

## **ORIENTATION AND INTRODUCTION**

### **BIBLICAL THEOLOGY OF THE KINGDOM OF GOD**

**Jim Hodges, Instructor**

#### **I. COURSE DESCRIPTION**

This is a biblical and theological study of the Kingdom of God with an emphasis upon how this prominent scriptural theme relates to the church and its mission today.

#### **II. COURSE OBJECTIVES**

This study course aims to:

- A. Clearly define the Kingdom of God biblically;
- B. Abundantly document how the theme of the Kingdom relates to the life and mission of the church in the earth today;
- C. Encouragingly release faith among God's people to witness the victory of God's Kingdom purposes in history and eternity.

#### **III. SUGGESTED TOOLS OF STUDY**

- A. The Holy Bible – The New American Standard and/or King James Version.
- B. This study syllabus.
- C. Recommended reading books and articles.

#### **IV. SUGGESTED STUDY HABITS**

- A. Read this study syllabus.
- B. Attend every session of the lectures.
- C. Take your own notes during the lectures.

#### **V. CLASSROOM METHODOLOGY**

- A. Each lecture is followed by class discussion.
- B. Hold questions until the end of class.
- C. Those interested in tapes of the class may see the instructor.

VI. EVALUATION PROCEDURE

- A. Attendance at the lectures.
- B. The reading of the study guide (syllabus).
- C. Pass the examination.

## TABLE OF CONTENTS

Lesson 1	Defining the Kingdom (1)	Defining the Kingdom (1)
Lesson 2	Defining the Kingdom (2)	Defining the Kingdom (2)
Lesson 3	Relating the Kingdom to the Church	Relating the Kingdom to the Church
Lesson 4	Entering the Kingdom	Entering the Kingdom
Lesson 5	Extending the Kingdom (1)	Extending the Kingdom (1)
Lesson 6	Extending the Kingdom (2)	Extending the Kingdom (2)
Lesson 7	Illustrating the Kingdom	Illustrating the Kingdom
Lesson 8	Locating the Kingdom	Locating the Kingdom
Lesson 9	Comparing Various Views of the Kingdom	Comparing Various Views of the Kingdom
Lesson 10	Applying the Kingdom Truth	Applying the Kingdom Truth
Bibliography		
Final Examination		

## Lesson 1

### DEFINING THE KINGDOM OF GOD (1)

- I. The New Testament Greek word for Kingdom—*basilea*.
- A. Hebrew corresponding word—*malkuth*.
- B. The Hebrew word *melek* (king), comes from *malak* which means “to reign”.  
The reign of God is:
1. Over all (Ps. 103:19)
  2. Glorious (Ps. 145:11)
  3. Everlasting (Ps. 145:13)
  4. Righteous (Ps. 45:6)
- C. The Kingship of God in the Old Testament.
1. The first mention of God as King is in Exodus 15:18. The context is when God as King opposes Pharaoh, the king of Egypt.
  2. God is the King of glory (Ps. 24:7-10).
  3. God is the King of creation (Ps. 47:2-3; 96:10).
  4. God is King of the nations (Ps. 44:4-6, Isa. 43:14-15).
  5. God is King of Israel (Ps. 44:4, Numbers 23:21, Deut. 33:5).
- D. *Basilea* denotes sovereignty, royal power, dominion. (See Vine).
1. The sphere of God’s rule and reign (the domain of the king).
  2. The government of God.
  3. The acknowledged and unacknowledged authority of God. God is Lord whether His Lordship is acknowledged or not!
- II. The Kingdom (*basilea*) of God in the New Testament.
- A. The preaching of John Baptist.
1. Read Matthew 3:1-2.
  2. John preached the arrival and availability of the Kingdom. “At hand” means near and available.

**B. The teaching and preaching of Jesus.**

1. The two main themes of Jesus' teaching were the fatherhood of God and the Kingdom of God.
2. The first public sermon of Jesus according to Mark was about the Kingdom of God. (Read Mark 1:15)
3. The last sermon of His earthly ministry was about the Kingdom. (Read Acts 1:3).
4. In the Gospels, the term "Kingdom of God" occurs over 100 times.
  - a. Some examples: Read Matthew 4:17.
  - b. Read Matthew 9:35.
  - c. Read Matthew 12:28. Jesus not only announced the Kingdom, as did John Baptist, He demonstrated its breakthrough into history. Further, Jesus stirred up the opposition of satan's kingdom.

**C. The preaching and teaching of the apostles.**

1. The apostles before Pentecost preached the Kingdom of God (Matthew 10:7).
2. The apostles after Pentecost preached the Kingdom of God.
  - a. Acts 8:12
  - b. Acts 19:8
  - c. Acts 20:25
  - d. Acts 28:23

**II. Jesus, the Kingdom, and Judaism.**

**A. Judaism, the setting for Jesus' Kingdom message.**

**B. Theological concepts of Judaism as they relate to the Kingdom of God.**

1. Two fold emphasis on God's kingship: He is king now, but He must also become king. He is spoken of as king of Israel and of all the earth, but He must also become king to rule His people and to manifest His kingship to all the world.

2. After the Exile, many Jews lost hope of a Kingdom in history. In its place, they looked for an apocalyptic revelation of the Kingdom in the future. They lost the sense of God acting in the historical present. Therefore, they despaired of history feeling that it was given over to evil powers.
2. The rabbinical emphasis related the Kingdom to the Law. (Torah of God) The rabbis taught that anyone who submits to the Law takes upon himself the Kingdom of God. The rabbis spoke of repeating the "Shema" (Deut. 6:4) as taking upon oneself the "yoke of the Kingdom". (See Robert Lindsey)
3. Some in Judaism politicized the Kingdom of God. Jewish Zealots led insurrections against Rome. These radicals wanted to bring the Kingdom by a sword. According to George Ladd, it is probable that these revolts against Rome were "messianic", i.e., they were not conducted solely for political purposes, but were religiously motivated to hasten the coming of God's Kingdom. (See Ladd, Theology of the New Testament, page 63).
4. By Jesus' day, the Jews had, by and large, nationalized the Kingdom. The term, "Kingdom of God" had come to be the slogan of Jewish nationalism.
5. By Jesus' day many of the Jews had secularized the Kingdom. In their desire to be free from Roman oppression, the popular mind-set was upon material splendors, political aggrandizement, and secular benefits. Most spiritual expectations were gone.
6. Even Jesus' disciples found it hard to break away from a secularized view of the Kingdom. (See Matthew 20:20-21) Even after the Resurrection, their question in Acts 1:6 revealed how deeply rooted the political, nationalistic, and unspiritual ideas of the Kingdom were in their thinking. (See James Stewart, The Life and Teaching of Jesus Christ, pages 48, 49).

