



## What We Believe

### Article 10 of 13: The Kingdom of God

10. **The Kingdom of God:** We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

What is the kingdom of God? What is the nature of the kingdom of God? These are simple questions, yet if we were to ask that same question to several theologians we might likely get as many different answers. The kingdom of God is not some sort of old or outdated concept left over from the times of the great monarchies. It is something we see continually as a primary emphasis of Jesus' teaching, indeed throughout Scripture.

Burk Parsons has written:

"Although few would admit it, when most Christians think about the kingdom of God, their minds are strained to conceive of anything beyond some ethereal notion of mustard seeds, lost coins, different soils, and undefined future bliss. However, when it comes right down to it, the kingdom of God should be more simple to define than just about any other theological term. It's quite plain really: God reigns. Or, to say it another way: The kingdom of God is the omnipotent rule and sovereign reign of Almighty God over all things, the inauguration of which came with the birth, life, death, resurrection, and ascension of Christ Jesus and the fullness of which is yet to come. Nevertheless, while it is important to have a good, biblical answer to the question, what is the kingdom of God? It is just as important to have an honest answer to the question, whose kingdom do you serve? These are the questions that are at the very heart of the Sermon on the Mount: Are you the king of your own kingdom? Are you the self-appointed potentate of your own, private little empire? You may answer with a hearty no, but does your life demonstrate that you are a servant of God or a servant of self? We all certainly want to be part of the kingdom, but most Christians want to serve the kingdom on their own terms. As divinely appointed citizens of the kingdom of God we are foreigners in the kingdom of this world. We are real characters in the real story of redemptive history in real space and real time who have been summoned to follow the King of kings as servants, saints, and soldiers - coram Deo, before His face, in life and in death. Augustine understood this well: "We want to reach the kingdom of God, but we don't want to travel by way of death. And yet there stands necessity saying: 'This way, please.' Do not hesitate, man, to go this way, when this is the way that God came to you."

[Burk Parsons - Article, Two Kingdoms](#)

### **The Kingdom of God is the Exercise of God's Sovereignty in the World**

The phrase, "the kingdom of God" primarily means the rule of God, and His divine and kingly authority. The various phrases, kingdom of God, kingdom of heaven, kingdom of Christ are synonymous. Stephen Um wrote:

"The concept of the kingdom of God is an important teaching found in all of Scripture. The Bible also calls it the 'kingdom of heaven,' the 'kingdom of Christ,' the 'kingdom of the Lord,' and the 'kingdom.' . . . many commentators have attempted to find one unifying biblical theme that holds the two Testaments together. There are obviously many complementary biblical themes of great importance, but a good case can be made for the view that the bond that binds [the Testaments] together is the dynamic concept of the rule of God.

There has been a diversity of interpretations throughout history because the biblical teaching embraces disparate emphases: the kingdom as both a present reality (Matt. 12:28; 21:31; Mark 10:15)

and a future blessing (1 Cor. 15:50; Matt. 8:11; Luke 12:32), both a spiritual and saving blessing of new life (Rom. 14:17; John 3:3) and an expanded future rule of society (Rev. 11:15).

The key to resolving the different emphases is figuring out what the Bible means by the word kingdom. What is the kingdom of God? Most modern dictionaries will define the word as a “sphere,” “realm,” or “place.” This explanation has misguided interpreters away from the biblical understanding that emphasizes the rank, rule, reign, dominion, and royal authority of God.

The kingdom of God is fundamentally God’s sovereign rule expressed and realized through the different stages of redemptive history. This biblical doctrine derives from the truth that God, as the one true, living, and eternal Ruler, always existed and therefore reigns over his creation. The kingdom of God, already present but not fully realized, is the exercise of God’s sovereignty in the world toward the eventual redemption of all creation.”

Stephen Um, *The Kingdom of God*, p. 9

## The Concept of the Kingdom of God in the Old Testament

Search far and wide and you will not find the exact phrase “kingdom of God” in the Old Testament Scriptures. That being said, the concept of the rule of God is pervasive. As R.B. Gaffin Jr. wrote:

“There are various dimensions to this kingship. As the maker and sustainer of all that exists, he is ‘the great King over all the earth’, Ps. 47:2, and ‘his kingdom rule over all’, Ps. 103:19; his kingly control equally encompasses past, present and future, Ps. 145:13.”

R.B. Gaffin Jr., *Kingdom of God*, New Dictionary of Theology, p.367

God’s sovereign rule of creation, over all creatures, over the peoples and kingdoms of the world, the spiritual realm, and over His declared and demonstrated creator, He has rights as ruler creatures owe full allegiance to 42:5; 43:15; 45:5-18; Ps. 93:1; God has dominion over on human freedom.



chosen people is abundantly in the O.T. Since God is over all His creation. His Him. Gen. 14:22; Is. 37:16; 96:4-10; 104:1-35; 136:9. humanity and sets the bounds

Just as with our previous topics, the words used in Scripture for “kingdom” are very enlightening. In the O.T., at least four related words are used for the concept of the “kingdom”.

The Hebrew - *Mamlakah*, *Mamlakuwth*, *Malkuwth* and *Meluwkah* carry the ideas of kingdom, dominion, reign, sovereignty, royal power, kingly office.

