

SUBJECT 5 – THE KINGDOM OF GOD

Outline of
Subject 5- The Kingdom of God

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THE GREATNESS OF THE KINGDOM

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I shall begin the discussion with a tentative definition. A kingdom involves three things: a king who rules, subjects who are ruled, and the actual exercise of ruler-ship. On the basis of this definition, the Kingdom of God may be described tentatively as the rule of God over His creatures.

We should also notice briefly the Biblical usage of the term “Kingdom” as referring to the divine rule. The term occurs but seldom in the Old Testament, but the idea is often found in such passages as those which speak of God as “King” and “Judge”. In the three synoptic Gospels the term is very common, while in John it is found only four times. In the Acts it occurs eight times, in the Epistles very seldom, and in the Revelation six times. Most scholars have noticed the frequent use of the term by our Lord in contrast to the apparent silence of the Epistles, and some have sought to explain the latter by saying that the word was dropped on account of possible political offense to the Roman government. There is however, a better explanation which will appear in our study of the Biblical material.

Leaving the first century when theological ideas were under the immediate influence of the Apostles, the history of the term “Kingdom of God” appears as follows: In the early centuries it was used both of God’s rule in heaven and His rule in that Kingdom which men believed would be established on earth at the Second Coming of Christ. Gradually, however, the latter idea was lost as the Church grew in political and temporal power. The Alexandrian thinkers use the term in describing the rule of God in the consciences of men. Augustine in his massive work “*De Civitate Dei*” identified the “Kingdom of God” with the visible and organized Church, a view which prevailed during the Middle Ages and is perpetuated today in the Roman Catholic Church. The leaders of the Reformation did not use the term very widely, but the Pietists of Germany revived its use. In more modern times we find Ritschl placing it at the very center of his very influential and philosophical system of theology. Today the term “Kingdom of God” is a favorite in most liberal circles, with various commentators depending upon the peculiar “type-phenomena” about which they build their systems.

Summarizing the present situation, we find about five rather distinct views held at present: First, the Kingdom of God is a matter of the next world, or heaven, into which men enter at death’ an opinion held in popular theology. Second, the Kingdom of God is visible and organized church; held by the Roman Catholic hierarchy. (The “Church” is of course the Roman Church.) Third, the Kingdom of God is altogether a “spiritual” affair, the rule of God in the hearts of men; held by the older post-millennial conservatives (who are mostly dead) and very widely among the “Liberals”. Fourth, the Kingdom is chiefly a political hegemony to be established at the coming of God’s Messiah; held by many orthodox Jewish rabbis. Fifth, the Kingdom of God is mainly a social and economic set-up to be achieved by the efforts of men; very popular among professors who like to flavor their theories with the sanction of Christian terminology.

As I have already tried to point out, the phrase “Kingdom of God” has no authority apart from the content assigned to it in the Christian Scriptures. Therefore,

abandoning for the moment the various theories, I shall attempt to establish its meaning on the basis of an inductive study of the Biblical material out of which the original idea arose. In examining the very extensive Old Testament material, we discover a series of differences which seem almost contradictory: first, that the Kingdom has always existed, yet it seems to have definite historical beginning among men; second, that it is a universal Kingdom, and yet it also appears as a local affair which finally grows into a universal Kingdom; third, that the Kingdom is the rule of God directly, yet often it appears to be the rule of God through a mediator. On the basis of these distinctions, I have separated the study into two main divisions: first, the Universal Kingdom of God; and second, the Mediatorial Kingdom of God. However, I wish to caution you against the notion that these are two distinct things. As we shall discover, they are two aspects of the same thing, the latter being a phase of the former and having to do especially with the earth and the human race.

As the main portion of my study will concern the Mediatorial Kingdom, the broader phase of the Kingdom of God must be passed over very briefly. We find, first, that this Kingdom has always existed. Jehovah is “king forever and ever”. He is, the Psalmist declares, “my King of old”, and He “sitteth as King forever”. Jeremiah calls Him an “everlasting King” whose “throne is from generation to generation”. Second, this Kingdom is a universal Kingdom. Jehovah is the “King of the nations”, and the “God of all the kingdoms”; His Kingdom ruleth over all. Nebuchadnezzar, golden head of the powerful Babylonian empire, is cut down from his throne by divine judgment in order that “the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.” Third, with reference to the earth, the rule of the Kingdom of God is generally Providential, that is, control through second causes. The Assyrian monarch is a “rod” in the hands of Jehovah to accomplish His purposes, though he knows it not. The King of Babylon is “God’s servant”. The Medes are Jehovah’s “battle-axe” for the destruction of Babylon. Many years before his birth, the great Cyrus is named and “girded” to accomplish the will of Jehovah in rebuilding Jerusalem and its temple. At exactly the crucial moment, a fit of insomnia disturbs the rest of the Persian Xerxes, causes him to call for the chronicles of his kingdom (something like our own Congressional record), and the outcome is the rescue of Israel from national examination. Sometimes, as in some of the Egyptian plagues, the rule of God operates through the directly miraculous, but in general the method is providential: “Fire and hail, snow and vapor, stormy wind, fulfilling His Word”.

Thus the Kingdom of God in this universal sense exists regardless of the attitude of those who are under its rule. Some, the true children of God, have submitted. Others, as in the case of the Egyptian king, are actively opposed to His revealed will. Still others, as the Assyrian, know nothing at all about the rule of God. Nevertheless, we are told, Jehovah worketh all things after the counsel of His own will.

Now we should carefully note here that this Kingdom could not have been precisely the Kingdom of God for which our Lord told us to pray. “Thy Kingdom come, Thy will be done”. For, in the providential sense, the Kingdom has come and the will of God is being done on earth. It has, in fact, always existed and has never been abrogated. The key to the real meaning of the so-called Lord’s prayer must be found in the clause, “as it is in heaven”. Thy Kingdom come, Thy will be done in earth as it is in heaven. Although the Kingdom of God ruleth over all, yet there is a difference between the exercise of its rule “in heaven” and “in earth”. This difference arises out of the fact that rebellion and sin exist upon earth. And

just here the purpose of the Mediatorial phase of the Kingdom appears: it is intended to put down eventually all rebellion and all its evil results, bringing at last the Kingdom and will of God “in earth as it is in heaven”. Thus the Mediatorial Kingdom will finally merge and disappear as a separate entity in the universal Kingdom of God.

With this brief survey of the Universal Kingdom, I shall turn now to a consideration of the Mediatorial phase to which the Biblical writings give the vast preponderance of attention. You will understand that, to save repetition, during the remainder of this study the term “Kingdom” will always refer to its Mediatorial phase unless otherwise stated.

The Mediatorial Kingdom may be defined tentatively as the rule of God through a divinely chosen representative who speaks and acts for God’ a rule which has especial reference to the human race, although it finally embraces the universe; and its mediatorial ruler is always a member of the human race.

I shall attempt to trace its development as it appears imperfectly realized in Old testament History, as its future form is forecast in Old Testament prophecy, its character as announced by our Lord in the Period of the Gospels, its place in the teaching which characterized the Apostolic period covered by the Book of the Acts, the peculiar mystery-form in which it exists during the present Christian era, its visible and established form in the “age to come”, and finally its absorption in and complete identification with the Eternal Kingdom of God.

I. THE MEDIATORIAL KINGDOM IN OLD TESTAMENT HISTORY

Some scholars have attempted to make an absolute separation between the historical kingdom and the Mediatorial Kingdom, but that the two are continuous in a certain sense is clear from many passages: for one thing, the future Kingdom is to be a revival and continuation of the “Throne of David”.

Where, historically, did this idea of mediatorial rule take concrete form? The source, I find, is the call of Abraham, when the Divine Ruler turns away from “Man” collectively and selects one man through whom He will accomplish His will upon earth and ultimately bring blessing upon all men. But the mediatorial idea is historically realized in Abraham and the other patriarchs who within the scope of their own households which included servants and retainers in large numbers, were almost absolute monarchs through whom God rules. To these men God spoke and they carried out His will, though often very imperfectly.

The development of the mediatorial idea in its historical application is characterized by the rule of God through certain great leaders, such as Moses, Joshua, and Judges and Samuel. They were all chosen by divine appointment and invested with authority to speak and rule for God. Moses, prototype of the others, was to be to Israel “as God”.

The historical embodiment reaches its glory under the first three great kings, Saul, David and Solomon. There are certain passages which seem to suggest that the setting up of kings was repudiation of the theocratic ideal, but a careful reading shows that the establishment of the monarchial form of mediation was foreseen and provided for. The thing objected to was the demand of the people for a king “like the nations.” The establishment of a luxurious Oriental court was not only unnecessary from the

divine standpoint, since the theocratic kingdom rule could have been mediated through leaders and prophets as previously, but such a court could only add to the people's burdens, as Samuel pointed out. However, people never learn by experience, and so the monarchial form is established, God reserving to Himself the right to choose the kings.

After Solomon, the last of the directly chosen kings, there is a period of decline characterized by a more indirect mediation of God's rule, Prophets become more generally the immediate spokesmen of the divine Word, passing it on to the kings who sometimes obey. The kings take the throne either by inheritance or by force, and degenerate, with notable exceptions; while prophets predict disaster and a future kingdom in which God will rule through a righteous King.

The close of the mediatorial rule in history is sharply recorded in the prophet Ezekiel. In the Old Testament the Shekinah Glory was a symbol of the immediate presence of God in the midst of Israel. Ezekiel describes the departure of this Glory under the most dramatic of circumstances. Brought in his prophetic visions to the temple in Jerusalem, the prophet sees "The Glory of God. . . there" in its proper place. A little later the Glory is "gone up. . . to the threshold". Still later it stands "over the threshold". Then he sees it go "forth from over the threshold" and stand "at the door of the east gate". And finally the Glory of the God of Israel "went up from the midst of the city and stood on the mountain which is on the east side of the city." This was the end. There were two later temples, but you will read of no Glory therein. The immediate presence of God is withdrawn.

But how striking are the circumstances of the withdrawal! Not suddenly, but slowly, gradually, as if God were yearning to remain. But there is no entreaty from the people as a nation. The elders go on bowing down before the idols, the women weep for Tammuz, the priests stand with their backs to Jehovah's temple and worship the rising sun. God is forgotten. And when God is forgotten God goes. Yet even in the midst of this melancholy vision, God promises to be a sanctuary to individual souls while Israel is scattered, and He reveals prophetically to Ezekiel a vision of the final return of the Glory.

A question may well be raised here. Why did the historical kingdom break down and fail? The answer is twofold: First, there was a lack of spiritual preparation on the part of the people. No government can wholly succeed unless there is a large body of its citizens in inward harmony with its laws. We are finding this out slowly by passing such laws as the 18th Amendment. Second, the imperfection of those through whom the rule of God was mediated helped to bring failure. No government can be more perfect and wise and righteous than its rulers. It is interesting to note that in the midst of disaster the prophets look forward to a Kingdom in which these two defects are remedied: a Kingdom ruled by a perfect Mediatorial King, and whose citizens have its laws written in their hearts.

II. THE MEDIATORIAL KINGDOM IN OLD TESTAMENT PROPHECY

Since this is in certain respects the most important aspect of our study, I wish to say something about the nature of kingdom prophecy. With probably no exceptions, such prophecy always arises out of a definite historical situation existing immediately before the prophet. Furthermore, its predictions often have what some have called a "double reference" but which might more accurately be called an epistlesmatic character; that is, somewhat as a picture lacks the dimension of depth, the predictions often lack the

dimension of time; events appear on the screen which are widely separated in time as to their fulfillment. Thus the student finds kingdom prophecy often referring to some event or person in the near future connected with the historical phase of the kingdom, and also to some far-off event connected with the Messiah and His coming Kingdom. When the first event arrives it becomes the earnest and divine forecast of the more distant and final event.

A survey of the material shows that prophecy of the future Mediatorial Kingdom begins with a few rather obscure references in the Pentateuch, opens up clearly with a single gleam during the glorious period of the historical kingdom, and then grows in volume and brilliance as the historical kingdom declines, and comes to an end with Malachi. Since the material is so voluminous, I shall make no attempt to deal with its ideas in historical order, but will try to sum them up in a series of generalizations.

First, as to its literality, the future Kingdom will not be merely an ideal kingdom toward which the world ever strives but never attains. It will be as literal as the historical kingdom of Israel or the kingdom of Great Britain. All prophecy from first to last asserts and implies such literality; in such details as location, nature, ruler, citizens and the nations involved; in the fact that it will destroy and supplant literal kingdoms; in its direct connection as a restoration and continuation of the historical and Davidic kingdom.

Second, the time of its establishment often seems near at hand; it will come in “a little while”. Yet another statements indicate that it is far in the future, after “many days” and in the “latter days”. (I am speaking, remember, from the time standpoint of the prophets, not our present day). The reconciliation of these forecasts may be found in the Divine Mind to which our “many days” are only a “little while”. The establishment of the Kingdom is always preceded by a series of world-wide catastrophes in the form of wars and cosmic disturbances. It will be ushered in by a special manifestation of God and His Glory; “all flesh shall see it together”. Long delayed judgments will fall upon Israel and the Gentile nations. Its establishment will not be gradual and an imperceptible process, but sudden, catastrophic, supernatural, and apparent to all the world.