**Conclusion:** From the clear evidence of Scripture, we conclude that the Lord God has always been Sovereign King over all the heavens and the earth. The main issue we must face from a theological perspective is how the sovereign authority of the Kingdom of God relates to history past, present, and future.

As we move to lesson 2, we will continue to biblically and theologically define the Kingdom.

*Notes*

## Lesson 2

### DEFINING THE KINGDOM OF GOD (2) The Kingdom Has Come – Not Yet

#### I. The Tension of History and Eschatology.

A. This tension defined biblically as the relationship between this present age and the age to come.

1. Greek word, *aion*, translates “age”. The adjective, *aionios*, translates “eternal”. *Aion* is sometimes erroneously rendered “world”. The best Greek word for “world” is *cosmos*. *Cosmos* has to do with the order of creation; *aion* has to do with age and eternity.

2. Jesus and the Apostles speak of two ages: (1) this (present) age, and (2) the age to come.

a. Jesus’ teaching:

- (1) Read Matthew 12:32
- (2) Read Matthew 13:22

b. The apostles’ teaching:

- (1) Read Romans 12:2
- (2) Read II Cor. 4:4

3. A comparison of the two ages:

1. Matt. 13:22
2. Luke 16:8
3. Romans 12:12
4. II Cor. 4:4
5. II Timothy 4:10
6. Titus 2:12
7. I John 2:17

#### PRESENT AGE Connection

1. Worry
2. Sons of Darkness
3. Conformity
4. Devil
5. Unrighteousness
6. Collapse
7. Will of Satan

#### AGE TO COME Contrast

1. Peace
2. Sons of Light
3. Transformation
4. Jesus
5. Righteousness
6. Eternal
7. Will of God

4. The Kingdom of God connects the two ages.
  - a. The age to come has "invaded" the present age. (Read I Cor. 10:11)
  - b. Those who receive the Kingdom partake of the age to come. (Read Hebrews 6:5)
  - c. King Jesus rules over both ages. (Read Ephesians 1:21)
  - d. The early church viewed these two ages in terms of the quality of life more than in terms of chronology. They saw themselves as entering into the blessings of the age to come before the age to come fully arrives chronologically.
  - e. In this sense, inheriting eternal life and entrance into the Kingdom of God are synonymous with entering the age to come. When the rich young ruler asked Jesus what he must do to inherit eternal life, Jesus replied that it is hard for a rich man to enter the Kingdom of God. Then turning to his disciples, He assured them that because they had left house and family to follow Him, they would receive eternal life in the age to come. (Read Mark 10:17, 25, 30) (Ladd, A Theology of the New Testament, page 64)
  
5. The Historical Kingdom of God
  - a. Jesus announced and demonstrated the breakthrough of the Kingdom. (See Mt. 12:28) The casting out of demons and the healing of the sick demonstrated the presence of the Kingdom in Jesus' ministry and the breakthrough of the Kingdom into the present moment. Instead of waiting until the end of the age to reveal His kingly power and destroy satanic evil, Jesus declares that God has acted in His kingly power to curb the evil of satan. Before satan's final destruction, men may be delivered from his power. (See Ladd)
  - b. Jesus declared that since the ministry of John the Baptist, the gospel of the Kingdom is preached and men are "forcing" their way into the Kingdom. (See Luke 16:16)
  - c. Jesus' message is that in His own person and mission God has "invaded" human history and triumphed over evil, even though the final deliverance will occur only at the end of the age.

- d. When Jesus (the King) appeared in history, the Kingdom of God was manifest. (Read Luke 17:20) Jesus told the Pharisees that the Kingdom was among them, i.e., in their midst. (The Kingdom was certainly not in the hearts of the Pharisees).
- e. The Apostle Paul spoke of the presence of the Kingdom of God:
  - (1) Read Colossians 1:13.
  - (2) Read Romans 14:17.
- f. Some scholars refer to this as "realized eschatology". A better term might be "inaugurated eschatology". The idea is that something has been inaugurated but not yet consummated.

## 6. The Eschatological Kingdom of God.

- a. Jesus taught about the future Kingdom of God. (Read Matthew 25:31-34)
- b. Paul referred to the future (eschatological) Kingdom of God. (Read II Timothy 4:1).

Note: The eschatological Kingdom is related to other important events at the end of the age such as the Second Coming, the Resurrection, and the Final Judgment.

Note: The disciples of Jesus received the historical Kingdom and awaited the eschatological Kingdom. (Read Matthew 26:29 and Luke 22:18)

- c. Explanation of term, "last days". (Read Acts 2:17 and Hebrews 1:1) This term theologically connects the historical Kingdom and the eschatological Kingdom.
- d. The last days are consummated with the final resurrection. (Read I Cor.15:23-26) Please notice the three key words in this passage:
  - (1) *parousia*, (2) *telios*, and (3) *eschatos*. At the final resurrection, the Son delivers up the Kingdom to the Father. This action consummates a long period of conquest of the Son of God over His enemies!

B. The Kingdom of God in its Historical and Eternal Dimensions.

1. The Kingdom has come and is coming
2. The Kingdom has come definitively in the Christ Event (the life, death, resurrection, and ascension of the Lord Jesus); the Kingdom is coming progressively in history (like the growth of a seed and the influence of leaven); and the Kingdom will come culminatively at the Second Coming of Christ.
3. The Kingdom is present and eternal. Because it is eternal, it will be in the future. (See Daniel 4:3)
4. Church historian, Kenneth S. Latourette: "To Jesus the Kingdom of God was both a present fact and a future consummation". (A History of the Expansion of Christianity, Volume 1, page 51)

II. The Comprehensiveness of the Kingdom of God.

A. The Kingdom as internal (spiritual) reality.

1. Jesus exerting His lordship and authority in the hearts of born again believers. (cf. John 3:3)
2. The spiritual experience of the Kingdom is described in Romans 14:17. "The Kingdom is in the Holy Spirit".

B. The Kingdom as external (this-world) reality.

1. While the priority of the Kingdom is its internal reality, Scripture teaches that the Kingdom influences everything. For example, when a person is born again (regenerated), this will affect everything in his life: his family, his marriage, his attitude on the job, how he votes, etc.
2. The reign of the Lord Jesus is meant to subdue every enemy of righteousness. (See Psalm 110:1-2) Everything touched by sin is the object of Jesus' triumph. As the hymn writer said it: "He comes to make His blessings flow, far as the curse is found". While it is true that the source of His reign is not "from here" (cf. John 18:36), it is true that His reign pertains to this world. Jesus Himself declares that all authority in earth as well as heaven is His. (See Mt. 28:18)

**Conclusion:** The authority of the Kingdom of God is over all and touches all. The Kingdom which is an internal reality by the Holy Spirit has external expression on the earth at the present time. The spiritual reality of the Kingdom in the heart of the believer releases results in character and behavior which becomes visibly observable.

