dan. 2:31-45; 7:1-28; 9:1-3, 20-27

### **Illustration**

"And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?" Dan. 4:34-35

### **Application**

1. The Kingdom of God has been challenged by Satan.
  - a. Isaiah provides for us the five "I wills" of Lucifer against the authority of God, to become sovereign ruler with all power and authority. Is. 14:2-17; Ezk. 28:11-19
  - b. Through Adam's fall and Eve's deception Satan's kingdom of darkness is in opposition to the Kingdom of God. Eph. 6:11

- c. Satan is a deciver to the world and nations. Rev. 12:9, 14, 16; 20:3, 8
  - d. He is called the god of this world, the prince and power of the air. 2Cor. 4:4; Eph. 2:2
  - e. Satan is a created cherub, whose end will be in the Lake of Fire. Matt. 25:41
2. The Kingdom of God will be established.
- a. Isaiah prophecied, “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. Now it shall come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.” Is. 2:1-4
  - b. The King will be Emmanuel. Is. 7:14; Matt. 1:22-23
  - c. The capital of the Kingdom will be in Jerusalem and world-wide. Ps. 2:8; Is. 11:9
  - d. The kingdom will be established by Jesus, the returning king. Ps. 50:3-5; Zech. 2:10-13

- e. The Kingdom will be spiritual with the Kings absolute rule, yet in a material world. Is. 11:2-5

***This is the Kingdom of God from the Old Testament perspective!***

## **II. The New Testament perspective.**

- A. The kingdom of God is presented in the New Testament the same as the Old Testament, a theocracy at the First Advent of Christ.
  - 1. Jesus Christ offered a theocracy as He announced the Kingdom of God and the Jew were waiting for the Kingdom.
    - a. Jesus used the term “the kingdom of God” knowing the Jews would understand it.
    - b. The word for kingdom “basilia” refers to royal power, kingship and dominion, to appear 162 times in the New Testament.
    - c. Matthew uses the word more than any other writer, 54 times, this should be no surprise, since Matthew portrays Jesus as King of the Jews in his gospel.
  - 2. The Jews understood the term the Kingdom of God and were anticipating the kingdom.
    - a. The Jews were expecting a literal restored the Davidic throne and kingdom with a personal reigning Messiah.
    - b. Some make a slight distinction between the “kingdom of God” and the “kingdom

of heaven”, but they both are used synonymously in their contexts.

3. The apostles understood this, that is why James and John asked Jesus for the right and the left hand in His glory as they were headed for Jerusalem. Mk. 10:35-45
  - a. They wanted to reign with Jesus!
  - b. Luke says, “Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the **kingdom** of God would appear immediately.” Lk. 19:11
  - c. After the resurrection Jesus spoke for forty days to His apostles about the things pertaining to the **Kingdom of God**, at which time they asked Him, “Lord, will You at this time restore the kingdom to Israel?” Acts 1:3, 6
  - d. Due to rejecting Jesus as the Messiah of Israel, the kingdom God was present, but “yet to come” in its ultimate fulfillment.

**B.** The recognition of Jesus as Messiah at His First Advent is unmistakable.

1. The angel Gabriel told Mary that the child conceived in her womb was called the Son of the Highest, who would reign over the house of David forever and to be called Jesus. Lk. 1:31-33

2. The mother of John the Baptist acknowledged the Messiah in the womb of Mary and Elizabeth was filled with the Holy Spirit, John leaped in her womb. Lk. 1:41-45
  3. Mary in what is called “The Magnificent” gave thanks to God for choosing her and sending “her God and Savior” as promised. Lk. 1:46-55
  4. Simeon attested seeing with his own eyes the “Consolation of Israel”, the Messiah. Lk. 2:25
  5. The wise men declare Jesus was the King of the Jews. Matt. 2:2
  6. The genealogy of Jesus is traced to David through both Joseph and Mary. Matt. 1:1-17; Lk. 3:23-38
  7. Jesus confirmed to His disciples His First Coming was to suffer like John. Matt. 17:12
- C.** The announcement of the First Advent of Jesus was the theocratic Kingdom of God.
- \* It was God’s offer to man to have God rule over their lives through repentance!
1. John the Baptist proclaimed in the wilderness, “Repent, for the **kingdom** of heaven is **at hand!**” Matt. 3:2
  2. After John was put in prison, Jesus began to preach, “Repent, for the **kingdom** of heaven is at hand.” Matt. 4:17
  3. Jesus said the following regarding the Kingdom.