Third, the Ruler of this future kingdom will be both human and divine. He is called “a Man”, “a Son of Man”, the Son of God, a Shoot of the stock of Jesse, a Righteous Branch of David, God, the Lord Jehovah, Wonderful- Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. He is perfect in character and ability. He does not win His way to power by the ordinary political means of demagoguery and force; and He does not fail and become discouraged until He has set justice in the earth. As the Old Testament prophets see Him, there is a deep note of mystery in His career. He is to be “cut off with nothing”. He is a Man of sorrows, rejected, despised, smitten of God, wounded and dying for the transgressions of men. The devout pre-Christian Jewish scholars never solved this mystery. Some thought there might be two Messiahs, one would die, the other would reign in Glory. Others applied the prophecies of the suffering to Israel personified. (The right solution, which we know now, is not two Messiahs, but one Messiah with two comings, first in humiliation and afterward in glory. But this solution becomes clear only in the light of the teaching of Christ in the Gospels.)

Fourth, the mediatorial Kingdom set forth in Old Testament prophecy is monarchical

in form. The ruler sits upon a “throne” and the government is “upon His shoulder”. He receives His authority and holds it by divine grant. All the functions of government are centered in His Person: Isaiah sees Him and names Him as “Judge”, “Lawgiver”, and “King” - a remarkable forecast of the conventional activities of government; legislative, judicial, and executive. His rule will be characterized by severity, but a severity based upon absolute justice and righteousness. He will rule the nations with rod of iron, and yet with infinite tenderness He will deal with poor and the needy, gathering the lambs in His arm and carrying them in His bosom.

Fifth, in its eternal organization, the prophets picture the Kingdom with the Mediator-King at its head; associated with Him are “princess”; the “saints” possess the Kingdom; the nation of Israel is given the place of priority; and the subjects include all tribes and nations. Certain passages suggest that some do not yield a willing obedience; a point which I shall discuss later.

Sixth, as to the nature of this Kingdom and its effects in the world, the prophets all agree that its complete establishment will bring about such sweeping changes in every department of human life that the result is spoken of as “a new heaven and a new earth”. We find that every need of human life is anticipated and provided for. (And just here I would like to say that most views of the Kingdom held today, when compared with the prophetic picture, are narrow and beggarly. They are inadequate, rather than wrong. This is the trouble with most of the modernistic opinions; they see but one aspect. It is the paradox of modern religious thought that those who claim to be “broad” are often the narrowest; they are like the six blind men who were asked to describe the elephant; they fail to see the whole. The Kingdom is many sided affair.

The Old Testament prophets describe the Mediatorial Kingdom as first of all a spiritual affair. It brings forgiveness of sin, spiritual cleansing, the provision of divine righteousness, a new heart and a new spirit, a direct knowledge of God, inward harmony with the laws of God, the outpouring of the Spirit upon all flesh, and the restoration of joy to human life.

The Kingdom will also be ethical in its effects. At last there will be a proper estimate of moral values; the fool will no longer be called noble, and darkness will not put for light. An adjustment of moral inequalities will become at last an individual matter. Men shall say no more, “The fathers have eaten sour grapes and the children’s teeth are set on edge”, but every one shall die for his own iniquity: thus removing one of the greatest present stumbling blocks to rational belief in a moral universe.

The establishment of this Kingdom will also introduce great social and economic changes. All war will be eliminated. Instead of abolishing the arts and sciences which are contributing now to the horrors and effectiveness of war, these arts and sciences will be turned to economic uses; the sword becomes a plowshare and the spear a pruning-hook. An area of world-wide peace is ushered in which will never end. Men at last shall actually possess and use what they produce; one shall not build a house and another live in it. No longer will the weak, the poor and ignorant be subject to economic exploitation. They shall be redeemed from “oppression and violence: and precious will their blood be in the King’s sight”. With complete social justice for all, everything worthwhile in human life will be

fostered tenderly. The hopeless cripple will not be chloroformed, neither will the backward child be finally and rigidly classified at a certain capacity-level: “A bruised reed will He not break, and a dimly burning wick will He not quench”. Even that stubborn obstacle to human understanding and international accord, the barrier of language, will apparently be broken down. Religion, philosophy, and science shall dwell together in harmony, available to all.

The more completely physical aspects of life will also feel the effects of this Mediatorial Kingdom. Disease will be abolished. Long life will be restored; in fact, it is suggested that the crisis of death will be experienced only by those incorrigible and sturdy individualists who rebel against the laws of the Kingdom. The ordinary hazards of physical life will be under super- natural control. Therefore, the dictum of Durant Drake will no longer hold: “If all men were perfectly virtuous, we would still be at the mercy of flood and lightning, poisonous snakes, icebergs and fog at sea, a thousand forms of accident. . . The millennium will not bring pure happiness to man; he is too feeble a creature in the presence of forces with which he cannot cope”. The answer of Isaiah to this is that some day men “shall not labor in vain, nor bring forth for calamity”. For the earth shall be under the direct control of One whose voice even the “winds and waves obey”. The inauguration of the Kingdom will, furthermore, be signaled by tremendous geological changes; and these changes will very naturally bring about corresponding climatic changes, causing the waste places of the earth to become fruitful. There is also at the same time a great increase in the fertility and productivity of the soil, so that “the plowman overtakes the reaper”. Even in the animal world remarkable changes take place; “they shall not hurt nor destroy in all my holy mountain”, saith Jehovah.

In what may be called the political sphere, the establishment of the Kingdom effects some interesting results. A central authority is set up for the settlement of international disputes, an authority with not only the requisite wisdom to make impartial decisions, but also with power to enforce them: “Out of Zion shall go forth the Law, and the Word of Jehovah from Jerusalem. And He (the divine and human Mediatorial King) shall judge between the nations, and will decide concerning many peoples”. Thus war becomes both unnecessary and useless. The Zionistic program is realized with the nation of Israel in her own land; and the unification and re-establishment of the Jewish state brings about the covenanted position of priority among the nation.

The Mediatorial Kingdom will also have an ecclesiastical aspect. The Supreme Ruler combines in His Person the offices of both King and Priest. Church and State become one in aim and action, which is certainly the ideal combination if there is such a thing as a true religion. The present American policy, which I fully approve under the circumstances, is not the ideal policy, but rather a policy of safety. A central sanctuary is re-established upon earth into which representatives of all nations come to worship the true God whose Glory is visibly revealed in the Mediatorial King. With this revelation, what we call “religious freedom” comes to an end, and unity of worship becomes a fact, secured by divine sanction wherever opposed.

Such is the nature of the Mediatorial Kingdom as presented in Old Testament prophecy. And I would like to suggest just here that it satisfies and reconciles all legitimate view points. The Kingdom is spiritual, ethical, social, economic, physical,

political, and ecclesiastical. To single out any one of these aspects and deny the others is to narrow the breadth of the prophetic vision. Take for example the age-long conflict between classical idealism and materialism: Is sense experience worthwhile, or is mind the only reality worthwhile? The prophets will tell you that both are recognized in the Mediatorial Kingdom and given their proper place.

To some, brought up under a preaching and theology unduly influenced by Platonic philosophy, my presentation of the physical and political aspects of the Kingdom may seem to be sheer materialism. The kingdom is spiritual, they will cry, and only spiritual; it is not “eating and drinking”, but “righteousness and peace and joy in the Holy Spirit”. To this later statement I agree, of course, but would remind the objector that a spiritual Kingdom may manifest itself and produce tangible effects in a physical world. If it can not, I do not see any value in it even now. But if it can produce such effects in small measure now through the imperfect labor of men, why cannot the same thing be true more perfectly and powerfully in the coming age when the Kingdom and rule of God is mediated through the eternal Son personally present among men? Any denial of this possibility will at last plunge us back philosophically into the hopeless dualism of Platonic theology, which is still the curse of much that is called Christian thinking in the field of eschatology. We come now over a period of four hundred years to -

III. THE MEDIATORIAL KINGDOM IN THE TEACHING OF CHRIST

I need scarcely remind you that the Gospels open with announcement of a Kingdom. It is announced by angels, anticipated by the Magi, preached by John the Baptist, Christ Himself, the Twelve Apostles, and the Seventy. Very strong expressions are used to indicate the proximity of this Kingdom. As to its power, the Kingdom is “come upon” men. As to its Ruler, the Kingdom is “in the midst” of them. As to its complete establishment, the Kingdom is near “at hand”. This is the very heart of our Lord’s teaching.

Now the question naturally arises, What is the relation of this Kingdom announced by our Lord to the Kingdom set forth by the Old Testament prophets? To this question about three general answers have been made: (1) The “Spiritual” view: that Christ took certain spiritual elements from the Old Testament prophets, dropped the physical and political aspects, and added some original ideas of His own. (2) The critical view: that Jesus at first held the radical political and social notions of Old Testament prophecy, some of which were current among the Jews of His day: but later in the face of opposition He grew discouraged and changed His message. As to the exact nature of change they are not wholly agreed. (3) The Biblical view: that the Kingdom announced by our Lord was identical with that of the Old Testament Prophets. I have named this third view the Biblical view because it is supported by the New Testament literature, taken at its face value, which, by the way, is the only material anyone has on the question.

That the Kingdom announced by Christ as “at hand” was identical with the Kingdom of Old Testament prophecy is very evident. The name “King- dom of Heaven”, so often upon the lips of Jesus, was derived from Daniel 7:13-14, perhaps the clearest delineation of the Kingdom in the Old Testament. In support of His proclamation of the Kingdom, our Lord constantly appealed to the Old Testament prophets; and He characterizes two hesitant disciples as “foolish” because they have

failed to believe “in all that the prophets have spoken”. The closest search of the Gospel record will discover no passage in which Christ even intimates that His conception of the Kingdom is different from that of the prophets. If the prophets were wrong in any respect, how simple to say so. But there is nothing. Furthermore, the very events attending the appearance of the Messianic King demonstrate a literal identity of the two. Take but two examples: Micah had declared that the King who was “to be ruler in Israel” would be born in Bethlehem. And Zechariah, looking down through the centuries, see Zion’s King riding up to Jerusalem “upon an ass, even upon a colt the foal of an ass”. Do I need to remind you that these things came to pass as predicted, and no legitimate criticism has been able to remove them from the literary and historical records?

Furthermore, in the works and teaching of Christ may be found every aspect of the prophetic Kingdom. It is basically spiritual; so much so that “Except a man be born anew” he cannot even see the Kingdom of God. Its ethical aspect is fully set forth in the Sermon on the Mount. (And it surprises some to know that there is very little absolutely new in this sermon, but nearly all may be found in the Old Testament at least in germ. The Beatitudes are transported almost bodily.) The correction of social evils appears in Christ’s forecast of the establishment of His Kingdom when all such evils shall be sternly gathered out by supernatural agency. The ecclesiastical nature of His Kingdom is recognized when He whips the money-changers out of the temple. Why not simply ignore the temple if, as some say, that God is done with Israel and the theocratic idea? On the contrary, as the Mediatorial Priest-King, He lays claim to the Jewish temple, and quotes a prophecy of the Kingdom in defense of His action, “My house shall be called a house of prayer for all nations”. Even the political aspect of the prophetic kingdom is assigned an important place in Matthew 25, (a passage often wrongly associated with the final judgment of the dead of which it says absolutely nothing) but which presents Christ’s own description of Himself sitting upon a throne of glory judging between living nations on earth, in accordance with Isaiah’s vision. As to the physical aspects of His Kingdom, read the New Testament record of blind men that saw, lame that walked, deaf that heard, lepers that were cleansed; read the record of multitudes fed by supernatural power; read the records of deliverance from the hazards of wind and storm and violence.

And this brings me to a passage so important that it must be quoted. John the Baptist is in prison for rebuking the immorality of an earthly ruler, strange situation for the forerunner of the great King who, according To the prophets, would correct all such injustices. Did John’s faith waver? Probably also, for he sends word to Jesus, asking wistfully, “Art Thou He that cometh, or look we for another?” The answer of Jesus furnishes the infallible key to the interpretation of prophets and the relation of His own message to their vision of the Kingdom. “Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised, and the poor have good tidings preached to them.” Such an answer was worth a thousand verbal affirmations. To John it proved that Jesus was the Messianic King of Old Testament prophecy. And to us it should prove what to John needed no proof, namely, that when the Kingdom comes it will be a literal kingdom, identical with the vision of the Old Testament prophets. But to this answer sent back to John in the Roman prison, our Lord adds a special word, a word intended to guard his mind against all future doubts. “Blessed is he,” said Jesus, “Whosoever shall find no occasion of stumbling in

Me”. For Christ already knew from the rising tide of opposition that He would be rejected and the full establishment of His Kingdom long postponed; and John must die. (He walked bravely, I am sure, Into the valley of the shadow with this last assurance of His Lord, the King.

One other point should be noticed: the fact that John and Christ begin their preaching of the Kingdom “at hand” with no formal explanation of its character proves that they assumed their hearers would know what Kingdom they were talking about. Why this assumption? The answer should be obvious: Israel had the prophets, read and taught in every synagogue. If the conception of Jesus had differed from the prophets, then a formal explanation was essential at the very beginning. But there is none. This lack of explanation has caused much speculation and disagreement among modern students. It should send us to the Old Testament!

Perhaps I should guard what I have said by explaining that while our Lord follows the Old Testament pattern in the proclamation of His Kingdom, He unfolds and interprets the utterances of the prophets. Thus meanings become fuller and richer. There is no mere slavish repetition of words and phrases. Furthermore, it is certain that He emphasized the spiritual and ethical aspects of the old Testament picture. Why? Because the Jewish teachers had neglected these aspects which are the foundation of the Kingdom, and were concentrating almost wholly upon the political side. And like all preachers of the Word, Christ fought His battles over neglected truth. Today, were He standing in some pulpits, He might stress the other side.