*Notes*

## Lesson 3

### THE KINGDOM AND THE CHURCH

**Introduction:** This lesson will address the issue of the relationship between the Kingdom and the church. Much confusion exists here and thereby hinders the dynamic application of the principles of the Kingdom of God into every area of life. In this present lesson, we want to present a perspective which avoids two historical extreme positions: (1) a number of Roman Catholic and Protestant theologians identify the church as the Kingdom; and (2) a school of biblical interpretation called dispensationalism makes a radical separation between the church and the Kingdom.

#### I. The Church is not the Kingdom.

##### A. Read Matthew 16:13-19.

##### 1. Identifying the "ecclesia".

- a. The believing remnant who received the revelation that Jesus was the Son of God.
- b. Those called out from the mass of unbelieving and rebellious Israel who received the King and the message of the Kingdom. (cf. Luke 12:32) The designation of the disciples as "little flock" refers back to the Old Testament designation of Israel as the flock of God. (See Isaiah 40:11 and Matthew 10:6)
- c. Moses had a congregation (ecclesia in Acts 7:38) and Jesus is building His ecclesia!
- d. The ecclesia of Jesus is:
  - (1) Sons of the Kingdom, i.e., those born into the Kingdom (cf. John 3:3);
  - (2) New people of God, i.e., those who receive the revelation of Jesus' sonship relationship with Father God;
  - (3) True Israel, i.e., the believing flock as contrasted to the unbelieving "flock of God" who opposed Jesus.

2. **Definition and Distinction:** The church is a “people”; the Kingdom is the “rule” of God. God reigns over His people, but His people are not His reign. (See Morphew, page 55) The reign of God is over all: creation, nations, angels, and the church. The church is the community of the Kingdom, but never the Kingdom itself. The church is that people who have entered the Kingdom, live by its principles, and are governed by it. (See Ladd, page 111)

**B. Read Matthew 18:15-20**

1. The church is given the “keys of the Kingdom.”
  - a. The “keys” speak of delegated authority which Jesus gives to His ecclesia.
  - b. In Matthew 16:19, the keys are given to deal with the opposition of satan’s kingdom.
  - c. In this text, the keys are given to administer forgiveness and discipline among members of the ecclesia.
2. The keys and the gates.
  - a. Gates represent authority. The elders sat in the gates of the cities to govern.
  - b. Keys unlock gates. The church has the “offensive” keys to overcome the “defensive” gates. The enemy is on the defense!

**II. The Kingdom Creates the Church.**

- A. The church is the result of the Kingdom coming into the world.
  1. The coming of the Kingdom demands a response. Those who are confronted by the Kingdom are summoned to give allegiance to Jesus as King. (cf. Acts 17:30. Here we see that the Kingdom is imperative!)
  2. Those who respond by repentance and faith are created as a fellowship of people known as the church (ecclesia).
- B. Entrance into the Kingdom means participation in the church. However, entrance into the church may not mean participation in the Kingdom. Sometimes the church may impede the powers of the Kingdom by not yielding to the Lordship of Christ.

III. The Church Is Called To Proclaim The Kingdom.

- A. The church preaches the Kingdom of God; it does not preach the church.
  - 1. See sample scriptures: Acts 8:12; 19:8; 20:25; 28:23,31.
  - 2. The proclamation of the Kingdom "produces" the church. (See Acts 2)
  - 3. The gospel of the Kingdom is to be proclaimed universally. (See Matthew 24:14)
- B. The church witnesses to the Kingdom of God.
  - 1. Read Acts 1:6-8.
  - 2. Witness to the King includes a witness to His Kingdom.
  - 3. Disciples still unclear about the Kingdom. They were concerned about the "political" and eschatological restoration of the Kingdom. Jesus exhorts them to witness of Him in the power of the Spirit. Their witness of Him recorded in the New Testament emphasized His present reign at the Father's right hand as Lord of heaven and earth. (See Acts 2:33,34; Philippians 2:9-11; Hebrews 1:13)

IV. The Church Is The Instrument of the Kingdom.

- A. The works of the Kingdom were done through the church as they were through Jesus. (Matthew 10:8)
- B. The works of the Kingdom include healings and deliverances. (Matthew 12:28).

V. The Church Is The Community of the King and the Kingdom.

- A. The church demonstrates the Kingdom in its lifestyle.
  - 1. The church lives by the principles of the Kingdom. (See Matthew 5-7 for the Kingdom principles presented by Jesus in the Sermon the Mount.)
  - 2. The church prays for the increasing breakthrough of the Kingdom in all dimensions of life on the earth. (See Matthew 6:10)
  - 3. The church examples "Kingdom life" to society.

- a. The church is to be salt to preserve society. (See Matthew 5:13)
- b. The church is to be light to illumine society. (See Matthew 5:14a)
- c. The church is to be a city to model for society how life is to be lived by the design and the will of God. (Matthew 5:14b)
- d. When the church fulfills these callings, the earth (society and nations) will glorify God. (Matthew 5:16 and I Peter 2:12)

**Conclusion:** The Kingdom is God's reign and the realm in which the blessings of His reign are experienced; the church is the fellowship of those who have experienced God's reign and entered into the enjoyment of its blessings. The Kingdom creates the church, works through the church, and is proclaimed in the world by the church. There can be no Kingdom without a church—those who have acknowledged God's rule--and there can be no church without God's Kingdom; but they remain two distinguishable concepts: the rule of God and the fellowship of men. (See Ladd, A Theology of the New Testament, page 119)

*Notes*

## Lesson 4

### ENTERING THE KINGDOM OF GOD

**Introduction:** According to the word of God and in reference to the last lesson, we see that the church is the people who have accepted the Lord Jesus Christ as King and, thus, have entered the Kingdom of God.

#### I. Jesus Spoke of Entering the Kingdom.

##### A. Read John 3:3-8.

1. The Kingdom is entered by the new birth (spiritual regeneration).
2. New birth required to "see" the Kingdom (vs.3).
3. The experience of "water" and "Spirit" birth required to "enter" the Kingdom.
4. Jesus spoke of seeing and entering the Kingdom.