- a. The **kingdom of God has come near to you.** Lk. 10:9
  - b. “The **kingdom of God is within you.**” Lk. 17:21
  - c. The confirmation of Jesus to John that He was the Messiah the accompaniment of miracles and the preaching of the gospel, which announced **the arrival of the Kingdom.** Matt. 11:3-6
4. The theocratic message of the kingdom of God was first limited to Israel.
- a. Jesus commanded His disciples, “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, **‘The kingdom of heaven is at hand.’**” Matt. 10:5-7
  - b. Jesus told the Syro-Phonician woman, “I was not sent except to the lost sheep of the house of Israel.” Matt. 15:24
5. The offer to Israel regarding the Kingdom was real and genuine as well as their rejection of Jesus and the Kingdom.
- a. Jesus wept over Jerusalem, “Now as He drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this **your day**, the things that make for your peace! But now they are hidden from your eyes.” Lk. 19:41-42

- b. Jesus said, “And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.” Lk. 21:24
  - c. Jesus said, “See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’” Matt. 23:38-39
  - c. We can better understand why the apostles thought Jesus was going to set up the kingdom and asked Him again before He ascended, “Lord, will You at this time restore the kingdom to Israel?” Acts 1:6
- D. The Kingdom of God was presented in a two-fold fulfillment.
- 1. The First Advent of the Messiah was the short-term fulfillment.
    - a. The seed of the woman. Gen. 3:15
    - b. The Messiah, Shiloh, would come at a time when the authority of Judah had been removed, the septer. Gen. 49:10
    - c. The Messiah would be the ultimate prophet, who God would required His words of every man. Deut. 18:18
    - d. The Messiah would first come as the Redeemer and Savior. Is. 61:1

- e. The Messiah would be born in Bethlehem. Mic. 5:2
- f. The Messiah would have a forerunner, His cousin, John the Baptist, coming in the power and spirit of Elijah. Lk. 1:17
- 2. The Second Advent would be the long-term fulfillment.
  - a. The throne of David would be established forever, not by Solomon but by the Messiah at His Second Coming. 2Sam. 7:1-17
  - b. The Psalms give a preview of the Messiah's Second Coming to fight the armies of the world. Ps. 2
  - c. The prophet Isaiah joins the First and Second Coming of the Messiah without distinction to proclaim the acceptable year of the Lord and the day of vengeance our God...that He may be glorified. Is. 61:2-3; Lk. 4:16-21
  - d. The Messiah will return and the Jews will ask Him about His pierced hands, He will tell them that He received them in the house of His friends. Zech. 13:6
  - e. The Messiah will have Elijah as His forerunner at His Second Advent. Mal. 4:5-6

### Illustration

Paul told the Romans, "For I do not desire, brethren, that you should be ignorant of this mystery, lest you

should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I takes away their sins." Rom. 11:25-27

### Application

1. Jesus was the Messiah proclaiming the Kingdom of God.
  - a. Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, **he cannot see the kingdom of God.**" Jn. 3:3
  - b. Jesus said, "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force." Matt. 11:11-12
  - c. Jesus told the Pharisees, "But if I cast out demons by the Spirit of God, surely **the kingdom of God has come upon you**". Matt. 12:28
2. God in His Omniscience and foreknowledge knew Israel would reject their Messiah at His First Advent.
  - a. Therefore the prophecies in the Old Testament contain both Advents.



- b. The rejection of Jesus by the Jews was not predetermined by God, but was the result of their own free-will and evil hearts.
- c. To ask, “What if Israel would have received Jesus and the kingdom had been set up, how would the forgiveness of sins been possible without the cross? This is to not acknowledge God’s Omniscience and Foreknowledge!
- d. This would not have happened for God knew what they would do as the prophecies indicated.
- e. The prophecies did not make the Jews reject their Messiah they only declared beforehand that they would reject their Messiah.
- f. That is why Jesus said, “Therefore I say to you (Israel), the **kingdom of God** will be **taken** from you and given to a nation bearing the fruits of it.” Matt. 21:43

*This is the kingdom of God from the New Testament perspective!*

### III. The present age perspective.

- A. The Kingdom of God in its theocratic form is available to all who will believe the revelation of God about His Son to be saved.
  - 1. “For I am not ashamed of the gospel of Christ, for it is the power...” Rom. 1:16
    - a. The Jew came first in priority of time regarding the offer of the Kingdom

- before the Gentile, but now the nation has been rejected by Jesus.
  - b. Individual Jews can be saved, but not as a nation, but the remnant the Second Coming of Jesus.
2. “For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.” Rom. 10:12
    - a. All come on the same basis, faith in Jesus. Eph. 2:8-9
    - b. All are children of Abraham by faith. Gal. 3:7
    - c. All are new creature, everything becomes new. 2Cor. 5:17
    - d. All are given a new divine nature to escape the corruption of this world. 2Pet. 1:3-4
    - e. “Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.” Col. 3:11
  3. The entrance into the kingdom of God is through the new birth revealed to Nicodemus by Jesus. Jn. 3:3-5
    - a. The prayers of the Christian are to be in perspective of the kingdom of God, “Your **kingdom come.**” Matt. 6:10
    - b. The pursuit of the Christian is to be the kingdom of God, not their denomination, “But seek first the **kingdom** of God and His righteousness...”. Matt. 6:33