In His own teaching, Christ and the Kingdom which He proclaimed were inseparably connected. The Kingdom was “at hand” because the King was present. Without the King there could be no Kingdom. To reject the King is to reject the Kingdom. And this brings us to a most significant fact, namely, that the Good News of the Kingdom was announced to Israel alone. Even down to the work of the Seventy, the disciples were expressly forbidden to enter into any “way of the Gentiles” of any “city of the Samaritans”. More than one expositor has stumbled over the ultimatum of Christ, “I was not sent but unto the lost sheep of the house of Israel”. The only adequate explanation is to see, what our Lord understood clearly, the contingent nature of His message of the Kingdom. To put the matter in a word: the immediate and complete establishment of His Kingdom depended upon the attitude of the nation of Israel, to whom pertained the divine promises and covenants. (Not that the favor of God terminated upon this nation, but that through them the covenanted blessings of the Mediatorial Kingdom would flow to the world of nations.)

That our Lord clearly understood the contingent nature of His Kingdom message is plain from His evaluation of John the Baptist and his meteoric career. Every intelligent Jew knew that the final word of the final Old Testament prophet predicted the appearance of Elijah as the precursor to the establishment of the Kingdom. And Jesus declares, in Matthew 11, concerning John, “If ye are willing to receive him, this is Elijah, that is to come”. Still later, when historical events have demonstrated the certainty of His rejection and death at the hands of the Jewish nation, our Lord again refers to John, but now the die

is cast, “Elijah indeed cometh, and shall restore all things.” He assures the disciples; but he adds, “I say unto you that Elijah is come already, and they knew him not”. I do not hesitate to say that you have here the key to one of the most puzzling problems of New Testament eschatology in relation to the Kingdom: The immediate establishment of the Mediatorial Kingdom on earth was contingent upon the attitude of Israel. Those who fail to see this can make nothing out of certain portions of Christ’s teaching.

It should be understood clearly that when I speak of contingency I refer to the human aspect of the matter. Our Lord was not caught by surprise. There are evidences in His very earliest words (recalled and recorded by the latest Gospel writer, as you might expect, knowing the historical sequence) which show that Christ saw His final rejection and Death. Furthermore, His ministry met with opposition from the beginning; even His popularity with the common people is only sporadic; the rulers were against Him from the start. This tide of opposition grew steadily to a definite crisis, and can be easily traced in each of the Gospel records. It reaches this crisis when His miraculous credentials are not only denied validity, but are actually attributed to the powers of Evil. Very shortly afterward, having gathered His disciples about Him and heaving heard their adverse reports as to the public reaction toward His claims, we read: “From that time began Jesus to show unto His disciples, that He must go to Jerusalem. . .suffer. . .and be killed”.

We come now to a large and important body of material which may be termed His preparatory teaching in view of the certainty of His rejection by the nation of Israel. He outlines in a remarkable series of parables the future of the Kingdom in the mystery-form which it will assume during the period of Israel’s rejection. And the parabolic form of teaching, according to Jesus, is a divine judgment upon a people which has rejected a simple form of teaching. Furthermore, He announces now for the first time the building of a new thing, The Church, something wholly unforeseen by the prophets. At the same time, in the clearest terms He reassures His followers that the Kingdom has not been abandoned, its establishment on earth is but only postponed: and He carefully prepares them for the delay which will ensue before its ultimate establishment. On their way to Jerusalem, because His disciples still “supposed that the Kingdom of God was immediately to appear”, He outlines the course of events in a parable: A nobleman goes into a far country; there He receives a Kingdom; then He returns; reckons with His servants who have been put to work during His absence; and suppresses all who rebel against His Kingdom and rule. This is the divine program, according to the Messiah.

In the face of certain rejection He leaves nothing in the prophetic program undone, but goes to Jerusalem and offers Himself finally and officially in exact accordance with Old Testament prophecy. The triumphal entry, celebrated by Christendom for the most part without understanding, was an event of tremendous import, fulfilling to the very day the most important time prediction of the Old Testament. Weeping over the city in divine compassion, because it “knew not the time of its visitation”, our Lord turns to His disciples and privately unfolds the prophetic program more fully, revealing the parenthesis of time which will intervene before His return to establish the Kingdom, but leaving its length undetermined for reasons which will appear later. He also forewarns the disciples of changed conditions which they will soon face. Under His immediate supervision they had

gone out without scrip or purse and lacked nothing; but now when they go adequate material provision must be made. The supernatural effects in the physical world, properly associated with the Kingdom, will recede into the background during the age of the Church. He also reveals more completely various details related to His Second Coming. There is a great wealth of material here which I cannot touch, except to say that His disciples are to “be faithful” during His absence, “prepared” and “watchful” for His return.

One of the striking facts is that during the death trials He continues calmly to urge, more clearly than ever before, His claims to be Mediatorial King of Old Testament prophecy. Before Pilate, before the Sanhedrin, His testimony is unwavering. I take but one passage: Angered by His silence under accusation, the High Priest placed Him under oath to answer whether He is “the Messiah, the Son of God”. His answer is memorable, “Thou hast said; further- more, I say unto you that Henceforth ye shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of Heaven”. The unmistakable reference is to the greatest Kingdom prophecy of the Old Testament, and He applies it to Himself. The High Priest, better schooled than some of our modern theologians, understood His claim, rent his clothing, and ordered Him to death for blasphemy. Even on the Cross, He exercises the royal prerogatives which He claimed, by opening the doors of Paradise to a thief who prayed, “Lord, remember me when Thou comest into Thy Kingdom”.

Why was Jesus rejected by Israel when He offered to them the Kingdom for which they longed? I offer six reasons merely as suggestive: (1) The high spiritual requirements He laid down as essential for entrance into that King- dom. (2) His refusal to set up a Kingdom merely social and political in character. (3) His denunciation of the rationalism and ritualism of the current religion. (4) His arraignment of the ruling classes. (5) His association with “sinners”. (6) His exalted claims for Himself. This last, however, would have been not stumbling block if Christ had given them their fleshly desires. The world will deify anybody who will give them what they want. But they will send to a Cross of shame the true God who asks them to receive what they do not want.

Do not make the mistake of the late Dr. Frank Crane, who blamed all this on the ruling class. Luke speaks of three classes who demanded Christ’s death; the rulers, the priests, and the people. It was a combination of civil, religious and democratic authority. And the “people” here was not merely a Jerusalem mob; it was the Passover season, and leading Jews from all the known world were present. The crowd was disappointed in its “hero”. Great things materially had been expected from Him, and the applause turns Suddenly to vicious anger when He apparently fails, helpless in the hands of His enemies. Nothing could be truer psychologically. The late President Wilson could tell you something about this curious reaction of crowds.

IV. THE MEDIATORIAL KINGDOM IN THE PERIOD COVERED BY THE ACTS

This must be passed over in a few sentences. In spite of all His teaching, the disciples had failed to harmonize, the fact of His Death with their hopes concerning the Kingdom. “We had hoped,” they say, “that this was He who would redeem Israel”. The solution of their problem was His Resurrection, as He reminds two of them on the way to Emmaus; “Behooved it not the Christ to suffer these things, and (after that) to enter into His glory”. This would have been clear to them had they not been “slow of heart to believe

in all that the prophets have spoken”.

The Kingdom is not abandoned, but in answer to their inquiry as to when the Kingdom would be restored to Israel, He tells them that the time element is to remain hidden, but there is no indication that it may not come within their lifetime. (We tend to read 1900 years into these passages.) Peter’s sermon on the Day of Pentecost suggests that the Day of the Lord may be near at hand, and argues the right of Jesus to the Davidic throne. The effect was startling; three thousand are convinced, and their so-called communism suggests they were expecting the great social changes of Kingdom immediately. But the key to the Book of Acts is in the third chapter where Peter speaking from the Temple Porch, with all the authority of one to whom Christ had committed the “keys” of the Kingdom, makes to the nation of Israel an official re-offer of that Kingdom. The words are unmistakable; the rejection and crucifixion of the King has not utterly lost for Israel her opportunity. If they will repent and turn again, their sins will be blotted out, and Christ will be sent from heaven to restore all things spoken by the Old Testament prophets. And, to confirm the bona fide character of the re-offer of the Kingdom, you will find early in the Acts period many of the miraculous signs and wonders which were associated with our Lord’s own original offer of the Kingdom. This is the best explanation of why you find some things in the Book of Acts which are not duplicated today. I do not mean to suggest that there are no miracles in the present age, but that they are of a different character, not great public demonstrations designed to compel belief, as in the Acts period. The very Greek terms indicate the character of these miracles they are “signs” to a nation which by divine prophetic sanction had a right to demand signs.

But even the “signs” fail to convince, for the problem was spiritual and moral rather than intellectual, and throughout the book of Acts we can trace the same growth of Jewish opposition moving to a definite crisis of official rejection as in the ministry of Christ. It came, not in Jerusalem, but in the great metropolis of Rome where Paul, now a political prisoner, gathers the wealthy and influential Jewish leaders into “his own hired house” in great numbers, to whom he spoke for an entire day, “testifying the Kingdom of God, and persuading them concerning Jesus”. But there is no agreement, and the Apostle turns to the Gentile finally and definitely. The Jewish die is cast, their holy city is shortly destroyed, they are scattered through- out the nations, a homeless people, until they are ready to receive their rightful King as He comes from heaven to save them in their last great extremity.

V. THE MEDIATORIAL KINGDOM DURING THE PRESENT CHRISTIAN ERA

Does the Mediatorial Kingdom exist in any sense during the present age, and what is the relation of the Church to it? And I refer now to the spiritual Body of Christ, the true Church, not that abnormal thing called Christendom. This Body of true believers is the Royal Family, the spiritual aristocracy, of the coming Kingdom. The Kingdom now exists on earth, there-fore, but only in the sense that God is selecting and preparing this people who are to be the spiritual nucleus of the established Kingdom. Thus, as Christian believers, we actually enter the Kingdom before its manifestation.

This peculiar aspect of the Kingdom is set forth by our Lord in a series of parables which refer to the “mysteries” of the Kingdom. We learn that the present phase is to be a period of seed-sowing, of mysterious growth, mixed growth, and abnormal growth; a period of spreading error; a period which will come to the crisis of a harvest; yet out of this period, even apart from the harvest, will come a pearl of great price, the Church, and a treasure, the remnant of Israel purified and regenerated. Thus at present while God is gathering a spiritual nucleus for the coming Kingdom, those who are called “sons of the Kingdom”, He is also permitting a parallel development of evil in the world; and both shall be brought to a harvest when good and bad will be separated, and the Kingdom established on earth in power and righteousness, at the Second Coming of the Mediatorial King.

VI. THE MEDIATORIAL KINGDOM DURING THE COMING AGE

The “age to come”, as our Lord liked to call it, will be ushered in by the exercises of His immediate power and authority. He has all power now; He will take this power and use it to the full when He returns. The age-long silence of God, the taunt of unbelief, will be broken by the translation and resurrection of the Church; by the unloosing of judgment long withheld; by the visible and personal presence of the Mediatorial King; and by the complete establishment of His Kingdom on earth for a period specified by our Lord as a “1000 years”. The New Testament description of this period is very brief with few details. Why? The Old Testament prophets had fully revealed these details, and the reader is presumed to know them. It is sufficient to say that during this period every aspect of the Mediatorial Kingdom as set forth in Old Testament prophecy is realized upon earth, truly the “Golden Age” of the world. Children are born, life goes on, men work and play, but under ideal conditions. The period closes with a brief rebellion of unsaved humanity, and the last judgment; its subjects are the “dead”, not the living. And it is my conviction, based upon a study of the New Testament, that none will appear before that “Great White Throne” except those who have chose death rather than life. The Christian does not belong to the “dead”, and he cannot come into judgment for sin.

When the last enemy is put down by our Lord as the Mediatorial King, when even death is abolished and complete harmony is established, then the purpose of the Mediatorial Kingdom will be fulfilled. Then the Son will deliver up the Kingdom to God to be merged in the eternal Kingdom, thus being perpetuated forever, but no longer as a distinct entity. This does not mean the end of our Lord’s rule. He only ceases to rule as the Mediatorial King. But as the Only Begotten Son, very God of very God, He shares with the Father the throne of the

eternal Kingdom. In the final city of God, center of a redeemed new heaven and earth, there is but one throne, “the throne of God and of the Lamb”.

“And his servants shall serve Him, and they shall see His face, And there shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light; and they shall reign unto the ages of the ages.”

THE DOCTRINE OF THE KINGDOM

Part One -Introductory Considerations Concerning the Mediatorial Kingdom.

I. THE GREATNESS OF THE KINGDOM

Dan. 7:27 “The greatness of the kingdom”.

The kingdom is occupying an ever enlarging place in the thinking of theologians. But it is unfortunate that their ideas are so narrow and one-sided. In many cases they are not wrong in what they affirm, but rather in what they fail to affirm or neglect because they do not see.

1b. There is a danger of over-simplification.

1c. Men seek a single principle or idea to explain everything - cp. Philosophers. Sometimes this has been valuable, and might here if emphasis were on God.

2c. There are certain perils attached to such a pursuit.

(1) Omits important matters outside the formula.

(2) May miss the richness and variety in holding to a barren unity. Scraping of horses tail over cats bowels - William James.