##### B. Read Matthew 16:19.

1. Jesus gave keys to His church.
2. The keys used for binding and losing, prohibiting and permitting.
3. The keys used for "unlocking" or accessing the Kingdom.

#### II. The Apostles Use of the Keys in the Book of Acts.

##### A. Read Acts 2:38

1. At Pentecost, Peter preached a "Kingdom" gospel.
2. He used the "keys" to access the Kingdom for repentant hearers of his message.
3. The repentant hearers experienced an "exchange" of Kingdoms. Under the conviction of the Holy Spirit, they cried out and asked what they had to do to leave the brotherhood which had shared in the murder of the Messiah and to join the brotherhood which was worshipping the Messiah.

4. The keys which open the door to the Kingdom are:
  - a. Repentance (radical change of mind, heart, and perspective).
  - b. Water baptism.
  - c. Spirit baptism.

B. The prevailing pattern in the book of Acts.

1. Read Acts 8:6, 12, 17.
  - a. Repentance—vs. 6.
  - b. Water baptism—vs. 12.
  - c. Spirit baptism—vs. 17.
2. Read Acts 9:5, 17-18.
  - a. Repentance—vs. 5.
  - b. Spirit baptism—vs. 17.
  - c. Water baptism—vs. 18.
3. Read Acts 10:44-48.
4. Read Acts 19:2-6.

III. The Exodus Illustrates Entering The Kingdom.

- A. Read I Corinthians 10:1-2.
- B. The apostle Paul is urging Corinthian saints to recall the Exodus as a historical illustration of entering the Kingdom.
- C. The Hebrews in Egypt, like the Jews at Pentecost, were confronted by a "Kingdom" gospel. Both Moses in the Exodus and Peter at Pentecost preached the Kingdom gospel.
- D. Both Hebrews in the Old Testament and the Jews in the New Testament were more concerned about getting out of their current situation than about going to heaven. ("How do we get out of this mess?")

IV. Baptized Into Lordship And A New Government.

- A. The exodus spoken of as a baptism.

- B. The exodus was a baptism into a new government. While living and laboring in Egypt, the Hebrews were under the oppressive government and "lordship" of a wicked Pharaoh.
- C. When they came through the Red Sea, they were baptized unto Moses in the cloud (symbol of the Holy Spirit) and in the sea (representing water baptism).
- D. They entered a new government of God which was administered by God's man, Moses. They left one Kingdom and moved into another Kingdom!
- E. They could "see" the power demonstrations of God's Kingdom in the miracle ministry of Moses while still dwelling in Egypt. But they did not "enter" the Kingdom of God until they experienced baptism into Lordship. (cf. John 3:3,5)
- F. The Hebrews were "redeemed" in Egypt by the blood of the Passover lamb. But they were not "saved" from Pharaoh's government until they came through the Red Sea (baptism).
- G. Salvation is therefore defined as entering Lordship. Read Colossians 1:13. Salvation is changing Kingdoms.
- H. Whereas we used to live under the dominion of darkness where Satan is lord, we have entered the Kingdom of light where Jesus is Lord!
- I. Read Mark 16:16. New Testament baptism in water and in the Spirit is a "release" from the kingdom of satan, and it is an "entrance" into the Kingdom of God. The focus of salvation in both Old and New Testaments is not upon going to heaven, but upon getting delivered out of the bondage of this world system, which is ruled by darkness, and getting translated now over into a new life, which is lived under the authority of the Lord Jesus!
- J. Scripture does not teach baptismal regeneration or the necessity of water and Spirit baptism to go to heaven. However, for salvation (deliverance from the world system) to be experienced, the same keys must be used today as were used in New Testament times!

**Conclusion:** Entering the Kingdom of God, which is the experience of salvation in the present, requires genuine repentance as evidenced by an obedient submission to the Lordship of Jesus. This repentance will be expressed by a willingness to yield to both water and Spirit baptism.

*Notes*

## Lesson 5

### EXTENDING THE KINGDOM OF GOD (1)

**Introduction:** In this lesson, we will see a direct relationship between the Kingdom and the church, for it is the church which is called to extend the authority of the Kingdom of God into all the earth.

#### I. The Dominion Mandate and the Great Commission.

##### A. Read Genesis 1:26-28.

##### 1. The Kingdom of God experienced and expressed in Eden.

- a. Adam lived and walked under the authority of God's government as God's representative in the earth.
- b. Adam and his descendants called to "extend" the Kingdom from the Garden to the globe.
- c. Adam lived under a theocracy, i.e., the rule of God.

##### 2. The Kingdom restrained at the Fall.

- a. At the fall of man, the Lord God never "lost" His Kingdom authority, but the expression of the Kingdom was restricted and restrained.
- b. The Lord God did not give His authority to the devil, but Adam's sin opened the door for the devil to legally exert his authority in the earth.
- c. The fall opened the door for new governments to be introduced into the earth.

##### (1) Anarchy

- (a) Definition: the rule of self, the rule of man.
- (b) Man ruling with few restraints.

(c) Expressions of anarchy:

- i) Humanism—man is the center and measure of all things, his own god
- ii) Relativism—there are no absolute standards for human conduct and behavior. Everything depends upon the situation. (situation ethics)
- iii) Subjectivism—there are no objective guidelines, therefore everyone does what is “right” in his own eyes.
- iv) Rationalism—if the mind of man cannot perceive a thing, it cannot be the truth. (Note: rationalism is the father of theological liberalism.)

(2) Totalitarianism

- (a) The total loss of practically all freedoms.
- (b) The rule of fear, i.e., the rule of satan.
- (c) Political expression of Communism.

d. The results of Adam’s fall:

- (1) Introduction of rebellion to his progeny and to the earth.
- (2) Forfeiture of his “kingliness.” Instead of ruling, he will be ruled over by his own desires and by satan.
- (3) Devil given the legal right to have rule in the earth. All authority is from God. (See Romans 13:1) The Lord God delegated His authority to Adam. When Adam fell, he opened to door for the devil to have a legal right to exert delegated authority in the earth. The Lord God could not “legally” (or covenantally) retrieve this until later when the Last Adam would defeat satan at the Cross.

B. Read Matthew 28:16-20.

1. The last Adam restores the authority of the Kingdom.
  - a. By His Cross, Jesus stripped satan of his "legal right" to exercise authority in the earth. (cf. Col. 2:15)
  - b. By His Cross, Jesus legally retrieved the authority which Adam lost in the Fall.
  - c. All authority in heaven and earth is given to the Lord Jesus at His Ascension. (cf. Phil. 2:9-11)
  - d. Since the victory of the Cross, anarchy and totalitarianism are destined for defeat.
  - e. The government of God, i.e., theocracy, is destined to prevail in history and eternity.
  