By way of example, 1 Chronicles 17 promises the establishment of the everlasting kingdom and throne of King Messiah, The word used for kingdom is *Malkuwth*:

"When your days are fulfilled to walk with your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. He shall build a house for me, and I will establish his throne forever. I will be to him a father, and he shall be to me a son. I will not take my steadfast love from him, as I took it from him who was before you, but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever. In accordance with all these words, and in accordance with all this vision, Nathan spoke to David." 1 Chronicles 17:11-15

George Eldon Ladd wrote that this Hebrew word:

“When used of God, it almost always refers to His authority or His rule as the heavenly King. Ps. 22:28; 103:19; 145:11, 13; Obadiah 21; Dan.6:26.” G.E. Ladd, *Evangelical Dict. of Theology*, Elwell, p. 608

The kingdom of God is revealed in the O.T. through in ongoing process of redemptive history. After the fall, redemption is linked to the calling of a people out of the mass of fallen humanity through the line of Seth, Enoch and Noah. Then in the passing of time God set apart Abraham and His line through Isaac and Jacob to be His holy or set apart people. Having received covenantal promises and a land through Abraham, the people became enslaved for a time under Egypt, but were later delivered under the leadership of Moses and at Sinai, was then constituted a theocratic nation of the people of God. The kingdom of Israel reached its zenith under David, and then Solomon, only to split into two kingdoms and then fall under domination by other nations.

Yet, there remained to be fulfilled the promise of the coming Messiah King who would usher in His reign. By the time of Christ, the Jewish people held more than one view on the coming Messiah. Two noteworthy messianic views are their expectations of the “Conquering Messiah” (Psalm 2:8-12; Isaiah 9:6, 7; Zech. 14:9) and the “Suffering Messiah” (Psalm 22; Isaiah 53). Even the disciples' expectation was that Jesus would usher in a restored kingdom for Israel. In Acts Ch. 1 after Jesus

had risen and just before He ascended, the Apostles asked Him if the kingdom would then be restored to Israel. The Lord responded:

**“It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:7, 8.**

Our Lord's emphasis was not yet a regional kingdom at that time, but the building of His spiritual kingdom through the Gospel including all peoples even to the ends of the earth.

### **The Concept of the Kingdom of God in the New Testament**

In the N.T., the phrase kingdom of God is frequent, especially in the synoptic Gospels.

As Gaffin went on to point out:

**“In contrast to the O.T., the phrase ‘the kingdom of God’ or ‘the kingdom of heaven’ occurs frequently in the NT, especially in the synoptic Gospels where it is the central theme in the proclamation of Jesus.” Gaffin, NDOT, p. 367**

It is important to realize that there is no essential difference in meaning between the phrase, “kingdom of God” and “kingdom of heaven”. George Ladd wrote:

**"The kingdom of God and the kingdom of the heavens are linguistic variations of the same idea." Ladd, EDOT, p. 607**

Matthew mainly uses kingdom of heaven, likely in view of his Jewish audience. The word heaven was used as a reverent synonym for the divine name. The New Testament word for kingdom is *basileia*. It carries the meaning of royal power, kingship, dominion, rule similar to the O.T. words. Here again, it emphasizes of the right or authority to rule over a kingdom more than the territory or realm itself. It speaks of the royal power of Jesus as the triumphant Messiah.

The O.T. and N.T. words for kingdom emphasize the rule and reign of God over His people more than over a particular territory.

Keith Mathison has written:

**“We can understand the kingdom more clearly when we grasp the fact that for the New Testament authors, the term “kingdom” (Greek: *basileia*) refers most often to the royal *reign* of God rather than to the specific territory over which He rules.”**

**Thy Kingdom Come by Keith Mathison Ligonier Article**

In the N.T., the kingdom of God is the divine authority and rule given by the Father to the Son. In Luke 22:29, Jesus told His followers that the Father had assigned Him a kingdom in which His people are also assigned as partakers. Elsewhere the Lord said,

**“All authority in heaven and on earth has been given to me.” Matthew 8:28**

The Apostle Peter said:

**“For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”**

**Acts 2:34-36**

This was a quote from Psalm 110:

**"The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.' The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power." Psalm 110:1-3**

The writer of Hebrews puts it this way:

**"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet." Heb. 10:12, 13**

Christ will exercise His rule until He has subdued everything hostile to God.

### **The Nature of the Kingdom of God**

So as we have seen by the above quotes, both the O.T. and N.T. words emphasize the nature of the kingdom more as the reign or rule of God particularly over His subjects rather than just a realm or

territory. At the Exodus, God told Moses to tell the people that they were a kingdom of priests and a holy nation:

**“Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” Exodus 19:5-7**

In the N.T., the Holy Spirit has Peter write to New Covenant believers that we also are a kingdom of priests and a holy nation:

**“The Apostle Peter wrote that the people who are under God’s reign are a holy nation, a kingdom of kings and priests.” 1 Peter 2:9**

That being said, even though the Biblical words emphasize God's rule, there still will come a time when God's kingdom will indeed be fully manifest in every place in the universe. The kingdom is not some abstract thought, it is a reality. It comes. God's rule invades the kingdoms of the world and of Satan and will someday overrun them.

**The kingdom of God is supernatural.** Since God is supernatural, the power behind the kingdom is therefore supernatural even though He works through humans. Since it is God's kingdom, it cannot fail. God will not fail to bring His kingdom goals to fruition. Sinful humanity may reject the kingdom at this point in time, but they cannot stop or destroy it. The kingdom of God is represented as His reign of righteousness over His set apart people, in contradistinction to the kingdom of evil and unrighteousness, as the kingdom of light against the kingdom of darkness.

Jesus said, “The gates of hell will not prevail against the Church”, Matt. 16:18, and since the Church is the kingdom community, therefore the kingdom of darkness will not prevail against the kingdom of light.

### **The Kingdom is Progressive- Now and Not Yet**

As we have said, there is a sense in which the kingdom of God, the kingdom of heaven, has existed, now is, and is yet to come. manifest through God's reign Jesus came on the scene, He God into view in a new, when He healed a demon

The kingdom of God is here and is yet to come. It is now, but has not yet come in fullness.