3c. Small place given to kingdom in some theologies.

(1) Where treated it is often only one aspect.

(2) Berkhof recognizes this fact, but ignores it. A. B. Bruce ignores O. T. in his book; John Bright does treat the O. T. in his.

2b. The Scriptures give the kingdom a place of centrality. It is the Grand Theme.

1c. The Statement of John Bright concerning the Kingdom. Concept of kingdom involves total message of the Bible.

O. T. and N. T. are two Acts of one drama - Act I points to conclusion in Act II.

But Act II must be read in the light of Act I. The Bible could be called “The Book of the Coming Kingdom of God.”

2c. But all this centers in Christ the Eternal King. There is no kingdom apart from the king. His person, work, glories all fulfilled in the Kingdom. Dominion was forfeited by Adam, but will be realized in Christ. Augustine wrote 22 books on City of God. Massive work by George N. H. Peters- Theocratic Kingdom.

- 3b. The kingdom is definitely related to the field of eschatology.
 - 1c. The Christian Philosophy of History is in this Doctrine (see appendix) McClain Book.
 - (1) Shed light on purposes and ways of God.
 - (2) Help to understand the times.
 - 2c. No adequate system of Biblical eschatology can be constructed apart from history and meaning of the Kingdom.
 - 3c. Failure to understand the kingdom will blur the vision to other matters of theological importance. Luther -“Even if it were a blessed thing to believe what is contained in it, no man knows what that is” (Book of Rev). Olshausen - obscure to Luther because “he could not thoroughly apprehend the doctrine of God’s kingdom on earth.”
 - 4c. Understanding the Kingdom in consummation depends on understanding the kingdom in history. To understand what Christ said about it depends on knowing what the O.T. prophets said about it. To know Revelation, one must know Daniel.

II. VARIOUS INTERPRETATIVE IDEAS ABOUT THE KINGDOM.

Introductory

Archibald Robertson says that

James Orr says

- | | | | |
|---|----------------------------------|---------------------------|---|
| 1 | Perfect Reign of God in heaven | 1. Patristic Chiliastic | after last judgment |
| 2 | Visible Reign of Christ on earth | 2. Medieval or Catholic | between 2nd coming and last judgment idea |
| 3 | Visible Church on earth between | 3. Reformation identifies | First and Second coming with the Church |

Description of Various Views with follow

- 1 Not absolutely Chronological.
- 2 Not absolutely exclusive of one another; combination.
- 3 Mark various emphases at different times and places.
- 4 Some have persisted vigorously, others ephemeral.
- 5 All seek Scriptural support.

1b. The National Kingdom idea

Associates the kingdom with Israel on the earth. This is pre-Christian in origin and persists through all the viewpoints of Jewish scholars. Even Philo held this position.

2b. The Millennial Kingdom idea.

Government of God to be established on earth at Second Coming of Christ. Christ with His saints will reign over the nations for 1000 years. This view prevailed in the early church for two and one-half centuries. This view prevailed in the Western church for four centuries, till Augustine. Even he held this at first.

3b. The Celestial Kingdom idea.

Reign of God in heaven, and is suggested by the phrase “Kingdom of heaven.” Stalker says this phrase was used to designate heaven itself. This was the most popular and persistent view. As to time two views of this developed: one: future, reign of God in eternity after human history; two: present, reign of God in heaven. Enter-ing the kingdom thus meant entering heaven.

4b. The Ecclesiastical Kingdom idea

Identified with the Church, Augustine is the originator. Roman Catholicism visible. Reformation, the invisible Church. Augustine shifted back and forth. Two different systems grew out of this.

5b. The Spiritual Kingdom idea.

Rule of God over the hearts of men. It is inward, inspiration, rather than an institution. Comes not with observation (Luke 17:20,21).

6b. The Moral Kingdom idea.

The reign of moral law over the lives of men. (Rom. 14:17). For the most part this view had little influence, except for some intellectuals, such as Kant. Kant is in some respects its father, and it helped him get rid of the idea of God without sacrificing morality.

7b. The Liberal Social Kingdom idea.

The progressive social organization and improvement of mankind.

Society, rather than the individual, takes first place.

Main task of the Church is to establish a Christian social order.

Popular and powerful during the early part of the 20th century, and it is not dead.

Exponents such as Rauchenbush, Campbell, Mathews, King, Ward, Gladden,

E. Stanley Jones and Oxnam.

Nothing was more lopsided or guilty of greater excesses to foster the view. It made room for opportunist politicians of new social orders, Communism, etc. It even proclaimed Gandhi as the greatest Christian.

Gradually this idea of the Kingdom took the form of a democracy in which man and God struggled together for the redemption of mankind. (God was hardly present). It developed what is known as the social Gospel, which grew out of a number of religious and philosophical tendencies:

The inherent goodness of mankind.

The immanence of God to the exclusion of transcendence.

Acceptance of socialism as the best form of government.

Critical attitude toward the Bible, highly subjective.

Diminishing of essential theology by turning to Fatherhood of God and Brotherhood of man.

8b. The Modern Eschatological-Kingdom idea. This view uses terms outside of their original sense.

Eschatological means last, last in the sense of history. And the Bible puts the Kingdom in this category.

The two schools taking this view agree that the Kingdom should be explained eschatologically, but both reject any future realization ahead in history.

One school says that Christ was mistaken in His idea about the kingdom.

The other puts the kingdom above and beyond history.

The first is the delusion theory of Albert Schweitzer

Set forth in a book “The Quest of the Historical Jesus”.

Christ’s idea was based on Daniel and subsequent apocalyptic writings.

Christ made no attempt to set up a kingdom during his life, but taught that he would reappear to set it up.

He had no expectation of dying, but thought he would be translated. But this translation did not occur as he expected. So he decided to die and tried to force Jewish leaders to put him to death.

His death demonstrated the folly of expecting an eschatological kingdom, and actually put an end to eschatology.

In no Biblical sense is Schweitzer a Christian, but he did believe Jesus dealt with eschatology, except that he was wrong, Just as all the Liberal Social group is wrong.

The second school is the surora-History theory of Barth and Brunner.

These men join battle against the Liberal-social position, insisting that the Kingdom of God is eschatological.

Following Kierkegaard -“absolute qualitative distinction between time and eternity. God belongs to eternity, and man belongs to time. Nothing divine and eternal can do more than touch time. It cannot become an essential part of the time-stream of history.

The Church cannot be in the kingdom or advance it. The church can only watch for its coming. Man’s attempt to bring in the kingdom will fail. The kingdom is only present in the church, if at all, indirectly and invisibly.

The Barth Brunner concept of Eschatology.

Contrary to the normal meaning of eschatology, these men hold that Eschatology belongs to eternity and not to time. So the Kingdom exists now, but above and outside of our time-space history.

The attitude of these men is highly critical toward the Bible. No hesitation in rearranging material in the Bible, throwing out portions, or regarding its history in part mythical. Much of their system is obscure and irrational.

Besides being against the Liberal-social view of the kingdom, they are agreed that there will never be any Millennial Kingdom in human history, and in this sense they are a-millennial.

III. DEFINITIONS AND DISTINCTIONS FOR THIS STUDY.

1b. The method of approach must be Biblical.

Since the phrase “Kingdom of God” is a Biblical term, it should be clear that no definition can have an authoritative meaning apart from the content assigned to it in the Holy Scriptures. This requires an inductive study.

1c. The conception cannot rest on isolated passages or texts. Such as:

Luke 17:21 The kingdom of God is within you.

Matt. 16:19 I will give unto you the keys of the Kingdom of heaven.

Matt. 13:33 The parable of the leaven.

Matt. 5-7 Ethical precepts of the Sermon on the Mount.

Rev. 20 The incarceration of Satan, raising of the dead, etc.

2c. The conception must be based on an inductive study of all the material. While the teaching of Revelation 20 is clear, the doctrine should not need to rest on this alone. In fact, it could be developed apart from Revelation 20.

3c. The conception must be arrived at by the method of Biblical Theology. Not easily handled by the method of systematic theology, because this compartmentalizes subjects. Whereas the kingdom is so large and varied, that it reaches into every department. And any attempt to set down a group of texts on the subject and limit the study to that set will produce wrong and inadequate ideas.

2b. A tentative definition of the kingdom of God.

1c. A general survey indicates that the kingdom envisions a total situation.

This includes three ideas:

1d. A ruler with adequate authority and power;

2d. A realm of subjects to be ruled;

3d. A ruler-ship consisting of the exercise of authority.

2c. The primary and most important idea is that of ruler with authority.

The ruler may withdraw from his realm, the function of ruling may be temporarily interrupted.

But all three elements are present in the Biblical concept, and there can be no kingdom in the total sense without all three.

- 3c. The student should beware of any attempt to reduce the concept to abstraction.

Hebrew term (-----) Malkuth.

Greek term (-----) Basileia.

Mere authority without a realm is hardly the idea of the Scriptures. The Scriptures were written to convey notions of actual situations in the world of reality with meanings somewhat familiar to the common man.

Archibald Robertson is right –“We can as little have a reign with no kingdom as a kingdom without one who reigns.”

See further discussion of McClain on pages 3-4.

- 4c. The conclusion, then, after analysis, is that the kingdom may be broadly defined as the rule of God over His creation.

- 3b. Some Biblical distinctions must be made here.

- 1c. First, certain passages present the Kingdom as something which has always existed; yet in other places it seems to have a definite historical beginning.

Psa. 10:16

Dan. 2:44

- 2c. Second, the Kingdom is set forth in Scripture as universal in its scope, outside of which there is no created thing: yet again in the Kingdom is revealed as a local rule established on earth.

Ps. 103:19

Isa. 24:23

- 3c. Third, the Kingdom sometimes appears as the rule of God directly, with no intermediary standing between God and man; yet it is also pictured as the rule of God through a mediator who serves as a channel between God and man.

Ps. 59:13

Ps. 2:4-6

- 4c. Fourth: it has often been noted the Bible describes the Kingdom as something wholly future, whereas in other texts the Kingdom is said to be a present reality. Zech. 14:9

Ps, 29:10

- 5c. Fifth, the Kingdom of God is set forth as an unconditional rule arising out of the sovereign nature of Deity Himself; yet on the other hand, it sometimes appears as a Kingdom based on a covenant made by God with man.

Dan. 4:34-35

Ps. 89:27-29

Conclusion

1. Various attempts have been made to explain these distinctions.

- (1) One Kingdom with two aspects.
- (2) Two kingdoms: a kingdom of power and a kingdom of Grace. Hengstenberg
- (3) God's universal general sovereignty and a theocratic rule. Peters
- (4) God is already King and God's kingship lies in the future. Ernest F. Scott.
- (5) A present and victorious reality and a thing of the future and far from victorious. John Bright
- (6) The kingdom of Christ and the Kingdom of God. Robertson, A.T.
- (7) The kingdom of God and the Kingdom of Heaven. Feinberg. Many premillennialists.
- (8) A kingdom on earth and a kingdom over the earth. E. R. Craven

2. These citations indicate that the distinctions are not imaginary.

- (1) The real problem is how to explain these distinctions.
- (2) One school is satisfied to leave these apparent antinomies unresolved.
- (3) But there must be a reasonable explanation from the Scriptures which the Lord intended for us to understand.

3. The reasonable explanation would seem to include the following ideas.

- (1) It is not wholly wrong to speak of two kingdoms being revealed in the Bible.
- (2) But we must guard against the notion that these two kingdoms are absolutely distinct from one another.
- (3) There is value and instruction in thinking of them as two aspects or phases of the one rule of our sovereign God.
- (4) The following terms perhaps best designate these two aspects of God's rule: "Universal" and "mediatorial".

The first of these refers to the extent of the rule, while the second to the method of rule. In each case this is the quality that is the most important for purposes of identification.

IV. THE UNIVERSAL KINGDOM OF GOD.

The chief characteristics of the Universal Kingdom will be given here.

Ordinarily in most theologies this is dealt with under divine providence.

But the universal kingdom is not a synonym for divine providence. It covers a vastly greater scope, especially in the Old Testament.

There is a problem of interpretation when seeking to establish the existence of the universal kingdom in Biblical history.

One must distinguish between history and prediction.

Psalms 97 and 99 open with “The Lord reigneth”. But the context points to the future and they are therefore predictive.

Psalms 93 and 103 however are basically records of historical fact.

We now note seven great facts about the universal kingdom of God.

1b. This Universal Kingdom Exists Without Interruption Throughout all Time.

(This Kingdom has always existed) Ps. 145:13 “Thy kingdom is an everlasting kingdom”. Ps. 29:1-11 “The voice of the Lord” is in the storm.

10 “The Lord sitteth upon the flood” “The Lord sitteth King for ever”. 10 “Jehovah sat at the deluge” - Hengstenberg translation. Jer. 10:2-5, 10 “But the Lord is the true God, he is the living God, and an everlasting King”.

cf. Deut. 32:22 ASV

Ps. 139:7-10 ASV

I Chron. 29:11, 12 “All that is in heaven and in the earth is thine; thine is the kingdom”.

3b. The Divine Control in the Universal Kingdom is Generally Providential.

Ps. 148:8 “Fire, and hail; snow, and vapor; stormy wind Fulfilling his word”.

Definition: By providential is meant control by means of second causes.

For example at the Red Sea a “Strong east wind” blew the waters back. Ex. 14:21.

Therefore the Psalmist says, during the storm, “The God of glory thundereth”. Ps. 29:3

God uses men to carry out His sovereign purposes.