2. The Great Commission is a Renewal of the Dominion Mandate.
  - a. Based upon the comprehensive authority of the Lord Jesus, the church has been delegated authority to extend the Kingdom of God in history.
  - b. The church is called to extend the authority of the Kingdom by discipling the nations.
  - c. Discipling the nations is the fulfillment of the original commission to fill the earth (cf. Gen. 1:28). Adam was to extend the Kingdom from the Garden to the Globe; the church, as the Body of the Last Adam, is to extend the Kingdom from Jerusalem to the uttermost parts of the earth.
  - d. The commission is comprehensive: all the earth and every ethnic group (Greek: *ethnos*) is to hear the proclamation of the Gospel of the Kingdom. (cf. Matthew 24:14)
  - e. Notice "alls" of the Great Commission:
    - (1) All authority (vs. 18).
    - (2) All nations (vs. 19).
    - (3) All that Jesus commanded (vs. 20).

*Notes*

## Lesson 6

### EXTENDING THE KINGDOM OF GOD (2)

**Introduction:** God has always intended that His Kingdom be extended into all the earth. This was the mandate He gave to Adam. This was the mission He intended for Israel in the Old Testament. Now, of course, this intention is to be fulfilled through the church.

Under the general theme of extending the Kingdom of God, we look at a more specific theme: The Kingdom restrained and the Kingdom restored.

#### I. God's Rod of Restoration.

##### A. Read Psalm 2.

##### 1. The Kingdom restrained expressed in vss. 1-3.

- a. The planet in rebellion against God.
- b. The governing authorities in rebellion against God's governor, His anointed.
- c. Man without God will seek to remove all restraints (fetters and cords) even though God designed them to protect man from himself.

##### 2. The Kingdom restored expressed in vss. 4-8.

- a. God laughs at rebellion because of his ability and plan to overcome it. God is not laughing at the plight of mankind; nothing humorous about that! But, as an indication of assured victory, He is laughing and scoffing at the efforts of obstinate and unrepentant rebels. They, like their predecessors at Babel, are destined to fail!
- b. The installation of God's King-Son is the guarantee of the failure of rebellion and of the restoration of the Kingdom.

c. Conversation in the Godhead:

- (1) God the Father says: "but as for me, I have installed my King upon Zion, my holy mountain." (vs. 6)
- (2) God the Son says: "I will surely tell of the decree of the Lord: He said to me, "Thou are my Son, today, I have begotten you. Ask of Me, and I will surely give the nations as Thine inheritance, and the very ends of the earth as Thy possession." (vss. 7, 8)
- (3) According to the preaching of Paul in Acts 13:33, Psalm 2:7 refers to the resurrection of the Lord Jesus.
- (4) After the resurrection and the ascension, God the Father installed His Son upon the throne at His right hand on the day of Pentecost. (See Acts 2:33).
- (5) Pentecost was the coronation-installation service in heaven for King Jesus!
- (6) In His present exalted position, King Jesus is asking the Father for the nations (cf. the Great Commission).

3. God's plan and vehicle to extend the Kingdom and to possess the nations. (vs.9)

- a. God extends His Kingdom on earth, breaks the rebellion of the unrepentant, and possesses the nations for His Son through His rod.
- b. His rod breaks and shatters rebellion like earthenware (glassware).
- c. What or who is God's rod?
  - (1) Read Revelation 2:26, 27. God's rod is the overcoming church. Just as God administered His Kingdom through Adam before He fell, now the Lord Jesus will extend His Kingdom authority through His church.
  - (2) Read Psalm 110:1-3. This is the most referred-to Psalm in the New Testament. It is clearly a prophecy of David about the enthronement of the Messiah. The Father invites the Son to sit at His right hand.

- (3) Note: a key theological debate is released by a discussion of how to interpret the word, "until."
- (4) The "scepter" of this psalm is the "rod" of Psalm 2 and Rev. 2. The symbol of the king's rule is the scepter. That scepter serves as a rod to repress rebellion. (cf. the rod of Moses and the rod of Aaron)
- (5) The church as God's scepter-rod is to extend the rule of the Kingdom in the midst of God's enemies!
- (6) Note: a brief outline of the psalm for further study.
  - (a) The Person of authority-The Lord—vs. 1.
  - (b) The Position of authority—The right hand of God the Father—vs.1.
  - (c) The Vehicle of authority—The Scepter-Rod out of Zion—vs. 2.
  - (d) The People under authority—vs. 3.
  - (e) The Priest of the Kingdom—vss. 4-7.

4. The option facing rebellious men and earthly governments (vss. 10-12).

- a. The rulers of the earth challenged to discern and acknowledge that their authority is God-given and is not ultimate or final. (See Rom. 13:1).
- b. Men and governments must repent or perish! If His Son is not "kissed" (worshipped as King), then the anger and wrath of God is kindled and they will perish if they do not repent.

B. Psalms 2 and Psalms 110 – vital to New Testament understanding.

II. God's Kingdom Colonizers.

A. Read Philippians 3:20.

- 1. Greek word root is *polis*. Can be translated as city, commonwealth, citizenship or colony.
- 2. Historical background of Philippi: a Roman colony founded mainly by retired Roman generals. Rome's goal was to reproduce Roman life in other parts of the empire.

3. Theological application: the church is a colony of heaven on earth called to extend the "life-style" of "Kingdom culture" to all the parts of God's domain. The church is to establish colonies where the will of God is done on earth as it is in heaven. This provokes the rebellious and unrighteous to become envious of a superior life-style and want to come under the government of heaven.
4. Eden was a colony of heaven on earth before the Fall.
5. God called Israel (Exodus 19:1-6) to "provoke the nations with light (a superior life-style) and thus evangelize the earth.
6. The church is called to colonize the earth by Kingdom authority with a Kingdom like-style.

B. Read Hebrews 12:22-24.

Conclusion: While we have learned that the church is not the Kingdom, the church, nevertheless, is called to live by Kingdom principles and to extend the Kingdom into all the earth to all peoples, ethnic groups, and nations.

*Notes*

5.000

5.000

## Lesson 7

### ILLUSTRATING THE KINGDOM

**Introduction:** The Lord Jesus illustrated the Kingdom by His teaching in the parables. It is obvious that the main theme of His parabolic teaching is the Kingdom of God.

The parables are designed to give us a look, i.e., perspective, into the mysteries of the Kingdom. (Read Matthew 13:11 and Romans 16:25-27)

Mystery (Greek: *musterion*) in the New Testament is an open secret that is proclaimed. In simple terms, we define the mystery of the Kingdom like this: in Jesus the Kingdom of God has come! The operation of the Holy Spirit in divine revelation is necessary to see or comprehend the mysteries of the Kingdom.

