

## Features of the Kingdom<sup>1</sup>

### I. The General Features of the Prophetic Kingdom

- A. The Kingdom's arrival is not *gradual*, but *sudden* and *catastrophic* (Ps 110:2, 5–6; Mal 3:1, 5; 4:1–2; Zeph 1:12, 18; Joel 3:1–4; Dan 2:44–45).
- B. The Kingdom's arrival is not *natural*, but *supernatural* (Isa 52:7–10; 60:1–5; Ezek 20:33–34).
- C. The Kingdom's arrival is not *immaterial*, but *material* (Isa 33:17; 40:5; 52:7–10).

### II. The Specific Features of the Prophetic Kingdom

- A. The Prophetic Kingdom will have a spiritual/religious basis.
  - It will be populated (initially at least) by persons regenerated by God, most of them quite suddenly, and many of them Jewish (Jer 31:33–34; Ezek 36:24–28).
  - The Jewish delegation within the Kingdom will function as a kingdom of priests for the nations, fulfilling the terms both of the Abrahamic and Mosaic Covenants (Gen 12:3; Exod 19:6).
  - Jerusalem, the religious center for the Kingdom, will feature a temple with elements and dimensions that do not match any historical building (Isa 56:7; 64:11; Hag 2:6–9; Ezek 40–48). The Shekinah will again take up residence in it (Ezek 43:1–3, 7), and a sacrificial system will again be enacted. Cf. also Isa 1:26; 60:14, 18; 62:3, 7; Jer 31:6; Zech 8:3; 14:16.

- B. The Prophetic Kingdom will have a prominent political aspect.

“Behold a King shall reign” (Isa 32:1) in Jerusalem, the city of the great King (Ps 48:2; cf. Isa 2:3; 24:23; Jer 3:17; Ezek 48:16; Zech 2:1–5)—not a heavenly Jerusalem, but rather one “in the land that I gave to Jacob my servant, and in which your fathers lived” (Ezek 37:25).

The Kingdom will feature a law founded on principles of perfect justice (Pss 89:14; 97:1–2; Jer 23:5; Zech 8:3), which will be enforced with a “rod of iron” (Ps 2:9).

This Kingdom will supplant certain historical kingdoms (Dan 2, 7) and subordinate others, which will be ruled by vice-regents in service to the King of Kings (Dan 7:27; cf. Ps 72:11; cf. Zech 14:9, 20–21; Isa 2:2; Dan 2:35; Rev 19:16).

---

<sup>1</sup> Notes from Dr. Mark Snoeberger, Professor of Systematic Theology at Detroit Baptist Theological Seminary

C. The Prophetic Kingdom will have a robust socio-economic/welfare policy.

Military conflict will cease (Ps 46:9; Isa 2:4; 9:6–7), military training, standing armies, and implements of war will be decommissioned (Mic 4:3; Hos 2:18), and universal peace will be enjoyed.

(True) social justice will prevail (Jer 33:10–11, 15; Zech 8:4–5). This will include:

- The establishment of property and labor rights (Isa 65:21–22; Amos 9:11, 14).
- The achievement of poverty relief through industry (Ps 72:1–4, 12–13; Isa 42:1–4).
- The restoration of proper family values, including proper regard of young and old (Jer 33:10–11, 15; Zech 8:4–5; Ps 126:1–2).
- The resolution of ancient racial tensions (Ezek 37:21–22; Zech 8:13, 23).
- The reversal of the curse of Babel, restoring free communication (Zeph 3:9).

D. The Prophetic Kingdom will also have physical policies/features.

- Environmental damage will be undone (Ps 72:16; Isa 61:4).
- Beneficial changes of climate will occur (Isa 4:5–6; 30:23–26).
- Beneficial geographical and geological changes will occur (Isa 30:23–26).
- Meteorological changes will ensure that timely and abundant rainfall will occur worldwide (Joel 2:23; Ezek 34:26b), even in traditionally barren places (Isa 30:25; 35:6–7; 41:18), leading to the elimination of famine (Ezek 34:29).
- Fertility and productivity will abound (Isa 35:1–2; Ezek 34:25, 29; Amos 9:13).
- Animals will become docile (Isa 11:6–8; 65:25; Ezek 34:25; Hosea 2:18).
- Disease and deformity will be eliminated (Isa 33:24; 35:5–6; 65:22).
- Long life (though not necessarily *eternal* life) will be the norm (Isa 65:22).
- Even ordinary hazards associated with clumsiness will be reduced (Ezek 34:23–31; Ps 91:10–12).

## CONCLUSION

While it is true that certain terms such as *seed*, *Israel*, and *kingdom* have a semantic range of meanings in Scripture, no one meaning of those terms can supplant the others. The kingdom anticipated in the prophets is *not* the eternal, uninterrupted kingdom of God that he rules from his heavenly throne; *nor* is it the “kingdom” of the church; but is the earthy, Jewish Kingdom described in the prophets. And if our idea of kingdom doesn’t include these elements, it’s not the kingdom.