Isa. 10:5-15 The Assyrian is the rod of wrath in the hand of Jehovah

Pro. 21:1 “The Kings’ heart is in the hand of the Lord”.

Jer. 25:9-12 Nebuchadnezzar is the servant of the Lord. cf. 27:4-8; 51:11-24, 57.
Jer. 51:11, 28-37 “The spirit of the Medes” serve the Lord.

Isa. 44:28-45:4 Cyrus is the Lord’s “Shepherd. . . his anointed”.

Esther 2:5-23; 3: “On that night could not the king sleep”.

6:1 God’s kingdom took in the slightest detail, insomnia of the king and used it to carry out His universal design through providential means.

Pro. 16:33 Even the casting of the lot.

Isa. 44:25-26,
27-45:7 with
Ezra 1:1

4b. The Divine Control in the Universal Kingdom May be exercised at Times by Supernatural

Means. (or directly through miraculous events).

Daniel 6:27 “He worketh signs and wonders in heaven and in earth”.

Ps. 148:8 God works generally through second causes.

Ps. 135:6-9 Both nature and miracle are recorded in these verses.

Ex. 5:2 with Deut. 4:34-35 - Miracle was to demonstrate publicly that there is a true God in heaven, who always has the last word in human affairs.

5b. The Universal Kingdom Always Exists Efficaciously Regardless of the Attitudes of Its Subjects. Three general classes

- (1) Those who willingly perform His Will.
- (2) Those who unwillingly perform His Will.
- (3) Those who ignorantly perform His Will.

Dan. 4:35 “None can stay his hand, or say unto him, What doeth thou?”

1c. Those who willingly perform the will of the King: Ps. 103:20 Angels unfallen do His will. Ps. 44:14; 74:9 People of Remnant obeyed the King. Ps. 84:2-3 “My heart...crieth out for...my King”. I John 2:17 “He that doeth the will of God abideth forever.”

2c. There are those in rebellion against the will of God: Eph. 1:11 “He worketh all things after the counsel of his own will”. This includes Satan, fallen angels, demons, kings, wicked men. cf. Ps. 103:19 Ps. 75:4-7 I John 3:4,8 ASV with 2 Peter 2:4 -Satan and the Angels that sinned 3c. There are those who know nothing about it and ignorantly fulfill it.

Isa. 10:5-15 The Assyrian Pro. 21:1 The King’s heart is in the hand of the Lord. 6b. The Rule of the Universal Kingdom is Administered Through the Eternal Son. Col. 1:17 “He is before all things, and by him all things consist”. 1c. The Kingly function of Christ begins with the creation.

First, creation and the establishment of the Universal Kingdom were contemporaneous events. Isa. 9:6 Father of Eternity

Heb. 1:2 Made the ages

Second, creation with its divine control is a standing revelation of the invisible God.
Romans 1:20

Third, the Son of God was from the beginning both life and light.

John 1:1-5 The creative and sovereign power of deity has been revealed in and through the activity of the Eternal Son from the beginning. 2c. This sovereign activity of our Lord is suggested by the expression “Everlasting Father”

Isa. 9:6 ASV margin “The Father of Eternity”

I Tim. 1:17 ASV margin “The King of the Ages”

Heb. 1:2 “By whom also he made the ages” Note in Marcus Gods on Hebrews in the Expositors Greek Testament. Then whom He made the ages. “The evolution of God’s purposes through the ages”.

3c. Christ is the King of the ages and imparts meaning to the movements of history.

I Tim. 1:17 ASV Margin “The King of Ages”

Heb. 1:2 “He Made the Ages”

Heb. 1:3 He uphold all things by the word of His power.

Isa. 9:6 He is the Father of Eternity.

Rev. 3:21 At least a result of His work in Redemption. He is exalted to sit at last with His Father on the throne of the Universal Kingdom.

7B. This Universal Kingdom Is Not Exactly Identical with That Kingdom for Which Our Lord Taught His Disciples to Pray.

Ps. 103:19 “His kingdom ruleth over all”;

Matt. 6:10 “Thy kingdom come”.

1c. The Universal kingdom was here from creation, rules over all, and

its king works all things after the counsel of his own will. Ps.

103:19 Eph. 1:11 Man's duty was to acknowledge this kingdom.

2c. The mediatorial kingdom was yet to come, and for this men were to pray. So that God's will would be done on earth as in heaven. Matt. 6:10 ASV. When this is realized, and all rebellion is put down, then the mediatorial kingdom will be merged with the universal kingdom. 1 Cor. 15:23-28 Rev. 3:21 Rev. 22:3 3c. The petition of Matt. 6:10 "Thy kingdom come" will find fulfillment in the expectations of Messianic prophecy. Isa. 11:1-6 Isa. 42:1-7 Dan. 7:14

With this brief survey of the Universal Kingdom, we turn to the Mediatorial Kingdom.

Do not forget that the one is a phase of the other, and therefore a study of the Mediatorial Kingdom will also reveal much as to the nature of the Universal Kingdom.

PART II -A STUDY OF THE MEDIATORIAL KINGDOM PROPER.

INTRODUCTION

1. Definition:

- (1) The rule of God through a divinely chosen representative who speaks and acts for God, but also represents the people before God.
- (2) The Mediatorial Kingdom has especial reference to the human race, though it finally extends over all. The human race in relation to the earth.
- (3) Its mediatorial ruler is always a member of the human race. Term mediator does not appear in Old Testament. Nearest is “Umpire” in Job 9:33, which is rendered by LXX as Occurs six times in the New Testament. Idea is presented under functions of prophet, priest, and King (Melchizedek, Moses, Samuel).

Note: See Evangelical Christian, Oct. 1945, P. 489

2. A general outline of the Biblical Material.

- (1) The Mediatorial Kingdom in Old Testament History.
- (2) The Mediatorial Kingdom in Old Testament Prophecy. Its future form as forecast in Old Testament prophecy.
- (3) The Mediatorial Kingdom in period of the Gospels. Its character as announced by our Lord.
- (4) The Mediatorial Kingdom in period of the Acts. Its place in the history of apostolic period.
- (5) The Mediatorial Kingdom in the present age. The peculiar form in which it appears in the present age.
- (6) The Mediatorial Kingdom in the millennial age. Its visible and established form in the millennial age.
- (7) The Mediatorial Kingdom in the eternal Kingdom.

The Rise and development as it appears imperfectly.
Its final mergence in and complete identification with the universal and everlasting Kingdom of God.

I. THE MEDIATORIAL IDEA IN OLD TESTAMENT HISTORY

1b. The Beginnings in Old Testament History

1c. The background -from Eden to Abraham:

1d. Original dominion - Gen. 1:26-28; Heb. 2:7 (Delitzsch -“Man is a King... the world”).

2d. Man rebelled - Rom. 5:12,19; I Tim. 2:14; Heb. 2:8

3d. Men followed their own impulses without fear of retribution. (Gen. 4:19-24)

4d. Spirit wrought through men’s conscience -Gen. 6:3; Rom. 2:14-15. Even this failed, so the flood (Gen. 6:3-13)

5d. God established human government after the flood. Gen. 9:5-6 cf. Romans 13:1 -But this led to Babel. Gen. 11: 1-9 - God halted this world government. But at last it will come to its height under Antichrist (Rev. 11:15).

2c. The rule of God through the patriarchs:

1d. God turned from man to one man Abraham (Gen. 12:1-3)

2d. Out of this man were to come Kings. - Gen. 17:6

3d. The Patriarchs were genuine mediators who ruled with absolute authority. Gen. 14:14; 21:9-21; 22:1 ff.

4d. The Sojourn in Egypt was approved of God. Gen. 46:1-4 This was prophesied. Gen. 15:13

5d. God used this sojourn to discipline His people.

2b. The Development of the Mediatorial Idea in History 1c. The rule of God mediated through great leaders

1d. Beginning -3 views: Abraham, Moses, Saul. Originated with each of these.

2d. McClain’s View: Source is Abraham; Moses (law) and other leaders, developed - The Glory -Saul, David, Solomon - King on the throne.

3d. Rule of God through men chosen of God: Heads of families, priests, Kings.

4d. God speaks to these men and they carry out His will even though imperfectly.

2c. These leaders chosen by divine appointment and invested with divine authority.

This period is marked by the mediation of God's rule through certain great leaders -Moses, Joshua, Judges, Samuel.

These leaders were in all cases chosen by divine appointment and invested with authority to speak and rule for God.

Moses

Exo. 4:16 cp. Num. 16:1-32

Joshua

Josh. 1:5

Judges

Jud. 2:16

Samuel

I Sam. 3:19-4:1a

Note: See I.S.B.E., p. 1800

3b. The Glory of the Mediatorial Kingdom in History.

1c. God's rule mediated through chosen kings.

Saul

David

Solomon

2c. This monarchial form was in the plan of God.

1d. Foreseen in prophecy. Gen. 17:5-7, 35:9-11

2d. Guiding rules laid down. Deut. 17:14-17

Some say this was a repudiation by the people of theocratic rule when they asked for a king. But this is not so.

3d. Not a repudiation of theocratic rule. I Chron. 17:14 3c. The events leading to the monarchical form.

1d. Moral and spiritual deterioration. (See I.S.B.E., 1800b)

2d. People try to choose a king. Judges 8:22-23 Then the men of Israel said unto Gideon, Rule thou over us. He said, I will not rule over you. . . the Lord shall rule over you.”

3d. People demand a king. I Sam. 8:1-9, 19-22

“Wilt thou make us a king to judge us like all the nations.”

4d. God chooses the king.

I Sam. 10:17-24

“See ye whom the Lord hath chosen.”

5d. God rebukes them and warns them. I Sam. 12:1-25 (esp. 11-23, 25). But if ye will not obey.

4c. The setting up of kings “like the nations” was wholly unnecessary from the divine standpoint.

1d. Rule of God could have been mediated through other prophets and leaders.

2d. Even David could have served without the trappings of an earthly court.

3d. Up to this time Israel had had a very simple and unique government, simple in organization and function, which dealt with problems as they arose.

4d. In setting up kings “like the nations,” they exchanged the simple theocracy for a great unwieldy government machine dedicated to its own perpetuation. God gives them their own desires and warns of the inevitable trend of all such government.

What about our own situation in the U.S.A.

5c. During even this period God reserves the right to choose the kings.

Saul

I Sam. 9:15-17, 21; 10:1

I Sam. 15:17-26

David I Sam. 16:1, 13 Samuel anointed him in the midst of his brethren

Solomon I Chron. 22:6-10, 28:5 I will establish the throne of his kingdom over Israel forever. Solomon was the last of the directly divinely chosen kings.

For an extended description see McClain, *Greatness of the Kingdom*, pp. 100-103.

See John Bright, pp. 35-49

Solomon's kingdom was God's as indicated at the dedication of the temple (2 Chron. 7:1, of Ex. 40:34). The one kingdom that began with Moses and was continued in the Monarchy.

- 4b. The Decline of the Mediatorial Kingdom in Old Testament History. 1c. Rule of God becomes more indirect.

-prophets enter the picture. They are God's mouthpiece to Kings who sometimes obey. But prophets came into the picture because the kingdom was failing. Prophets denounced for failure to keep the law and promised a time when it would be kept.

Role of Prophets Pages 114 - 119

Need for a written body of divine prophecy. So writing prophets parallel the decline.

Prophets probed the sickness. Isa. 1:3-6.

Called for return to Law. Isa. 8:20

Warns of divine judgment. Amos 5:18-24

Reassert inviolability of Kingdom Covenant. Jer. 33:17, 20-21

Promise a future and better kingdom. Isa. 21:11-12; Zech. 14:7,9

- 2c. Kings take throne by inheritance or force. David was chosen directly. First cause. Stalin providentially. Second cause. The situation fell so low near the end, that even the foreign powers decided who would occupy the throne (2 Kings 23:34; 24:17).
- 3c. The kings degenerate with notable exceptions. Hezekiah an exception, also Josiah. There would have been no need of prophets if there had not been

a deterioration of the monarchy.
This began with Solomon
Rehoboam
Jeroboam

4c. Prophets predict disaster and a future age when God will rule through a righteous king. Isa. 32:1 “Behold a king shall reign in righteousness.” Hos. 3:4 “Many days without a king.” 5c. The decline was foreseen in its every stage. I Sam. 8:11-18 (7-20) Id. Government service Military - 11 Civil - 12-13 2d. Job-making. 12,11 Captains over thousands) ” ” fifties) 12 Run before the King’s Chariot. 11 3d. Labor scarcity - 11-13, 16 Take your sons and daughters, men servants and maid servants Government services creates other labor shortages. 4d. Government for its own sake. 18 King sets men to do this work (16) For himself (11)

His harvest (12) His chariots (11)

First loyalties are to the government.

Personal incentive is lost.

5d. Increased taxation. 15, 17

Government takes a tenth of vineyards, sheep, etc. to pay cost of Government. This was one tenth of food production.

Taxation erodes incentives to produce and earn.

6d. Property confiscation. 14

Takes over your field, your vineyards, your olive yards, the best of them.

7d. Political corruption.

Taxes are given into the hands of his officers and his servants.

8d. Totalitarian regimentation. 17

“Ye shall be his servants”. Once this trend begins there is no end.

Founding fathers viewed centralized government with suspicion in U. S. A. Each states was regarded as sovereign. But look what has happened.

9d. Intolerable oppression. “Ye shall cry out in that day because of your king.” 18 Think of Rehoboam. . . . finally Antichrist.