A number of parables begin with the words: "the Kingdom of heaven is like..."

The term, "Kingdom of Heaven" and "Kingdom of God" are synonymous terms. The term "Kingdom of Heaven" occurs thirty-two times in the NT and every reference is found in the Gospel of Matthew. The term, "Kingdom of God" occurs seventy one times in the NT: fifteen in Mark, thirty-three in Luke, and only five in Matthew.

In comparing parallel passages, we see that the terms are synonymous. (cf. Matt. 4:17 with Mark 1:15 and Matt. 10:7 with Luke 9:2. In one passage, Matthew uses both terms see Matt. 19:23-24.)

Since Matthew's account was written primarily for the Jewish reader, he chose to use a Semitic idiom in place of the name of God. The Jews revered the divine name and avoided uttering it lest they slip and profane it.

#### I. The Parable of the Sower and the Soils.

##### A. Matthew 13:3-9, 18-23.

1. The Kingdom has come; it is received by some, and rejected by others.
2. The Kingdom multiplies through those who accept it: some hundred, some sixty, and some thirty-fold.

3. One school of theological thought uses the order of the arithmetic to teach a decline in the influence of the Kingdom in history. If we look at the same parable in March 4:1-9, we see the arithmetic reversed!

B. This parable accompanied by an explanation in vss. 18-23.

## II. The Parable of the Wheat and the Tares.

A. Matthew 13:24-30.

1. The Kingdom of God and the kingdom of satan grow together in the world until the end of the age when there is a separation.
2. Wheat and tares both mature in history.
3. At the harvest (consummation), the tares are removed and the wheat is gathered into God's barn. It is the wicked who are removed and it is the righteous who remain. (cf. Psalm 37)
4. The righteous inherit; the unrighteous are disinherited. (cf. the Conquest of Canaan)

B. This parable accompanied by an explanation in vss. 37-43.

## III. The Parable of the Mustard Seed.

A. Matthew 13:13-32.

1. This parable teaches the potential growth of the Kingdom. From "smaller than all other seeds" to "larger than the garden plants."
2. According to Ladd, the Jews felt that the Kingdom would come as a great tree to shelter the nations.
3. Small beginnings can lead to great growth when God is in it!

B. Read Matthew 17:20. Jesus uses the mustard seed to demonstrate the principle of smallness in kind but bigness in result.

## IV. The Parable of the Leaven.

A. Matthew 13:33.

1. The Kingdom arrives almost imperceptibly.

2. Leaven not always a symbol of evil in the Scripture. (See Leviticus 7:13, 23:17)
3. The parable teaches that just as leaven permeates and transforms the whole, so the Kingdom once activated in history will influence everything.
4. The Kingdom expands in the world like leaven expands in the dough.
5. According to Ladd, this parable teaches the prevailingness of the Kingdom.

B. The victory of the Cross released a leavening process which will not conclude until the final judgment.

#### V. The Parables of the Treasure and the Pearl.

A. Matthew 13:44-46

1. Both these parables speak of value of the Kingdom. The Kingdom is of inestimable value and must be sought above all other possessions. If it costs everything a man has, that is a small price in return for gaining the Kingdom.
2. Historical background: In those days, nomadic people buried their treasure in the ground. Also, the pearl was held in high esteem so that incredible sums of money were offered for a single flawless pearl.

B. Compare Matthew 6:33-34.

#### VI. The Parable of the Dragnet.

A. Matthew 13:47-50.

1. This parable bears a similar message to the parable of the wheat and tares.
2. It is the wicked (bad fish) who are removed and the righteous who remain.
3. The realm of the Kingdom not pure until the consummation and final judgment.

B. While Jesus taught other parables, these are the main ones which focus upon the Kingdom.

Conclusion: The parables prophesy! They proclaim the unending progression and the final consummation of the Kingdom of God. The progression of the Kingdom in history, while at time interrupted, is still unending. According to Ladd, the idea of the Kingdom conquering the world by gradual permeation and transformation was foreign to Jewish thought in Jesus' day. They could not see the Kingdom coming without dramatic and apocalyptic change.

*Notes*

## Lesson 8

### LOCATING THE KINGDOM

**Introduction:** While it is scripturally obvious that the Kingdom of God is universal and comprehensive, i.e., God rules over all the created order (cosmos), this lesson will introduce an understanding of the Kingdom which will assist us in applying the truth of the Kingdom to contemporary history.

- I. A Review of Definitions and Distinctions.
  - A. Differentiating the providential Kingdom of God from the Messianic Kingdom.
    1. **Providential Kingdom:** The sovereign rule of God over creation, angels, and history. (Read Daniel 4:17) "The Most High rules over the realm of mankind."
    2. **Messianic Kingdom:** The rule of God which breaks the power of evil and secures redemption for God's elect. (Read Daniel 7:13-14) Here is a reference to the redemptive and victorious reign of the Son of Man. (See Bahnsen)
  - B. The Kingdom of God is in the created order, history, and in the hearts of the redeemed.
- II. A Look at the Key Text: John 18:36.
  - A. The text quoted: "Jesus answered, My Kingdom is not of this world. If My Kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My Kingdom is not of this realm."
  - B. A misunderstanding of this text has hindered the Church in applying the truth of the Kingdom to contemporary culture and history.
  - C. The argument goes like this: If Jesus' Kingdom is not of this world, then the Church ought not be concerned about much of anything in this world other than getting souls saved and ready for heaven. Since the Kingdom is essentially a heavenly and inner reality, we should not claim a responsibility to be involved in matters which concern the earth and history.