The kingdom had been over His O.T. people. When brought the kingdom of radical and redemptive way, oppressed man He said:

**“if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters.” Matthew 12:28-30**

Further, we see that the kingdom is manifested gradually. Keith Mathison has written:

**“It is also important to realize that for the New Testament authors, the coming of the kingdom, or reign of God, does not occur at a single moment in time. Instead, the coming of the kingdom involves a series of events that occur over a period of time. When Jesus declares that the kingdom of God has come and yet that it is coming, He is saying that the prophesied last act in the drama of redemption has begun but that it has not yet reached its conclusion.”**

[Thy Kingdom Come, Keith Mathison, Ligonier Article](#)

There is a sense, then, in which the kingdom of God has been present, is now, and is yet to come. This has come to be known as the “now, not yet” aspects of the kingdom. The kingdom came preliminarily through God's reign over the O.T. saints, has come spiritually in redemptive power with the coming of Jesus, but has not yet come in its fullness and consummation. There is also a sense in which the kingdom is seen and unseen. Seen, for example, as manifested in national Israel, and not seen, for example when Jesus said "the kingdom has come upon you", Matt. 12:28, "it is within you", Luke 17:21 and "My kingdom is not of this world" John 18:13. John MacArthur said:

**“He preached the Kingdom of God. . . And Jesus spoke of that Kingdom in three dimensions. . . First, He spoke of the Kingdom of God as past... For example, and there are a number of illustrations of this, Matthew 8:11,12 say that Jesus said that Abraham, Isaac and Jacob were in the Kingdom of God. They were all in the Kingdom and the Kingdom already existed. So Jesus said the Kingdom of God included all the Old Testament saints. It is past, in that sense. Secondly, Jesus spoke of the Kingdom as present.... He said, "The Kingdom of God is within**

you", Luke 17:21. Or some translations put it, "Among you." The literal Greek is, "In the middle of you." That is to say the Kingdom is right here, right now and you don't see it...you don't see it. . . Jesus also spoke of it as future, that it was to come. He talked to His disciples about things they would do in the Kingdom, like break bread. He talked about the future Kingdom and things associated with that when He would return to earth." [MacArthur, Thy Kingdom Come, Sermon](#)

John Piper calls this the "Mystery" of the kingdom:

"So the kingdom has come according to Matthew 12:28 and Luke 17:21; and the coming of the kingdom is still future according to Luke 19:11, 12 and many other texts. This is puzzling. It threw the Pharisees into confusion. It took John the Baptist off guard Matthew 11:2-6. . . . It left the apostles confused and hopeless between Good Friday and Easter Luke 24:21. Behind this confusion was what Jesus called the "mystery [or secret] of the kingdom."

What is mysterious about the kingdom is that it has come partly but not fully. There are hints about this in the Old Testament (e.g., Isaiah 53—the suffering servant). But by and large the Old Testament does not clearly separate the two comings of Christ. It sees one great day of the Lord coming when God would deal finally with sin and defeat his enemies and gather his people into a kingdom of peace and righteousness and joy and make the earth and the heavens new and glorious with the Messiah ruling forever and ever. But it didn't make clear that this day of the Lord—the coming of the kingdom—would happen in two stages: first, with Jesus coming as a suffering servant to atone for sin, and second, with Jesus coming in the clouds of heaven with power and great glory.

John Piper, [Is the Kingdom Present or Future? - Sermon](#)

So we see that the kingdom of God is progressive and we see Jesus bringing kingdom fulfillment in two stages. First, as the suffering Messiah-Savior and in the future as the conquering Messiah-King. It was manifest in human history, came in unique power in the incarnation, ministry and redemptive work of Christ and will come to fruition and consummation in God's due time.

### **The kingdom of God is Redemptive**

The purpose of the kingdom is the reign of God and of Christ for the redemption of men and deliverance from evil to the glory of God. The redemptive reign of God has invaded the realm of Satan to and evil through the Gospel of the demons, He exercised the power demonstrated that it was present.



God. The redemptive reign of God deliver men from the power of sin Kingdom. When Jesus cast out of the kingdom of God and The Apostle Paul wrote:

"giving thanks to the Father, inheritance of the saints in domain of darkness and trans-

who has qualified you to share in the light. He has delivered us from the

Son, in whom we have redemption, the forgiveness of sins." [Colossians 1:12-14](#)

ferred us to the kingdom of his beloved

The Apostle Paul demonstrated in 1 Corinthians that Christ's reign means the ultimate destruction of all hostile powers, the last being death.

"Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death." [1 Corinthians 15:24-26](#)

### **The Kingdom of God was the Focus of Jesus Ministry and Teaching**

The kingdom of God was the focus of much of Jesus' ministry and teaching. The kingdom of God is also called the kingdom of Christ. Jesus spoke of the kingdom of the Son of Man, Matt. 13:41 and "My kingdom" in Luke 22:30. The Apostle Peter wrote of "the eternal kingdom of our Lord and Savior Jesus Christ, 2 Peter 1:11. In Luke 1:33, the everlasting kingdom of Christ is synonymous with His rule. The Bible says that the Father has given the kingdom to Christ, Luke 22:29, but that when Jesus has completed His rule, He will restore the kingdom back to the Father, 1 Cor. 15:24. So, it can be said the kingdom is really the kingdom of God and of Christ, Eph. 5:5.