The Fundamental Error

(1) Their desire to have a king like all the nations. (I Sam. 8:5)

(2) That we also may be like all the nations (I Sam.

8:20)

The idea of a king is not wrong. It is a king like all the nations.

5b. The Close of the Kingdom in History 1c. In the Old Testament the

Shekinah Glory was a symbol of God's presence.

Note: "Shekinah" - a term in Jewish theology - to dwell or be presents. cf. Art. "Shekinah," *Hasting Dictionary of the Bible*, Vol. IV, p. 487.

In Wilderness - Neh. 9:19

In Tabernacle - Ex. 40:34

In Temple - II Chron. 7:1

- 2c. The departure of this Glory marked close of Mediatorial Kingdom in Old Testament history.

Carefully dated by Ezekiel in 6th year of the Captivity of Jehoiachin (Ezek. 8:1 with 1:2).

The historical situation can be established from 2 Kings 24: 17-20; Jer. 52:1-3; Ezek. 11:24-25. Ezek. 8:4 (cf 7-17 for the terrible situation) Ezek. 9:3 Ezek. 10:4 Ezek. 10:18 Ezek. 11:23

- 3c. There were two later temples - but no glory. Admitted by Jewish theologians (Talmud) who had ingenious explanation. Could not rest among Gentiles, and only among Jews when the number reached 2000 myriads.

Zerrubbabel)) But no glory. Herod) In the historical sense the Rule of God had been interrupted. 4c. Consider the dramatic circumstances of God's departure. Departure was gradual.

People gave no evidence of desire for it to remain.

Note contrast in Thessalonians (1:9-10) turned from idols to serve the living God.

God has been forsaken, so He forsakes them. Rom. 1:24,26,28. When God is forgotten, He goes.

- 5c. Yet even after the departure of His visible presence, certain divine promises still remain for scattered Israel.

Ezek. 11:16 - "I . . . a little sanctuary"

Ezek. 39:21-29 - “So the house of Israel shall know” (22)

“I have poured out my spirit upon the house of Israel.”

Ezek. 43:1-7 with Zech. 14:4 ff.

- (2) “Behold the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory”.

This is personalized.

Zech. 14:4 “And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east”.

Conclusion:

1. Why did the Historical Kingdom fail? Two defects:

- (1) Lack of spiritual preparation on the part of the people.

Lacked new birth - No kingdom can succeed without a majority of people in harmony with its laws.

(Prohibition in this country failed because there were not enough people for it).

- (2) Imperfection of the rulers through whom the Lord mediated.

No government can be better than its rulers. (Douglas - married third time).

2. The prophets predict a future Kingdom without these defects.

- (1) Ezek. 11:17-20, Psa. 110:1-3 - Thy people are willing
New birth prepares them.

Ezek. 11:19 - “And I will give them one heart, and I will put a new spirit within you”.

Psa. 110:3 - “Thy people shall be willing in the day of thy power.”

(2) Isa. 42:1-4 - Here is the perfect Mediatorial Ruler.

1. Absolutely subject to God.

42:1

2. Completely separated from sensationalism.

42:2

3. Essentially saving in the ministry.

42:3

4. Universally successful in his mission.

42:4

3. The success of the Jewish state is inseparably bound up with the future Mediatorial kingdom of God.

Maccabees tried restoration but failed. About 150 B.C.

The people were not changed.

The rulers were not the right kind.

Zionistic movement is the modern attempt. There is a State of Israel today.

The people today repudiate the God of the Old Testament and the Lord Jesus.

The rulers are set against God and Christ.

Presents government of Israel is not the fulfillment.

It makes no place for the God of the Bible.

Its rulers are made over the pattern of the nations.

But there is present the roots which will eventually bear the fruits.

cf. Hos. 3:4-5 There will be a return to the original in Jerusalem.

This is the best answer to British Israelism.

4. Some make the historical Kingdom absolutely distinct from the Kingdom (Modernists).

The best answer to this view are the words of Scripture.

Acts 1:6

Acts 1:6 - “Wilt thou at this time restore the Kingdom to Israel?”

If this were a wrong idea, Christ would have said so. The only issue on this occasion was time. It is not for you to know the times and the seasons (Acts 1:7).

THE MEDIATORIAL KINGDOM IN OLD TESTAMENT PROPHECY

Introduction: Field of Old Testament Prophecy is the largest and the most important area of our investigation concerning the Mediatorial Kingdom. Since this is true we need to know something of its nature, interpretation and extent.

I. THE NATURE OF KINGDOM PROPHECY

- (1) Arises out of a definite historical situation existing immediately before the prophet.

Dan. 9:1-2 cf. 9:24-27

Dan. 10:1

The immediate situation always provided the occasion for the prophecy.

No such thing as Biblical prophecy totally apart from history.

Biblical prophecy thus furnishes a philosophy of history.

Men who do not like the philosophy deny the predictive element and dwell on the historical element.

- (2) The prophecy often has what is called a “double reference.”

Explain: It is telescopic in character.

It is complex. It sees together what history unrolls into separate events.

It is apotelesmatic. It sees close behind the nearest coming, epoch-making turn in history, the summit of the end.

To some event or person in the near future connected with Israel and the Mediatorial Kingdom.

To some event or person in the remote future connected with Messiah and His kingdom. When the first event arrives it becomes the earnest and divine foreshadowing of the far and final event of God. Isa. 13:17-17-14:4, 14:4-5 speak of last kingdom of Babylon.

14:7 -Satan.

Isa. 65:17-25

cf. Rev. 21:1-8

II. THE INTERPRETATION OF KINGDOM PROPHECY

(cf. Peters Vol. 1, 47-67) - - this includes historical and grammatical.

cf. Luke 24:27

Interpretation has to do with meaning, but one can slip off the narrow path of truth and become involved with method of stating the meaning.

- (1) The Literal Method - On grammatical, See Peters Vol. I, Pages 46-67 - premillennial. God said what He meant, and meant what He said.

One can speak literally and still use figures of speech.

Ps. 72 - “He shall come down like rain upon the mown grass.”

All the devices and nuances of language can be utilized.
Figure, metaphor, simile, symbol, allegory.

Critics have confused method with meaning.

Grass - church at Pentecost)

Mown - unsanctified state of disciples) This is spiritualizing.

Rain - gift of Holy Spirit)

- (2) The Spiritualizing Method - cf. Allis, Prophecy and the Church, P. 23:24 Or the Eclectical Method.

Wrong use of the word spiritual. Not good word.

- (1) Too good a word to be surrendered to such use.
- (2) Never is spiritualizing used consistently.

A-millennial and post-millennial.

Origen invented this method - Platonist in Philosophy.

Sins are attributed to Jews - Isa. 59 Glory is attributed to church - Isa. 60

Israel is perpetuated in the Church, so the name Israel means the Church, and Church means Israel.

Spiritualizing method Gregory the Great on the Book of Job Three friends - the heretics
Seven sons - the twelve apostles Seven thousand sheep - God's faithful people Three
thousand hump-backed camels - the depraved Gentiles.

- (3) The Critical Method - (cf. A. B. Davidson, Art. "Eschatology," Hastings Dictionary of the Bible, p. 737)

Believes the Bible is a collection of human writings setting forth the religious experience of men in their search for God.

This gives freedom for them to do at will whatever fits the whim of the moment.

Takes Old Testament prophecies literally, then rejects what is said. That is, within limits this is true. But there is nothing really consistent.

Rejecting predictive prophecy they rearrange the order of Old Testament books so that the prophets come after the event.

They deny present validity of the prophecies.

III. EXTENT OF OLD TESTAMENT KINGDOM PROPHECY

Old Testament prophecy of the future Mediatorial Kingdom Of God begins with a few somewhat obscure references in the Pentateuch; opens up clearly in the records of the Historical Kingdom; and grows in volume and brilliance as the Historical Kingdom declines and comes to its end in Mal. In one sense, all Messianic prophecy is Kingdom prophecy. (cf. I.S.B.E., 1802A).

(1) Kingdom Prophecy Prior to the Glory of the Historical Kingdom.

You will note the emphasis on the Messianic element.

Gen. 3:15 "Seed of the Woman"

Gen. 9:18-27 "Lord shall dwell in the tents of Shem" (27)

Gen. 12:1-4 "Abraham"

Gen. 13:14-17 "Thy seed as the dust of the earth" (16)

Gen. 49:8-10 “A Lawgiver from Judah”

Num. 24:17 “A star out of Jacob”

Deut. 18:15-19 “a prophet like unto Moses”

Even before a King, the prophecies all more or less have a regal

tint. The Coming One is a coming King.

(2) Kingdom Prophecy during the Glory of the Historical Kingdom.

2 Sam. 7:1-16 (esp. 11-16)))) Cover same covenant with David.

I Chron. 17:1-14 (esp. 10-14)

(1. Notice the double reference: Solomon - 2 Sam. 7:13 -
“Establish the throne . . . forever”.

II Chron. 22:6-10 Athaliah destroyed all the seed royal except Joash (cf.
11-12).

II Sam. 7:14 “I will chasten him.”
cf. Vs. 15 “But my mercy shall not depart away from him.”

David - Heb. 1:5 with II Sam. 7:14 “I will be to him a father, and he shall be to me a
son”.

Luke 1:31-33 cf. I Chron. 17:1-14 (Esp. 10-14)

(2. Note the force of II Sam. 7:16 “The house, the Kingdom, throne established forever.
Spoken to David, but could be fulfilled only in Christ.

(3) Kingdom Prophecy during the decline of the Historical Kingdom. The extent of material
here is vast, too great to be read as part of

these lectures. But the following selected passages should be read by the student. The
chronological order is Dr. Sampey’s. 54 passages in all - 23 pre-exilic, 10 Exilic, 8 post
exilic, 13 not

dated. (Turn now to Page 44)

Pre-exilic - 23 passages

Obadiah 1:15-21

Joel 2:28-3:2,9-21

Amos 9:9-15

Hosea 3:4-5

Isaiah 2:1-4

Isaiah 4:2-6

Isaiah 9:6-7 Isaiah 11:1-13 Isaiah 24:1-20, 21-23 Isaiah 32:1-5, 14-20 Isaiah 33:17-24

Isaiah 35:1-10 Isaiah 40:1-11 Isaiah 42:1-4 Isaiah 52:7-10 Isaiah 60:1-61:6 Isaiah 65:17-25

Isaiah 66:15-23 Micah 4:1-5:5 Zephaniah 3:8-20

Jeremiah 23:1-8 Jeremiah 31:1-37 Jeremiah 33:14-26

Exilic -10 Passages Ezekiel 20:33-42 Ezekiel 34:20-31 Ezekiel 36:22-36 Ezekiel 37:1-28 Ezekiel 39:21-29 Ezekiel 43:1-7 Ezekiel 2:31-45 Daniel 7:1-28 Daniel 9:1-3, 20-27 Daniel 12:1-4

Post Exilic -8 passages

Haggai 2:1-9 Zechariah 2:1-13 Zechariah 6:11-13 Zechariah 9:9-10 Zechariah 12:1-10

Zechariah 14:1-21 Malachi 3:1-5 Malachi 4:1-6

Not Dated -13 passages Psalms 2:1-12 Psalms 22:1-21, 27-31 Psalms 24:1-10 Psalms 45:1-17 (6-7)

Psalms 46:1-11

Psalms 47:1-9

Psalms 48:1-14

Psalms 67:1-7

Psalms 72:1-17

Psalms 89:3-4, 20-37, 38-50

Psalms 96:1-13

Psalms 98:1-9

Psalms 110:1-7

A study of the foregoing passages yields the following generalizations regarding the Mediatorial Kingdom as set forth in Old Testament prophecy.

- 1b. Its Literality The Mediatorial Kingdom is not merely an ideal Kingdom toward which man ever strives but never attains. It will be as real and literal as the Historical Kingdom or as the Kingdom of Great Britain. All prophecy from first to last asserts and implies this literality.

1c. Consider the details of its description: Location, character, ruler, nations, etc.

Obad. 12-21 -Location, actual places named.

Mount Zion (17)

Mount of Esau (19)

Gilead (19)

Zarephath (20)

Jerusalem (20)

Isa. 33:17 -Ruler

‘Thine eyes shall see the King in his beauty.’

52:10 -character, nations

“Make bare his holy arm in the eyes of all the nations.”

“All the ends of the earth shall see the salvation of our God.”

2c. It destroys and supplants literal kingdoms. The great image is a remarkable revelation on this point.

Daniel 2:31-45

3c. It is a revival and continuation of the historical Davidic Kingdom.

Amos 9:11 (cf. Acts 15:16-18) I will raise up the tabernacle of

David.

Mic. 4:7-8

“Make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever.”

Jer. 33:15-22 “The branch of righteousness to grow up unto David” (15). “Judah shall be saved, and Jerusalem shall dwell safely” (16).

Psa. 89:3-4, 34-37 ‘I have made a covenant with my chosen...’ (3) “Thy seed will I establish for ever” (4)

4c. The city of Jerusalem is its capital. Isa. 2:3 “Come ye, let us go up to....Jerusalem.”

Isa. 24:23 “The Lord of hosts shall reign in Jerusalem.”

2b. Its Future Manifestations in History 1c. The time of its establishment often seems near at hand. Hag. 2:6-9 “a little while” (6)

Isa 29:17-20 “a very little while” (17)

2c. Other prophecies indicate it is far in the future.