- B.** The Kingdom of God in its theocratic form is being proclaimed through the church.
1. “And the **Lord added to the church** daily those who were being saved.” Acts 2:47b
  2. Jesus said, “And I also say to you that you are Peter, and on this rock **I will build My church**, and the gates of Hades shall not prevail against it.” Matt. 16:18
  3. Paul said, “And He put all things under His feet, **and gave Him to be head over all things to the church.**” Eph .1:22
  4. Paul told Timothy, “But if I am delayed, I write so that you may know how you ought to conduct yourself in **the house of God, which is the church of the living God**, the pillar and ground of the truth. 1Tim. 3:15
  5. Hebrews states, “To the general assembly and **church of the firstborn who are registered in heaven...** Heb.12:23
  6. James said, “Men and brethren, listen to me: “Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD...” Acts 15:13-17
  7. Jesus is sanctifying and cleansing his bride with the washing of water by the word, that

He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Eph. 5:26-27

- C.** The kingdom of God will be instituted at the Second Coming.
1. The kingdom of God will be proclaimed in the seven year Tribulation period. Rev. 6-19
    - a. Through the believing 144, 000 and the martyres. Rev. 7
      - \* John said, “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads...” Rev. 14:1, 3-4
    - b. Through the two witness. Rev. 11
    - c. Through the angel, “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people--saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.” Rev. 14:6-7
  2. Jesus will appear to establish the kingdom age on the earth, the Millennium. Rev. 19-20

- a. Destroying the armies at the battle of Armageddon, the beast, False Prophet. 2Thess. 1:7-9; Rev. 19:15-21
- b. Judging the nations. Matt. 25:31-46
- c. Saving the Remnant of Israel and giving them a new heart. Rom. 11:25-26; Jer. 31:35-37; 33:14-22; Ezk. 37:18-25; Heb. 10:12-18
- d. Binding Satan for one thousand years. Rev. 20:1-3

### Illustration

Paul exhorted the Romans, “And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.” Rom. 13:11

### Application

1. The Christian is told many thing regarding the Kingdom of God.
  - a. The believer has been brought into the kingdom of God’s dear Son. Col. 1:13
  - b. The believer is warned that those practicing certain sins will not have part in the kingdom. 1Cor. 6:9-10; Gal. 5:21; Eph. 5:5
  - c. The believer is to know, “And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!” 2Tim. 4:18
  - d. The believer is to know the Lord is coming, “And behold, I am coming quickly, and My

- reward is with Me, to give to every one according to his work.” Rev. 22:12
2. The kingdom parables reveal the church age in the absence of the King. Matt. 13
    - a. The Sower reveals the method of the kingdom.
    - b. The tares reveals counterfeits of the kingdom.
    - c. The mustard seed, reveals the corruption within the kingdom.
    - d. The leaven in the meal reveal the false teaching in the midst of the kingdom.
    - e. The hidden treasure reveals no cost is to great to enter the kingdom.
    - f. The pearl of great price reveals nothing can be compared to the kingdom.
    - g. The dragnet reveals only those who come in faith enter the kingdom.
    - h. Jesus said, “That it might be fulfilled which was spoken by the prophet, saying: “I will open My mouth in parables; I will utter things kept **secret** from the foundation of the world.” Matt. 13:35
    - i. Jesus said to them regarding the Parable of the Sower, “Do you not understand this parable? How then will you understand all the parables?” Mk. 4:13
    - j. Jesus said, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.” Matt. 13:52
  3. John wrote the book of Revelations to assure the Christian the kingdom of God will be establishment.

- a. John introduced himself as being in the Kingdom, “I, John, both your brother and companion in the tribulation and **kingdom** and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.” Rev. 1:9
- b. John records the arrival of the kingdom, “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
- c. John repeats the announcement of the Kingdom, “Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the **kingdom** of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.” Rev. 12:10
- d. John reveals the setting up of the Millennial Kingdom upon the earth, “And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed

- and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Rev. 20:4-6
- d. John certainty of the Kingdom, “And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely. For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ be with you all.” Rev. 22:17-21

***This is the kingdom of God from the present age perspective!***

### **Conclusion**

This is what is taught about the Kingdom of God from these three vantage points.

- I. The Old Testament perspective!
- II. The New Testament perspective!
- III. The present age perspective!