- D. One school of theological thought would argue that the Kingdom of God has “nothing” to do with this world until Christ returns to reign in the millennium. All efforts to reform the world are futile.
- E. The meaning of the text:
1. “My Kingdom is not of this world.” Greek preposition—ek. Essentially it means: “out of.” It can have several shades of meaning as well as: separation, source, or origin. Many commentators agree that in this verse, ek has the sense of “source”; therefore, Jesus’ statement has to do with the source of His Kingdom authority. (See DeMar)
  2. A look at some commentaries:
    - a. Godet: “the expression *ek tou kosmou*, of this world, is not synonymous with *en to kosmo*, in this world. For the Kingdom of Jesus is certainly realized and developed here on earth; but it does not have its origin from earth, from the human will, and earthly force.” (F. Godet, Commentary on the Gospel of John, Timothy Dwight, trans. 2 vols. New York: Funk and Wagnalls, 1886, 2:369)
    - b. Lenski: “The origin of Jesus’ Kingdom explains its unique character: it is ‘not this world.’ All other Kingdoms sprang out of (ek) this world and had kings that corresponded to such an origin.” (R. C. H. Lenski, The Interpretation of St. John’s Gospel, Minneapolis, MN: Augsburg, 1943)
    - c. Westcott: “Jesus’ Kingdom does not derive its origin or its support from earthly forces...at the same time Christ’s Kingdom is ‘in the world,’ even as the disciples are.” (B. F. Westcott, The Gospel According to John, Grand Rapids, MI: Eerdmans, 1958, page 260)
- F. Summary statement about the text: “This verse refers to the origin of the Kingdom, not to its location in the universe. Jesus was not saying that His Kingdom floats in the air, without touching the world. He did not mean that He rules from heaven, but has left earth to be ruled by satan. Rather, He meant that His rule has its origin in heaven, not in the world.” (See DeMar, page 169).

### III. Jesus' Kingdom and Pilate's Power.

- A. Pilate viewed Jesus as an earthly leader with some political power. John 18:37  
"Pilate said to Him, 'so you are a king.'"
- B. Jesus did not deny He was a king (vs. 37). However, He was not a king like Pilate assumed Him to be! Jesus would not incite a rebellion against Rome and usurp Pilate's authority.
- C. Contrast of kingships:
  - 1. Pilate—a kingship of this world backed by the power of Imperial Rome upheld by this world's weapons.
  - 2. Jesus—a kingship not of this world whose king came to universal authority after suffering at the Cross.
- D. Read John 19:10-11. Jesus informed Pilate that his own position of political authority was subject to God's rule. (cf. Psalm 2, Rom. 13:1, Rev. 1:5)

### IV. Some Practical and Applicational Truths.

- A. God's Kingdom does operate in this world. So much so that it influences the kingdom of men. (See DeMar)
- B. The Kingdom of God is not brought about politically. It comes through regeneration, not revolution.
- C. Because God has ordained civil government (Rom. 13:1), Christians should be involved in political activity as salt and light. If Christians are not involved, the despotic and demonized rule in the culture. Corruption "prosper" when the righteous are uninvolved.
- D. Although the Kingdom is not brought about politically, God wants to redeem what He has ordained, namely, the family, the church, and civil government.
- E. Christians ought to call politics into question when it promises salvation. Politics can never save. The state is not a messiah! While we are to redeem politics and civil government, we are never to view them as the sole solution to our nation's problems. (See DeMar)

**Conclusion:** The Kingdom of God stands in contrast to the "world-system," but the Kingdom is not "other-worldly." The Kingdom of God is designed to influence everything in every area of life. This, again, is the message of the leaven. Everyone and everything must relate to the authority of God's Kingdom in some way!

**Notes**

## Lesson 9

### COMPARING VARIOUS VIEWS OF THE KINGDOM

Introduction: The purpose of this lesson is to compare and evaluate various views of the Kingdom of God.

- I. Secular Views of the Kingdom.
  - A. The emerging historical social order identified as the Kingdom.
    1. Marxism and Leninism.
    2. Liberation Theology.
      - a. The struggle for social and political change is identified as the emergence of the Kingdom of God in history.
      - b. Cardinal Arns of Brazil in a letter to Fidel Castro said: "The Christian faith discovers in the achievements of the Revolution signs of the Kingdom of God". ("Clerical Illusion," Crisis, February 1990, p.8)
  - B. These views may use "religious" terminology, but they do not subscribe to a biblical world-view or submit to the Lordship of Christ.
- II. Bible Believers Views of the Kingdom.
  - A. Kingdom theology in Charismatic Christianity.
    1. Emphasizes charismatic gifts as "signs" of the Kingdom.
    2. Associates the Kingdom with miraculous manifestations of the Holy Spirit.
    3. Healing, deliverance from demonic power, and speaking in tongues are evidences of the Kingdom's presence.
  - B. Kingdom theology in Reconstructionist Christianity.
    1. The Kingdom is defined as the "civilization" of God.

2. As the civilization of God, the Kingdom is internal, external, earthly, historical, and eternal. (Gary North, Political Polytheism: The Myth of Pluralism, Tyler, Texas: Institute for Christian Economics, 1989, p. 646).
3. Christianity transforms souls and cultures.
4. The Kingdom releases power to change the social and political structures in the culture. Illustration: recent dramatic changes in Russia and Eastern Europe.
5. This theology emphasized the "victory" of the Kingdom in history. "We will never see perfection, for sin will still be in the world until the final judgment, but we will not see the earthly triumph of Satan. His victory over Adam was overcome by Christ's victory at Calvary. The resurrection is our model, not the Fall of man in Eden". (Gary North, 'Christianity and Progress' in the "Christian Reconstruction" Vol. XI, No. 3, Tyler, TX: ICE, May/June 1987)

C. Evangelical View Emphasizes the Future Kingdom.

1. One view identifies the Kingdom with a future millennial reign from Jerusalem where the Old Testament sacrificial system returns in a rebuilt Temple.
2. Another view teaches that the Kingdom will not be fully realized until after the millennium when the new heavens and new earth are established. (Dave Hunt)

D. A Reformed View of the Kingdom.

1. Generally, the Reformed view identifies the Kingdom with the church.
2. The Westminster Confession of Faith (1647) says: "The visible church...consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." (XXV.22)

III. An Evaluation of the Various Views of the Kingdom of God.

- A. Elements of truth in most of these various views.

1. Charismatic view: there is a crucial connection between the activity of the Holy Spirit and the Kingdom of God. (See Mt. 12:28, Romans 14:17)
2. Reconstructionist view: The Kingdom of God is relevant to issues of social justice and political order. (Study the Exodus and God's dealings with Pharaoh. God does hold evil governments accountable to His law. See the message of the prophets.)
3. Evangelical view: This view correctly reminds us that the consummation of the Kingdom is future. (Mt. 25:34, I Cor. 15:50, II Tim. 4:1)
4. Reformed view: The emphasis of this view can serve to remind us that it is the church which is the "heir" of the Kingdom. (See Luke 12:32)

**B. Some Basic Statements of Definition Concerning the Kingdom.**

1. The Kingdom is present and eternal.
  - a. Jesus declared that the Kingdom was at hand, i.e., it was drawing near.
  - b. Both Old and New Testaments document that the Kingdom is eternal. (cf. Isaiah 9:6-7)
2. The Kingdom is imperative—see Acts 17:30-31.
3. The Kingdom is visible though not materialistic—see Luke 17:20-21. (Light is visible)
4. The Kingdom is universal not nationalistic. Israel was the steward of the Kingdom in the OT, but now the Kingdom is extended into all the nations of the earth. Salvation is by grace, not race!
5. The Kingdom is moral: The law of God is the standard of God's judgments in history. (See Isaiah 33:22)
6. The Kingdom is God's new order of things and as such stands in contrast to the "new world orders" designed by men. (For further study, see Peter Leithart, "What is the Kingdom of God?")