Isa. 2:2 “latter days”

Hos. 3:4-5 “Shall abide many days”.

Note: These are relative terms, and must always be taken from God’s viewpoint.

- 3c. Its manifestation will be preceded by a series of world wide judgments. Wars Joel 3:9-15 - prepare war.
Cosmic disturbances -
Joel 2:30-31
Isa. 24:1-22,23
- 4c. It is ushered in by a special manifestation of God and His glory. Isa. 35:4 ‘Your God will come with vengeance...with a recompense.’
Isa. 40:5 “The glory of the Lord shall be revealed.”
Isa. 40:9-10 “Behold your God! Behold, the Lord God will come.”
- 5c. Its establishment will involve a judgment of the living nations. Joel 3:1-2 ASV “All nations...will execute judgment.”
Old Testament background for Mt. 25:30-46.
- 6c. And also a judgment of Israel. Amos 9:9-10 “I will sift the house of Israel among all nations.”
“All the sinners of my people shall. .”

Mal. 3:1-6 “Behold I will send my messenger, and he shall prepare the way before me:
. . . he is like a refiner’s fire, and like fullers’ soap. . .”

Ezek. 20:33-38 King over you (33). . enter into judgment

(35) A.S.V. 7c. Its establishment will not be a long, gradual and imperceptible process, but sudden, catastrophic, supernatural and apparent to all the world. The Great Image - Dan. 2:34,44 - “Without hands” -not fulfilled at the first coming.

Swift Witness (5) -Suddenly (1) Mal. 3:1,5 Isa. 40:5 “The glory of the Lord shall be revealed, and

all flesh shall see it together.” 3b. The Ruler of This Future Kingdom

- 1c. His names and titles indicate He will be both human and divine. Isa. 32:1-2 “A man shall be. . .” Dan. 7:12-13 “Son of Man” Psa. 2:7 “The Lord. . . thou art my son.” Isa.

Subject 5 – The Kingdom of God – The Mediatorial Kingdom in Old Testament Prophecy

11:1 “Rod out of the stem of Jesse”

Jer. 23:5 “unto David, a righteous branch.”

Hos. 3:5 “David”

Isa. 40:9-10 “Behold your God”

Isa. 9:6 “The Mighty God”

2c. He will be perfect in character and ability. Isa. 11:2-3 Ability -Spirit of the Lord wisdom, understanding, knowledge, fear, counsel, might Isa. 11:5 Character - The important thing is traits of character. “righteousness” -girdle of his loins)

) KJV “faithfulness” -girdle of his reins)
righteousness -girdle of his waist)

) ASV faithfulness -girdle of
his loins) Breasts -faithfulness and affection. Loins -activity and
power. Delitzsch righteousness - loins faithfulness -hips

3c. The King will not win His way by ordinary political means.

Isa. 42:2-3 Not - Sensationalism (2) But -Tenderness and Kindness (3)

4c. He will not fail as other rulers have failed.

Isa. 42:4 “He shall not fail, Nor be discouraged.”

5c. But there is a note of mystery in His career.

Dan. 9:26 ARV “Messiah shall be cut off”. Isa. 52:13-53:12

Mystery of Servant, Sorrows, Suffering, (52:13-15) (53:1-3) (4-6)

Submission, Satisfaction (7-9) (10-12)

I Pet. 1:10-12 - Sufferings and Glory in one Person were revealed to Apostles.

But these confused the Jews as they read the Old Testament;

Rabbis posed two Messiahs.

IV. THE CHARACTER OF GOVERNMENT IN KINGDOM

1c. The form will be monarchical.

Isa. 9:6-7 “The government shall be upon his shoulders.” The government speaks
of kingdom and throne.

2c. The King receives and holds authority by divine grant. Dan. 7:14 “And there was given
him a kingdom.” Psa. 2:6 “Yet have I set my king upon the holy hill of Zion.”

3c. All the functions of government are centered in the King. Judicial, Legislative, Executive. Isa. 33:20-22 ‘Judge. . . king’ cf. 17, 20, 24 for the setting. This does not mean that he does everything, but he is the final authority and directs all activities. Notes:

- Deut. 17. Legislative function in historical kingdom was not vested in the king, but in the law of the Old Testament. cf. vs. 10, 14, 18-20
- King will have the willing support of his People.
Ps. 110:3

Ezek. 36:24-26 -write laws on heart.

Ps. 2:6 -Divinely appointed -Rule of King satisfied by the willingness of the hearts of the people. This is urged (10-12).

4c. His government will be a perfect blending of severity and tenderness. Ps. 2:7-9 cf. 12 “A rod of iron” Isa. 40:10 cf. 11 “He shall gather the lambs in his arms.

5c. It will be government based upon absolute justice and faithfulness.

Isa. 11:4-5 “With righteousness shall he judge”.

V. THE EXTERNAL ORGANIZATION OF THE KINGDOM

1c. At the head is the Mediatorial King. Isa. 32:1a “Behold a king shall reign in righteousness”

2c. Associated with Him are “princes” - who? Princes in Israel -is the best explanation here.

Isa. 32:1b -“and princes shall rule in judgment. Possibly this refers to believers, i.e. members of the Church, as some think.

3c. The “saints” possess the Kingdom - who?
In this context the Saints are Israel.

Dan. 7:18, 22, 27 -“The saints. . .shall take the king and possess the kingdom.

4c. Israel given first place among the nations. Isa. 60:3, 10-12
“Gentiles shall come to thy light” “Their kings shall minister unto thee.”

5c. The subjects include all nations. Dan. 7:14 -“All people, nations and languages . . . shall serve him.”

Note: There are intimations that some will not yield a willing submission.

VI. THE EXTENSIVE NATURE OF THE MEDIATORIAL KINGDOM.

A study of how and where it functions in human life will reveal its nature. Its establishment will bring about sweeping changes in every department of human activity (Isa. 65:17). Every need in human life is anticipated and provided for (Isa. 65:24). Most views of the Kingdom are too narrow. Men see only one aspect, and thus miss the richness and greatness of the Kingdom. As revealed in Old Testament prophecy this Kingdom will function in at least six important realms: Spiritual, ethical, social, physical, political, ecclesiastical.

Isa. 65:17 ‘I create new heavens and a new earth.’

Isa. 65:24 “Before they call, I will answer.”

- 1c. The Kingdom is spiritual, primarily, as to its general nature. This means that it belongs to, is governed by, and permeated by the Spirit. It does not mean “spirit” in the sense of being intangible or immaterial. -Brings forgiveness of sins.

Jer. 31:34

“For they shall know me” (Israel primarily)

“I will forgive their iniquity.”

Provides spiritual or divine righteousness for the sinner.

Jer. 23:5-6 “The Lord our righteousness.”

Brings spiritual cleansing, national. Negative.

Ezek. 36:24-25 “Ye shall be clean.”

Will give a new heart and new spirit. Positive.

Ezek. 36:26-28 “A new heart also will I give you.”

This speaks of the new birth.

cf. John 3:3-5, 10.

Will bring acknowledgment of Jehovah as true God.
Zech. 8:20-23 - 'Let us go speedily to seek the Lord of hosts.'

Will bring inward harmony with God's rule.

Jer. 31:33

Will bring a direct knowledge of God.

Jer. 31:34 "They shall all know me."

Will bring an outpouring of God's Spirit upon all Flesh.

Joel 2:28 "I will pour out my Spirit upon all flesh."

Isa. 32:15 The outpouring of the Spirit produces righteous conduct.

Will bring restoration of Joy to human life.

Isa. 35:10 cf. Psa. 96 and 98.

"They shall obtain joy and gladness." Note: John 3:3-5, 10 (cf. Ezek. 36). This kingdom which is primarily a spiritual affair is only entered by the New Birth. Nicodemus probably knew a lot about this kingdom. Christians have only sampled these things (Heb. 6:4-5). 2c. The Kingdom will be ethical (moral). As to its "ends" Kant said: "To have morality, you must have God, freedom, and immortality."

In the light of what is happening today, is it any wonder that we are losing morality?

The Bible is going.

God is being ushered out.

Freedom is disappearing.

Immortality is being denied.

Proper estimate will be laid on moral values.

Isa. 32:5 "The vile person shall be. . ." We sometimes call bad men good, and good men bad.

ASV -"The fool shall be no more called noble, nor the churl (crafty) Said to be bountiful."

cf. Verse 8

There will be an adjustment of life's inequalities in all departments.

Isa. 40:4 "Every valley shall be exalted. . . Crooked shall be made straight."

Ps. 73:17 "Until I went into the sanctuary and considered their latter end."

Book of Job. cf. Jas. 5:11

Job 42:12

Moral Retribution will become wholly an individual affair.

Jer. 31:28-30 -“But everyone shall die for his own iniquity”

Today children suffer for the sins of the parents.

cf. Hosea 8 and 9 -The lament of the prophet as he beholds the far reaching effects of Israel’s sins, on children, neighbors, Gentiles.

3c. The Kingdom will be social.

Most evils are social in nature, ultimately affecting society.

Josh. 7:1, 11

Isa. 6:5

War will be eliminated

Zech. 9:10 -“He shall speak peace,” includes spiritual peace.

There is no such thing as social peace without a spiritual foundation.

The Arts and Industries of War will be turned to Economic Uses.

Isa. 2:4

“They shall beat their swords into plowshares.”

“They shall learn war no more.”

Will usher in an era of peace which shall never end.

Isa. 9:7 -“Of peace there shall be no end.”

Everything worthwhile in life will be fostered

Isa. 42:3 -“He shall bring forth judgment unto truth.”

cf. Rom. 1:18 Tobacco and Cancer

Inherent possibilities developed without end.

Examples: Booker T. Washington, G. W. Carver.

Men shall possess what they produce

Isa. 65:21-22 “They shall plant vine yards, and eat the fruit of them.”

Socialism is not wrong in its goal, but it has not yet developed

the means to realize it, and unaided, never shall.
Wars, Taxes, Corruption, Mismanagement, Disease.

There will be complete social justice for all

Psa. 72:1-4, 12-14

“He shall judge thy people with righteousness.”

The Barrier of human language will be removed.

Zeph. 3:9 “A pure language.”

Education will reach undreamed heights.

Isa. 33:6 ASV Abundance of salvation, wisdom, and knowledge.

And this education will not be slanted. In thy light we shall see

light. Religious Education Philosophic Education
Scientific Education 4c. The Kingdom will be physical.

A spiritual Kingdom can manifest itself and produce
tangible effects in the physical world. There will be
healing of physical ills. Isa. 33:24, 35:5-6 “Then shall the
lame man leap as an hart.”

“The Inhabitant shall not say, I am sick” (Isa. 33:24). Christ pointed to these effects in
answer to John the Baptist.

Luke 7:18-23 - also Matt. 11:2-6

There will be the Restoration of Long Life.

Isa. 65:20, 22 “For the child shall die an hundred years old.”

Elimination of Physical Hazards that end life prematurely.

“They shall not labor in vain, nor bring forth for trouble”
(Isa. 65:23).

Ez. 34:23-31 - “Will cause evil beasts to cease out of the land, and

they shall dwell safely in the wilderness, and sleep in the woods.”

Example - Christ in the wilderness - Mark 1:13. Throughout His life
He never suffered hazards.

There will be some great geological changes.

Zech. 14:3-4 “The Mount of Olives shall cleave.”

Great Changes in Climactic Conditions

Isa. 32:15-16, 35:7 “The parched ground shall become a pool, and the thirsty land springs of water” (Isa. 35:7).

“Wilderness be a fruitful field, and the fruitful field be counted for a forest” (Isa. 32:15-16).

Increased Fertility and Productiveness Amos 9:13, Psa. 67:4-6
“Then shall the earth yield her increase” (Ps. 67:6) “The plowman shall overtake the reaper” (Amos 9:13) Changes even in the animal world. Isa. 11:6-9, 65:25 35:1-2 72:16 “The wolf also shall dwell with the lamb.” “The wolf and the lamb shall feed together.” ‘Mountain’ is the symbol of God’s government. 5c. The Kingdom will be political in its effects.

There will be a central authority for the settlement of international disputes. At Jerusalem.

Isa. 2:4 “Nation shall not lift up sword against nation.”

Micah 4:3 “Decide concerning many nations.”

Adjudication of international disputes

Elimination of wars.

National Security will be assured.

Isa. 32:18 “My people shall dwell in a peaceable habitation.”

Israel will be restored permanently to her land.

Amos 9:14-15, Obad. 1:17

“I will bring again the captivity of my people” (Amos 9:14-15).

“Shall possess their possessions” (Obad. 1:17).

“Hitler’s Blunder and Israel’s Doom” - be De Haan.

It will Result in the Re-establishment and Unification of the

Jewish State.

Ezek. 37:1 ff. “The bones came together, bone to his bone.”

Israel will be given a position of priority over the nations.

Isa. 60:10-14 “The nation and kingdom that will not serve thee

shall perish.”

6c. The Kingdom will be ecclesiastical. The Ruler will be both King and Priest. Psa. 110:1-7 -“The

Lord said to my Lord” Melchizedek is a true type of Christ.
A Central Sanctuary will be re-established on the earth.

Ezek. 37:26-28 (17-18 ff). “I will set my sanctuary in the midst of them.” This is not a backward step. No conflict between universal worship

and a localization of place.

Sacrifices will serve as memorials.

There will be a Return of the Shekinah Glory

Ezek. 43:1-7 (See Rev. 1). A vision of the temple restored.

“The glory of the God of Israel came.”