John MacArthur said:

"From the beginning of His preaching to the end of it, from the inauguration of His ministry until His ascension, the Kingdom of God was His subject. In that sense, He was a one-dimensional preacher, He preached the Kingdom of God." [MacArthur, Thy Kingdom Come - Sermon](#)

Jesus taught that the kingdom would come at the end of the age. He also taught that that same kingdom had broken into history with Him, in Him. He had come, taken on human flesh, to

invade Satan's realm and to defeat Him and bring many to salvation, delivering them from Satan's dominion, bringing them into His blessed kingdom. At the cross Jesus did defeat Satan in fulfillment of Genesis 3:15. In the messianic work of Jesus, in fulfillment of Isaiah 35:5-6, the kingdom is manifested its great power. Until the end of the age, the kingdom of God will press forward through the proclamation of the Gospel of redemption and deliverance through the Church.

### **Jesus' Kingdom Parables**

One of the special approaches Jesus used in teaching about the kingdom was the use of parables. A parable is a literary form or teaching tool in which a main truth is taught in story form. Jesus' use of parables to teach about the kingdom had a particular purpose. They were to reveal truths of the kingdom to His people, but in such a way as to conceal those truths for outsiders. In Matthew 13 we find a special group of parables known as "Kingdom Parables".

In answer to the disciple's question, "why do you teach them in parables", Jesus replied:

**"To you it has been given to know the secrets of the kingdom of the heaven.**

**But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear and did not hear it." Matthew 13:11, 16, 17**

John Piper has said concerning Jesus' words:

**"You are seeing the fulfillment of things they longed to see. The kingdom has come, but there is a mystery. Not everyone is recognizing it. It's not what they expected. It's here, but the way it's here is a mystery. That is the mystery. That's what these parables in Matthew 13 are meant to show."**  
**John Piper, Sermon, Is the Kingdom Present or Future?**

Piper goes on to comment on the parables pointing out the truth vs. people's expectations –

**"In the Parable of the Sower four different things can occur in response to the word of the kingdom: . . . it wasn't expected that in 3 of the 4 examples, the hearers would not be saved.**

**In the Parable of the Wheat and Tares, sons of the kingdom and sons of the evil one are side by side until the harvest, the day of judgment. . .**

**In the Parable of the Mustard Seed the mystery of the kingdom is that the kingdom came in Jesus like a mustard seed and not a military coup, without the cataclysmic transformation most expected. . .**

**In the Parable of the Fishing Net, the mystery of the kingdom, again, is that as the net—the power of the kingdom—draws men into its sway, it draws good and bad. Only when the net is up on shore at the close of the age will the good and the bad fish be separated. . .**

**The point . . . is that the kingdom of God is present and future."**

**John Piper, Sermon, Is the Kingdom Present or Future?**

We see by this that not everyone who "professes" faith has saving faith, that the sons of the kingdom and the sons of the evil one will remain together until judgment day, that Jesus first advent was as savior not military leader, that the "net" of the kingdom brings in good and evil ones who will not be separated until judgment day and lastly the kingdom of God is here now and is yet to come in fullness at the consummation. Some have said that Jesus' parables are unique in comparison to others and that they constitute as much as one third of all His recorded words.

### **The Gospel of the Kingdom**

One of Jesus' first Gospel declarations was, "Repent for the Kingdom of Heaven is at hand"!

After He was tempted in the desert, and heard that John the Baptizer had been arrested, Matthew tells us that "from that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." Matthew 4:17, Mark 1:15. Matthew went on to write,

**"And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people." Matthew 4:23 also 9:35**

What did Jesus preach? And what did the Apostles preach?

Let's read what Jesus said in the synagogue in Nazareth at the beginning of His ministry:

**"And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to**

proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing." Luke 4:16-21

Jesus' Messianic Gospel was good news to the spiritually impoverished, liberty to the captives of sin and the oppressed by Satan. Jesus' Gospel was a straight forward message of repentance and personal faith in Him as Messiah for forgiveness of sins, deliverance from spiritual bondage and reconciliation with God, just like what we have believed in. What about the miracles? The healing of diseases and deliverance of afflictions, including casting out demons were special signs validating Him as the long awaited Messiah King and that His kingdom was at hand. The same is true with the Apostles. They proclaimed Jesus' message, yet in the light of the fulfillment of His redeeming work as an accomplished fact. They preached repentance and faith in the crucified and resurrected Lord. This they called preaching the Gospel of the kingdom. Acts 8:12; 19:8; 20:25; 28:23, 31. The miracles they did were again, confirmation of their message that Jesus is Lord and there is salvation is no other. John Piper has said concerning Jesus' message of the Gospel of the kingdom:

"Let's go back to the Old Testament for a few moments and think about its expectation for the future. What was the Old Testament hoping for? What does it say about the kingdom of God? The Old Testament makes very clear that in one sense God is now the king over all things and his kingdom is established. For example, Ps. 103:19, "The Lord has established his throne in the heavens, and his kingdom rules over all." Or Ps 145:13, "Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations." God is now the king over all the universe. He reigns by his sovereign power and nothing comes to pass but by his kingly decree. What might Jesus mean, then, that "the time is fulfilled; the kingdom of God is at hand"? The answer is that the Old Testament hoped for the day when God would not only be the sovereign King in heaven controlling the affairs of sinful men, but would stand forth in glory and save his people from sin and misery, and defeat their enemies, and establish righteousness on the earth to rule in a more

when Jesus says, "The time is at hand; repent and believe the come for God to break into this glory in a personal way, to comfort enemies Luke 1:71. This is called news for all who will repent and

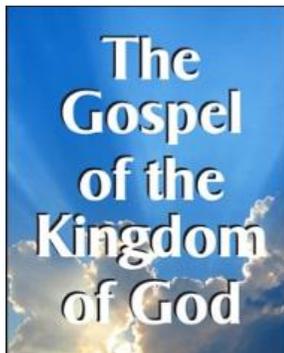
"So, what is "the gospel of the kingdom is the good news that authority is breaking into the in a new way to save his people

them from their enemies and reveal his glory and establish peace and righteousness in the earth. Now this could be easily misunderstood. . . almost everyone did misunderstand it. They did not realize that the victories of the kingdom would be won by suffering and death. . . what we want to make clear is that "the gospel of the kingdom" is the gospel prophesied in Isaiah 52:7; and it is the gospel that Jesus preached; and it is the gospel that he told us to preach to all the nations; and it is the gospel preached by the early church. . . In Acts 8:12 Philip preached "the good news about the kingdom of God. In Acts 19:8; 20:25 and 28:31 speaks of Paul "preaching the kingdom".