**Conclusion:** Much of the concepts in this lesson were gleaned from the excellent article by Peter J. Leithart, "What is the Kingdom of God?" Biblical Horizons Occasional Paper No. 8, Tyler, Texas: Biblical Horizons, 1990.

*Notes*

## Lesson 10

### APPLYING KINGDOM TRUTH

Introduction: The purpose of this concluding lesson will be to show how the truth of the Kingdom of God can shape the mentality and mission of the church today.

- I. A Biblical View of the Kingdom Gives The Church a Victory Mentality.
  - A. Victory mentality contrasted with escapist mentality.
    1. Escapist mentality prioritizes reaching heaven over reaching the world with the Gospel.
    2. Escapist mentality fails to see God's purpose for the earth.
      - a. Psalms 24:1-2.
      - b. Romans 8:18ff.
    3. Escapist mentality tends toward passivity.
      - a. "Why polish brass on a sinking ship?"
      - b. "Why get involved if we are leaving here?"
    4. Escapist mentality tends to rob us of a future.
      - a. We do not plan for the future except for going to heaven.
      - b. We do not invest much of the Gospel into our children since they will be leaving earth with us.
  - B. Victory Mentality contrasted with defeatist mentality.
    1. The Kingdom has many enemies, but all of them will be subdued. (See I Cor. 15:25-26)
    2. This overcoming of God's enemies is progressive over time; they are not subdued all at once.

3. The message of the leaven is the "overcomingness" of the Kingdom of God. God's holy leaven steadily drives back Satan's unholy leaven in history.
4. Satan's legal and judicial defeat at Calvary will be progressively manifest in history.
5. No satanic world empire is going to conquer the world. (See Daniel 2:44)
6. Jesus' Kingdom is the "stone" of Daniel's prophecy: It smashes all world empires and it fills the whole earth!

C. **Victory Mentality and the Great Commission.**

1. Rather than just "snatching" a few souls for heaven, the church can be envisioned to impact national governments and cultures with the Gospel.
2. A missionary friend invited to address a former Communist eastern Europe nation government on the subject of the bible economics.
3. The Gospel of the Kingdom can shape cultures and reconstruct societies. This was especially true in the early founding days of America's history.
4. "The Kingdom task of making disciples of all nations requires us to hold forth the Bible as God's standard and plumbline by which to measure the justice, morality, and practice of all human endeavors in all jurisdictions—individual, voluntary association, family, church, and civil government." (COR articles, pg. 10)
5. The Great Commission is not the institutional church politically subduing the earth; rather, it is the Body of Christ fulfilling its calling to be salt and light and a prophetic voice calling everything into account to the law-word of God including civil governments. (See Daniel's ministry in Babylon and Persia)

II. **A Biblical View of the Kingdom Gives The Church Its Destiny.**

- A. The longing for a "new order" of things.

1. Popular culture speaks of the transition from the age of Pisces to the age of Aquarius. The Piscean age, the era of the fish, heralded the Christian age. The age of Aquarius, proclaimed by the astrologers, will be a new age dominated by science, technology, and humanity. The year 2000 marks the point in time when both Pisces and Aquarius have equality.
2. Governmental and political new order of things.
  - a. New world order.
  - b. Globalism and internationalism.
  - c. Tower of Babel syndrome. (Gen. 11)

B. The Kingdom of God as the "New Order."

1. Leithart's definition: "The Kingdom of God is the new world-order, in heaven and on earth, produced by the revolutionary changes brought about in Jesus' fulfillment of the Old Covenant in His life, death, resurrection, and ascension." ("What is the Kingdom of God?", page 10)
2. The Kingdom as a growing "new order" in the process of manifestation in history.
3. The Kingdom as the reformation and civilization of God.
4. Leithart continues: "The revolution in heaven and earth that Jesus accomplished has implications for social and political order, and social and political activity has a part to play in the full realization of the Kingdom. But social activism cannot be equated with 'building the Kingdom'; the Kingdom "grows" by the power of the Spirit working through human agents. There will never be a historical social order that can be identified with the Kingdom of God." (Page 13)
5. Features of the new order of the Kingdom.
  - a. New order in heaven.
    - (1) By the victory of the Cross, satan, the accuser of the brethren, is cast from heaven from the position of power and authority that he had in the OT (Job 1-2, Zech. 3; Luke 10:18, Rev. 12:10). In the place of satan, we have an Advocate-King in the heavenlies. (I Jn. 2:1)

(2) The saints are also seated on thrones in the heavenlies in Christ. (Esther. 2:6)

b. New order in the sanctuary.

(1) In OT, man was excluded from God's presence in the sanctuary.

(2) Sanctuary opened as the veil was rent when Jesus died.

(3) The people of God have access to the heavenly sanctuary by His blood.

(4) Here the church may pray and fellowship with God.

(5) In several places in the gospels, the Kingdom is virtually equated with the glory of God which is the manifest presence of God.

(6) To enter the Kingdom is enter God's glory; God's glory dwells in the sanctuary; therefore, to enter the Kingdom is to enter the sanctuary where God's glory dwells.

(7) The Lord of heaven rules from the sanctuary.

c. New order on earth.

(1) The Christ-event has released a new race of rulers on the earth. (Rom. 5:17)

(2) Restoring the call upon Adam to be vice-regents. (See Gen. 1:28)

6. The new order of the Kingdom harmonizes heaven and earth.

a. The will of God, always done in heaven, is to increasingly be done on the earth.

b. This obedience to the will of God being done on earth was the first petition in the Lord's Prayer.

c. Heaven and earth harmonized at Creation and at the Cross. (Gen. 1:1 and Mt. 26:39)

- d. Increasing harmony released in history between the two advents of Christ as God blesses His faithful servants and judges the wicked.
- e. Ultimate harmony comes at the Resurrection and Second Coming of Christ. (See I Cor. 15)

**Conclusion:** The application of the Kingdom to every area of life springs forth from the comprehensive authority of the Lord Jesus Christ Who is the King of the New Creation and Lord of all of life. Our understanding in the area of applying Kingdom truth depends upon a growing understanding and obedience to the Word of God and an ongoing dependence upon the Holy Spirit!

*Notes*