The "gospel of the kingdom" was foretold in the Old Testament, preached by Jesus—brought by Jesus!—preached by the early church, and should be preached by us until all the peoples hear it. This gospel of the kingdom is the good news that, at the coming of Jesus, God moved into this world in an unprecedented way. Since Jesus has come, God is exerting his right to rule in new and powerful ways. He is attacking his enemy the devil in new ways. He has dealt with sin in a new way. He is gathering a people in a new way. He is empowering his representatives in new ways. And in all this he is reigning as king. This is the coming and the advancement of his kingdom. And this is good news. It is the gospel of the kingdom. Therefore let every one of us turn from every other claim on our allegiance and surrender to the King of kings. Let's repent of all rebellion and treason, accept the terms of his amnesty, and let's put our trust in the King of glory, and sing with all our heart the truth of Isaiah 52:2."

"How lovely on the mountains are the feet of him who brings good news,  
good news; announcing peace, proclaiming news of happiness:  
Our God reigns! Our God reigns!"

Adapted from John Piper, Sermon -The importance of the Kingdom Today.



ness and peace, and set up a throne immediate and personal way. So fulfilled; the kingdom of God is gospel," he means that the time has world as never before, to reveal his his people, and to defeat their "gospel" because it is such good trust in God.

kingdom"? The gospel of the in Jesus God's kingly power and world like never before: he is ruling from their sins and deliver

What then is the "gospel of the kingdom"? The phrase is a summary description of Jesus' saving Gospel, His kingdom building Gospel. We shouldn't think of it as a different message than what the Church should be preaching today as some may have thought in previous times. It is important for us to understand its content, because our Lord said that this Gospel of the kingdom must be proclaimed unto all the peoples before the end would come. This is because the Gospel of the kingdom is God's appointed message for salvation.

### **Entrance into the Kingdom**

As we have said, the Gospel, the Gospel of the kingdom is God's appointed message for salvation. Belief in the Gospel, which brings repentance and personal faith in Jesus Christ, is essential to entering the kingdom. Through it lost, guilty sinners are forgiven, declared righteous, rescued from the kingdom of darkness and granted entrance into the kingdom being reconciled to God.

The Apostle Paul wrote,

**"giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." Colossians 1:12-14**

As we have written in previous articles, lost humanity is under bondage to sin and under the sway of the devil. This is called total depravity. That is, sin affects every part of the human nature. Humans are born in sin and in rebellion to God. The human volition is also affected, so that humans make decisions in accordance with their sinful nature, which means that they do not desire or choose Godly things. They are in rebellion to God and His ways. If a lost sinner is to believe the Gospel of the kingdom and be saved, something major has to change in him. That change is regeneration, or what the Bible calls, being "born-again" or "born from above". Jesus taught this in John Ch. 3:

**"Unless one is born again he cannot see the kingdom of God"**

**"Unless one is born of water and the spirit, he cannot enter the kingdom of God"**

**John: 3:3, 5**

Entrance into the Kingdom of God is through regeneration resulting in conversion, faith and repentance. God, by His pure mercies and grace delivers hell deserving sinners from the kingdom of darkness to His own kingdom. Entrance into the Christ's kingdom brings deliverance from the power of darkness, and it occurs at the new birth.

### **Citizenship**

Having gained entrance into the God's Kingdom, by His grace in regeneration, faith and repentance, believers in Christ are made citizens in God's Kingdom. The Apostle Paul wrote:

**"So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God". Ephesians 2:19**

**"Our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ" Philippians 3:20**

Our primary citizenship is in heaven! This citizenship is preeminent over any earthly citizenship.

As we noted earlier, as believers we are a kingdom of priests and kings in God's kingdom.

### **The Relationship of the Kingdom to the Church - A New Community**

Our statement of faith says that as God's kingdom has invaded and plunders Satan's "dark kingdom", He builds a new community. That "kingdom community" is the Church.

**"The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God."**

There has been much debate about the relationship between the kingdom of God and the Church. The Roman Catholic Church identifies the kingdom of God and the Church as one and the same. Classic Dispensationalists on the other hand have argued that the kingdom has been postponed. Gaffin argues that the Church manifests the kingdom yet without being identified with it under all circumstances. The Church is entrusted with the keys to the kingdom, Matt. 16:18,19, and has been commissioned to preach the Gospel of the kingdom, Matt. 28:14, and only the Church is made up of the citizens of the kingdom, those who know Christ as Lord.

George Ladd wrote that the kingdom is not the church, yet there is an inseparable relationship:

**“The Apostles went out preaching the kingdom God, Acts 8:12; 19:8; 28:23; it is impossible to substitute “church” for “kingdom” in such passages. However, there is an inseparable relationship.”**

**G.E. Ladd, Evangelical Dictionary of Theology, Elwell, p. 611**

In order to summarize this thought, we could say that the Gospel produces a community of set apart people, a kingdom community. The kingdom is the reign of God but is not exactly the Church. The Church, the Body of Christ, is the kingdom community.

### **Life in the Kingdom**

God calls His people out of the kingdom of darkness into the kingdom of His beloved Son. He calls His people to a life of knowing Him, and a life of obedience and service. Our statement of faith exhorts us to good works and to live as salt and light:

**"Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God."**

Knowing that right standing with God and salvation are not by good works, good works for a believer nevertheless are a sign and Believers living as salt in this world living for Christ are a light in this live in such a way as to be separate—withdraw into complete seclusion much like to the world that we We must be ambassadors for Christ in the world but not being of it.



are a validation of true saving faith. are a preserving element. Believers, current world of darkness. We must not be separate from the wickedness, but not and yet in such a way as to not be so are indistinguishable from it.

in the midst of a sinful world, living Life in the Kingdom then consists

of our relationship with God under the New Covenant, under His code of conduct, the law and teaching of Christ, following the Apostles' Doctrine and carrying out the Great Commission.

In Galatians 6:10, it says, “So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.”

### **The New Covenant**

Our statement of faith states that being saved by grace, we “delight in the blessings of the New Covenant.”

**“the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed.”**

We have mentioned the New Covenant in previous articles and the topic will come up again in the next article on “God's New People”. God has related to humans and creation (ex., Noahic Cov.) in general and with His people in particular through covenants, throughout redemptive history.

Covenants in general are pacts or contracts or agreements between parties. Biblical covenants are pacts proactively established by God with humans, and usually with His particular people, O.T. saints and N.T. saints. Jeremiah 31 is one of the more clear O.T. passages promising the New Covenant:

**“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”**  
**Jer. 31:31-34**

Other O.T. passages that contribute to the concept of the New Covenant are, Ezekiel 11:14-21; 36:22-32 and Jeremiah 32:38-41. In the N.T., the New Covenant is presented as in force, in passages like Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:1-18 and Hebrews 7-13 (especially, Ch. 8)

As we have said, the New Covenant is the last of God's covenants with His people. Jesus initiated this covenant at the Last Supper (the cup of the New Cov. in My blood) and confirmed it in His

own blood at the cross and validated it in His resurrection. The New Covenant replaces the Old Mosaic Covenant (2 Cor. 3 and Heb. Ch.7-13). The New Covenant is the covenant of redemptive fulfillment and is also called, the “Eternal Covenant”, Heb. 13:20. We could say that the New Covenant is like the constitution of the Kingdom of God in this age and stage of redemption. The blessings of the New Covenant include at least the following wonderful things: A new heart, knowing God, the law of God written on the heart, all sins forgiven and remembered no more, the indwelling of the Spirit, Christ as our perfect Redeemer, Mediator, Advocate, Prophet, High Priest and King, and assurance of salvation.

### **The Code of the Kingdom**

Any kingdom has its laws, and so it is with the kingdom of God. If we were to ask what that law is, many would immediately say that it is the Ten Commandments. Some point to the Ten Commandments, also known as the “Decalogue”, as the eternal and unchangeable Moral Law of God. It can be argued that the categories of moral, civil and ceremonial popularly used for the concept of law are not necessarily strict Biblical categories as much as they are theological ones. These three categories likely stem from the medieval theology of Thomas Aquinas (1225-1274 AD) and so are a later development in Church history. It seems that when commandments are communicated in the Scriptures, they are not presented along the lines of these 3 strict categories, but we find various types of laws and commands communicated together. It may be helpful to recognize that some laws by nature deal with morality, some with civil order and some with religious ceremony, but not strict categorizations. Most would likely agree that God’s people are morally obligated to keep whatever commandments God imposes on them within the particular covenantal administration they are in. 2 Timothy 3:16 tells us that all Scripture is God breathed and profitable for teaching, for reproof, for correction, and for training in righteousness. We need to remember that God revealed His Word progressively over time. Since the New Testament is the later revelation, it records the fulfillments of the redemptive promises and brings clarity to the O.T. revelation. God’s will has also been revealed progressively. Some of God’s requirements therefore, may vary from covenant to covenant. Some commandments may be covenant specific, such as those pertaining to sacrifice, sabbath days, feasts and foods under the Old Cov. Mosaic order. Other commandments are what could be called "trans-covenantal", that is they appear as binding in multiple covenants. Examples of this would be the prohibition of idolatry, adultery, murder, stealing, bearing false witness, etc. Bearing this in mind, what then are the laws or commandments that are binding on us under the New Covenant era of the kingdom of God? First, we could say that our New Covenant law is made up of the "Law of Christ." The Apostle Paul uses this phrase in two of His letters:

**"To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law." 1 Corinthians 9:21**

**"Bear one another's burdens, and so fulfill the law of Christ." Galatians 6:2**

Jesus repeatedly emphasized keeping "His" commandments. In fact He taught that keeping His commandments was a sign of The Sermon on the Mount, example of various command-

**The Law of Christ  
and the  
Apostles' Doctrine**

our Lord. In Matt. 5:17 the Lord abolish the O.T. Law and the Prophets, but He came to fulfill it. Various times in the sermon He said, "you have heard it said" referring to an O.T. commandment, then would say authoritatively, "but I say to you". This show Jesus as the ultimate law giver, having final authority. When He was asked, which is the great commandment in the Law?, He answered by alluding to the great commandment out of Deuteronomy 6:5:

**"You shall love the Lord you God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." Matthew 22:34-40**

our true love for Him. Matthew Ch. 5-7, provides an ments and imperatives from said He did not come to merely Various times in the sermon He said, "you have heard it said" referring to an O.T. commandment, then would say authoritatively, "but I say to you". This show Jesus as the ultimate law giver, having final authority. When He was asked, which is the great commandment in the Law?, He answered by alluding to the great commandment out of Deuteronomy 6:5:

Jesus taught, to love God with your whole being and love your neighbor as yourself, and on these two depend all the Law and the Prophets! Secondly, the Apostle's Doctrine contains New Covenant law. Jesus left the Apostles in charge over the primitive church. Their teaching and commands

carried Jesus' authority. In Acts Ch. 2 we are told, "The Church continued steadfastly in the Apostles' Doctrine," Acts 2:42. The Apostle Paul wrote along the same vein as Jesus in Romans:

**"Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and any other commandment, are summed up in this word: 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law."**

**Romans 13:8-10**

Paul says similar things in Galatians 5:14 and James wrote similarly in James 2:8. So as New Covenant believers, the laws of the O.T. may no longer simply apply to us in the same way they did to O.T. people. Some of the O.T. commandments have been fulfilled in Christ's redemptive work and are no longer binding. Those commandments that remain binding on us are "trans-covenantal" because Jesus and the Apostles taught them as such and they remain as part of the Law of Christ and the Apostles' Doctrine in the New Covenant era.

### **Relating to One Another in the Kingdom**

When we think of how we are to relate to one another as citizens of the kingdom of God, the first thing that comes to mind is what was utmost in Jesus' mind, that we would love one another.

During the "Upper Room Discourse" in John Ch. 13, the night before He would go to the cross, He commanded His Apostles:

**"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."**

**John 13:34, 35**

This was part of our Lord's "High Priestly Prayer" in John 17:26:

**"that the love with which you have loved me may be in them, and I in them."**

The "One Another" commands in the NT are a series of exhortations and commands that Jesus and the Apostles have given the Church. They have come to be known as the "One Anothers" because the words are included in each of the commands and they emphasize everything from loving one another to bearing one another's burdens. We have a list of 25 of these commands on our church website at this link: [LifeGroup Purpose Statement and One Anothers](#)

Another important thing to remember especially in our times, is that we should not forsake gathering together for worship and encouragement. In Hebrews Ch. 10 we are exhorted:

**"And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." Hebrews 10:25**

### **The Great Commission - The Marching Orders of the Church**

We could say that the Great Commission is the "marching orders" of the Church. This commission was committed to the Apostles as the leaders of the primitive New Covenant Church and passed on to each generation of the Church. The Lord's charge to the Apostles was:

**"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Matthew 28:18-20**



It is our great calling to make disciples, baptize them and teach them to observe all that the Lord had commanded. The message of this great commission is the Gospel of the kingdom, Matt. 4:23 or the "word of the Kingdom, Matt. 13:19, that Jesus and the Apostles preached.

John Piper has commented on this very pressing mission:

**"the reason this is important is plain from Matthew 24:14. Jesus said that 'this gospel of the kingdom' will be preached until all the nations of the world have heard it as a testimony. This means that until all the unreached nations (=peoples, not countries) have a bona fide testimony called 'the gospel of the kingdom,' it is the duty of every generation of Christians to press on with proclaiming it to the world. That means us, because there are still today thousands of unreached nations (peoples). . ."**

**[John Piper, Sermon - The importance of the Kingdom Today.](#)**

## Relating to Outsiders

Relating to those outside our Kingdom is always a challenge and has been approached in various ways in redemptive history. Sometimes complete separation, sometimes too close for comfort. Stephen Um has commented on this:

"Christians refuse to believe that there are only two options in engaging our culture: either to assimilate or to separate, to capitulate or evade, to over-contextualize or under-adapt. Jeremiah 29 encourages God's people not to accommodate the foreign culture but to move in and get involved in the life of the city economically and culturally. The prophet is asking the people to be spiritually bicultural. They are being called neither to worship the city nor to hate the culture, but to love the city."  
**Stephen Um, *The Kingdom of God*, p. 22**

As citizens of the kingdom of God, we need to engage the world with our transformational kingdom Gospel as living in the world, but not becoming of the world. We must realize that enduring change in this world should not be sought by force or the mere rule of law, but the transformation of societies must be sought by engaging the lost with the Gospel of the kingdom and making disciples of King Jesus out of them. Changed hearts can then bring changed societies as God brings the increase.

## The Kingdom of God and the Kingdom of Men

The kingdom of God and the kingdoms of men are at enmity. The worldly kingdoms are currently under Satanic control. We see in passages like Matthew 4:48; Luke 4:5 that Satan had the authority over the kingdoms of men and offered it to Jesus while tempting Him.

"Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, 'All these I will give you, if you will fall down and worship me.' Then Jesus said to him, "Be gone, Satan!" Matthew 4:48

In Matthew 12:26, we see how the kingdom of Satan exercises control of humans by spiritual oppression and demonic possession. Jesus by the power of the Spirit bound the devil and rescued the oppressed.

"Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. And all the people were amazed, and said, "Can this be the Son of David?" But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters." Matthew 12:26-30



## Kingdom of Darkness

The N.T. portrays a rival, hostile kingdom standing against God's kingdom. The kingdom of the world is against the kingdom of God, Rev. 11:15, and must be conquered. The kingdoms of men are under Satanic dominion, Matt. 4:8; Luke 4:5. The opposition of the kingdom of Satan in Matt. 12:26 and Luke 11:18 and the kingdom of God is dealt with in 2 Cor. 4:4. Satan is the "god" of this age, and exercises his rule by holding men in darkness. Ladd, wrote:

"The kingdom of God is the redemptive rule of God in Christ defeating Satan and the powers of evil and delivering men from the sway of evil."  
**Ladd, *EDOT*, p. 608**

Since the kingdoms of men are held captive by the kingdom of Satan, there are really only two kingdoms after all. The kingdom of God and the kingdom of Satan. People are in one of the two. Just as we quoted Jesus above, we are either for Him or against Him, we either gather with Him or we scatter. John MacArthur has said:

"There are only really two kingdoms. There is the Kingdom of God, and there is the kingdom of Satan. There is the kingdom of darkness, as Paul called it, or the Kingdom of God's dear Son, just those two. And everybody is in one or the other. We are either the children of God in His Kingdom,

or the children of the devil in his kingdom. We either serve God, or we serve Satan. Jesus said, 'You're either for Me, or against Me.' There really is no middle ground. . . All the kingdoms of this world are simply a part of the kingdom of darkness for now. . . there is the one great kingdom, the kingdom of darkness which engulfs all the kingdoms of this world. That's not where we live, that's not where our hearts are. Jesus said, "My Kingdom is not of this world." We're not interested in that kingdom. That's not where we live. That's not where we put our hope and trust. Our desire is to do that which advances the Kingdom of God, not the usurper, Satan, who has temporary dominion over man, some day and forever finally broken by Christ and His all glorious rule.

[MacArthur, Sermon, Thy Kingdom Come](#)

## Thy Kingdom Come!

In the Lord's Prayer, Matthew 6, the Lord Jesus Christ said,

"Pray then like this: 'Our Father in heaven, hallowed be your name.

Your kingdom come, your will be done, on earth as it is in heaven. '"

Matthew 6:9-10



When we pray Thy Kingdom Come from the Lord's Prayer, we are asking for three important transformational things. First, we are asking God to reign over us and that we would submit our own rule under His. Second, we are asking Him to break into the lives of the lost, submit them and rule their hearts. And third, we are asking for the end of the world, the consummation. That Christ would come back in judgment and establish His full, unrestricted visible kingdom.

Keith Mathison has written:

"The kingdom has already come with the coming of Jesus. He has already been given all authority in heaven and earth. But we are still to pray, "Your kingdom come." Why? Because on earth, there are still those who do not submit to His rule. When we pray, "Your kingdom come," we are praying for the continued extension of God's reign on earth. We are praying for God to convert the hearts of His enemies, bringing them to confess Jesus as Lord. We are praying that He puts those who refuse to submit beneath His feet (Ps. 110). We are praying for the coming of the day when all evil, all sin, and all rebellion against God is finally eradicated." [K. Mathison, Thy Kingdom Come, Ligonier Article](#)

## The Consummation - The Second Coming and the Judgment

In Revelation 11:15 it says,

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

At the Second Coming, Jesus will come conquering all rebellion, Revelation 19:11-21. He will gather His faithful together for reward and a great kingdom banquet, and judge the wicked and consign them to their condemnation in eternal punishment. The exact timing of events of the Second Coming are a matter of debate within the "kingdom" community. The Gospels seem to portray the consummation of the kingdom as a single event in the future at the Second Coming, yet Revelation seems to portray it in more detail. The various millennial views on Revelation 20:1-3, the nature of the "great tribulation" and the timing of our Lord's coming are complicated issues. We will attempt to look at these in more detail in our final article, "The Restoration of All Things".



Concerning the coming of the Lord, MacArthur said:

"In His teaching, Jesus separated the present and future manifestations of the kingdom. There will certainly be a future eschatological coming of the kingdom at the end of the age. Jesus taught us to pray, 'Thy Kingdom Come'. When the Lord comes in His glory, He will be seated on His judgment throne and the wicked will be judged and will suffer their just condemnation and the righteous will inherit the kingdom, Matt. 25:31-46. This ultimate coming of the kingdom will usher in the regeneration and transformation of the physical creation." [MacArthur, Sermon, Thy Kingdom Come](#)

About the transformation of the physical creation, Scripture says it too will be set free:

"For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now."

Romans 8:19-22

No matter how bad things may look in this current worldly scheme of things, we can be assured that our Lord Jesus Christ will continue to exercise His rule until He has brought everything hostile to God under submission. When that happens it will be a glorious day! After that, as Scripture tells us, when Jesus has put all enemies under His feet, He will then return the kingdom to the Father.

1 Corinthians 15:24-28

“Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.”

1 Chronicles 29:11

**Even so Come Lord Jesus!  
For Thine is the kingdom and  
the power and the glory forever, Amen!**

### **Resources for Further Study**

George E. Ladd, The Kingdom of God, Evangelical Dictionary of Theology, Elwell  
I.H. Marshall, The Kingdom of God, Zondervan Pictorial Encyclopedia, Vol. 3  
Louis Berkhof, Historical Conceptions of the Kingdom, Systematic Theology, P. 569  
Mark Driscoll and Gerry Breshears, Kingdom: God Reigns, Doctrine, Ch. 13  
R.B. Gaffin Jr., The Kingdom of God, New Dictionary of Theology, IVP

### **Free Articles/Online books:**

Burk Parson, Two Kingdoms, Ligonier Article  
Stephen Um, The Kingdom of God, Gospel Coalition  
Keith Mathison, Thy Kingdom Come, Ligonier Article

### **Free Audio:**

John MacArthur, Sermon, Thy Kingdom  
John Piper, Sermon, Is the Kingdom Present or Future?  
John Piper, Sermon, The importance of the Kingdom Today  
Jojo Ma, Sermon, The Kingdom of God is Like – Mark 4:21-31, 4/3/11  
R.W. Glenn, Sermon, Fulfilling the Law and Entering the Kingdom  
R.W. Glenn, Sermon, Thy Kingdom Come  
R.W. Glenn, Sermon, Who Will Enter the Kingdom of Heaven?