Emphasis is on the personal. Must refer to Christ (Rev. 1).

The Israelites become leaders and teachers in religious matters.

Isa. 61:6 “Men shall call you the minister of our God.”

This cannot mean the church.

The boast of Israel will then be fulfilled (Rom. 2:19-20).

There will be a universal worship of Jehovah.

Isa. 66:23 (see vs. 15a for Rev. 1:17).

“Shall all flesh come to worship me”.

When John saw Christ, he thought of Isa. 66:15 and fell prostrate

at Christ’s feet.

Then will be a compulsory worship of the true God, even Christ.

Zech. 14:16-19 “Who so will not come up . . . even upon them shall be no rain.”

Note: enforced worship. Religious unity will be secured by divine sanctions and reprisals.

Conclusion: The Biblical view of the nature of the Kingdom is a complete view, one which satisfies and reconciles all legitimate view-points. For example, consider the age-long conflict between Materialism and Idealism: Is sense experience valid and of any worth? Or are mind and spirit the only worthwhile realities? Both have truth and are recognized in the Kingdom. Partial and inadequate views always pave the way for erroneous cults.

Some object to the physical considerations of the Kingdom. But Christ’s body was both spiritual and physical. And the Bible presents the body as supremely worthwhile.

VII. THE EXTENT AND DURATION OF THE KINGDOM

1c. It will extend over all the earth.

Zech. 14:9 “And the Lord shall be King over all the earth.”

2c. It will include all nations.

Ps. 72:8-11 “All nations shall serve him”.

3c. The Kingdom will affect every department of human life.

Zech. 14:20-21 (even bells of horses; pots and pans.)

“In that day shall there be upon the bells of the horse, holiness unto the Lord. . . pots in the Lord’s house shall be like bowls before the alter. Yea, every pot in Jerusalem shall be holiness unto the Lord.”

4c. Its increase will be without end. Isa.9:7 (a) “Increase of his government there shall be no end.”

5c. Its rule will continue forever. Mic. 4:7; Psa. 45:6 “And the Lord shall reign. . . forever” “Thy throne, O God, is forever and ever”. Dan. 7:13-14 “An everlasting Kingdom.” “His Kingdom is an everlasting dominion, which shall not pass away.” Notes:

- Basically the Mediatorial Kingdom Spiritual with all other things as effects. Some say this is another Utopia, nightmare of the funny mentalist. But there has been a partial fulfillment in Christ’s first coming.
- Problem: What about the 1000 year measure in Revelation? Will this end Christ’s reign?

Answer:

In Millennium Christ rules as man, one phase of everlasting Kingdom. In eternal states as Son of God, the final phase of the Kingdom.

Problem: Does the Kingdom last only 1000 years.

Answer: It merges into the eternal state. Old Testament does not clearly distinguish between the two.

Isa. 24:21-22 “After many days shall they be visited.”

5A. The Mediatorial Kingdom in the Period of the Gospels.

THE KINGDOM IN THE GOSPELS

We have traced the Kingdom in its historical development and in its predictive fulfillment. We now turn to the teaching concerning it in the Gospels.

Problem: Kingdom presented as a present spiritual reality, yet as a future historical promise.

Answer: Two aspects of Kingdom. Outward aspects pertaining to Israel were postponed. Jews failed to recognize two aspects of Christ's ministry. The outward aspects of the Kingdom relate to Israel. Unbelief changed this situation. Gospels were not written primarily to give information of the Kingdom. But there is movement constantly in Christ's ministry and message.

I. THE ANNOUNCEMENT OF THE KINGDOM.

1c. This period opens with several formal announcements of the Kingdom. I will call six to your attention.

1d. Announcement by Angels

Luke 1:30-33 "The Lord God shall give unto him the throne of his Father David."

2d. Anticipated by Magi

Matt. 2:1-2 "Where is he that is born king of the Jews?"

3d. Proclaimed by John the Baptist

Matt. 3:1-2 "The Kingdom of heaven is at hand."

4d. Preached by Jesus Christ Matt. 4:17, 23 "Jesus began to preach. . .the Kingdom of heaven is at hand."

5d. Preached by the twelve Apostles

Matt. 10:5-7 "These twelve sent" "The Kingdom of heaven is at hand."

6d. Preached by the seventy disciples. Luke 10:11b "The Kingdom of heaven is come nigh unto thee."

2c. The Gospels present Christ as a King. Matt. 2:3-6 Records Mic. 5:2 cf. I.S.B.E., P. 1802 B

3c. Certain Expressions indicate the proximity of the Kingdom. Note at least three. Power of the

Kingdom.

Luke 11:20 “Is come upon you.”

“But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.”

King of this Kingdom. Luke 17:21 (ASV margin) “Is in the midst of you” Context - Talking to Pharisees (see verse 20) “The Kingdom of God cometh not with observation. Neither shall they say, Lo here! Or lo there! For, behold, the Kingdom of God is within you.”

Manifestation of this Kingdom Mark 1:15, Luke 10:9

“The kingdom of God is at hand” -Mark

“Is come nigh unto you” -Luke

4c. The Kingdom Announced is called “Kingdom of heaven” and “Kingdom of God.”

Matt. 4:17 -“The Kingdom of heaven is at hand.”

Mark 1:14 -“Preaching the gospel of the Kingdom of God.”

Question: Is there any difference? Used interchangeably at first to denote the kingdom at hand. Distinctions will be discussed later.

II. THE IDENTITY OF THE KINGDOM

The Identity of the Kingdom announced in the Gospels with the Kingdom of Old Testament Prophecy.

The Different Views:

- (1) Liberal: The progressive social organization and improvement of mankind. Christ’s purpose to establish a Christian social order.
- (2) A-Millennial: Take the spiritual elements of Old Testament Kingdom and drop the social and political elements and call it the New Testament Kingdom.
- (3) Critical: Christ accommodated Himself to idealism of Old Testament- ament Prophets; later changed his views and made the Kingdom spiritual.
- (4) Biblical: three ideas are combined in one. This is literal interpretation.

- 1c. The very name. “Kingdom of heaven” is evidently derived from Daniel’s prophecy of the Kingdom. The Source Dan. 2:44 “The God of heaven set up a Kingdom”

The Ruler

Dan. 7:13-14 “Son of Man came. . .and there given....a kingdom.”

- 2c. Our Lord constantly appealed to the Old Testament prophets in support of His messages of the Kingdom.

Luke 4:18-19 with Isa. 61:1 (cf. context) “The Spirit of the Lord God is upon me.”

Luke 7:27 with Mal. 3:1 (cf. context) “Behold I send my messenger.”

Luke 20:41-44 with Psa. 110:1 (cf. context) “The Lord said unto my Lord.”

Luke 24:25-27, 44-45 Emmaus Road and later.

Subsequent to his death and not subject to the Kenotic theory.

- 3c. The Gospel records always connect the Kingdom proclaimed by our Lord with the Kingdom of Old Testament prophecy.

Luke 1:30-33 “The throne of his Father David”
“Reign over the house of Jacob”
“Of his kingdom there shall be no end”

Matt. 3:3 with Isa. 40:3 (cf. context)

“This is he spoken of by the prophet Isaiah” (Matt)

“The voice of him. . .prepare ye the way of the Lord (Isa.)

Matt. 4:12-17 with Isa. 9:1-2 (cf. 6-7)

Jesus the light - the prophecy of the light

and Kingdom -King, and Kingdom.

Matt. 12:18-21 with Isa. 42:1-f f.

“Behold my servant whom I have chosen”

- 4c. Christ never intimates that His conception of the Kingdom was any different from that of the prophets.

Relationship of predictive prophecy and Christianity. To reject prophecy in total is to reject Christianity, for it was all once prophecy.

Matt. 5:17-18 “I am come to fulfill.”

- 5c. The events attending the appearance of the Messianic-King indicate a literal identity with the Kingdom of Old Testament Prophecy. Two instances for proof in brief. Born In Bethlehem

Luke 2:1-6 with Mic. 5:2-f f.

Rides on ass into Jerusalem

Matt. 21:1-5 with Zech 9:9 (cf. 10)

- 6c. In Christ’s works and message may be found every important aspect of the Kingdom of Old Testament prophecy. Id. The spiritual -John 3:3-5
2d. The ethical -Matt. 5:19-20 cf. 21,27

The Sermon on the Mount.

- 3d. The social -Luke 6:20-21, Matt. 13:41-43

Palsy -Forgiveness of sins (Luke 6:20-21)

All things that offend. . .do iniquity. . .righteous shine forth (Matt. 13:41-43)

- 4d. The ecclesiastical -Mark 11:15-17

Cleansing of Temple

- 5d. The political -Matt. 25:31, 19:28

The Throne of His glory (25:31) -Sovereign

The twelve Thrones -political organization

6d. The physical-Matt. 9:35; 10:5-8

Healing sick, cleansing Lepers, casting out demons.

Note: The crucial text is Matt. 11:2-6 (analysis) This literal fulfillment of the Old Testament prophecy of Physical healing gives the infallible key to our Lord's interpretation of Old Testament Kingdom prophecy. It proves that Christ was proclaiming the Kingdom as conceived by the Old Testament prophets, not as conceived by modern theologians.

7c. The striking fact that John and Christ announce the Kingdom with no recorded formal explanation of its nature proves that they assumed their Jewish hearers would know what was meant.

1d. Why this assumption? cf. John 3:10
They had the O.T prophets.

2d. This absence of explanation has caused much speculation as to Jesus' notion of the Kingdom. It should send us to the Old Testament:

Notes on 2c. (Page 68)

- (1) While our Lord follows the Old Testament prophets in His proclamation of the Kingdom, He unfolds and interprets their utterances. Thus meanings become fuller and richer. As for instance the Sermon on the Mount.
- (2) It is certain also that His preaching emphasized the spiritual and moral aspects of the Kingdom. Why?
-Jews had neglected these -The Kingdom was based on these foundations
- (3) Many of the teachings of Christ, supposed popularly to be original with Him, are in fact derived directly from Old Testament prophecy of the Kingdom.

Matt. 5:3 with Isa. 66:2 The poor and contrite shall
inherit the Kingdom of Isa. 65:17-25. Matt. 5:4 with
Isa. 61:1-5 Mourn -comforted Bind up the
brokenhearted. Matt. 5:6 with Isa. 55:1-2 Meek -
almost identical in Ps. Matt. 5:6 with Isa. 55:1-2
Hunger and thirst Ho, everyone that thirsteth
Matt. 5:7 with Psa. 18:25 (entire Psalm) Merciful With the merciful thou wilt shew
thyself merciful.
Matt. 5:8 with Psa. 24:3-4

Pure in heart He that hath clean hands and a pure heart.

III. THE REJECTION OF THE KING AND HIS KINGDOM.

1c. Christ and the Mediatorial Kingdom were inseparably connected.

2c. The Kingdom was announced to Israel alone.

Matt. 10:5-7 To the lost sheep of the house of Israel. Matt. 15:24 “I am not sent but to the lost sheep of the house of Israel.”

3c. Our Lord clearly understood the contingent nature of His message of the Kingdom. The offer and the contingency were both genuine. Identity of John the Baptist depended upon contingency of the

Kingdom

In spirit of Elijah, for God knew they would reject him.

Matt. 11:13_15 cf. 17:10-13

“If ye will receive it, this is Elias, He that ears to hear,

let him hear.” “That Elias is come already, and they knew him not.” (John the Baptist) “Likewise shall also the Son of Man suffer of them.”

4c. Christ saw clearly He would be rejected by the nation. These passages are records of events early in His public ministry. John 2:19-22 - “Destroy this temple.” John 3:14-15 - “As Moses lifted up the serpent in the wilderness.”

5c. He met with opposition from the beginning.

In His hometown of Nazareth, one year after opening His ministry. Luke 4:28-29

At the second Passover.

John 5:43

Notes:

a. His popularity with common people is sporadic.

One day they would make Him King. But the next they turned away. John 6:15 with 60-66

b. The rulers were against him generally. From the very beginning they questioned His identity and authority. John 2:18 “What sign shewest thou.”

6c. This tide of opposition grew steadily to a definite crisis.

1d. Accusation of blasphemy and in league with devil. Matt. 9:3-6, 10-12, 34 3-6 “This man blasphemeth...the Son of Man hath power on earth”. 10-12 “Why eateth your Master with publicans and sinners”. 34 “He casteth out devils through the prince of devils”.

2d. Opposition to disciples and Master.

Matt. 10:16-18, 25, 34-36

16-18 Opposition to disciples

25 Do the same to the Master

34-36 Produces division, foes in His own household.

3d. Opposition to Forerunner and Christ Matt.

11:18-26 Opposed John the Baptist with one argument. Will use another on Christ.

4d. Turning from Christ increases the greatness of sin and judgment.

Determination to destroy for action on Sabbath. Matt. 12:2, 14, 24 2 -Pharisees condemn for action on Sabbath 14 - “Held a council against him, how they might destroy him.” 24 -“Cast out devils, but by Beelzebub.”

5d. Rejection of work of Spirit in Unbelief. Matt. 12:31-32 Blasphemy against the Holy Spirit.

6d. Condemnation in death of Christ. Matt. 12:38-40

“Sign of the prophet Jonas”

7d. Confirmation in direction Israel takes Matt. 12:43-45

Demon cast out empty, swept and garnished. Spirit returns with seven others more wicked. “So... this wicked generation”.

8d. Explanation of relationship to Christ. Matt. 12:46-50

“Behold my mother, and my brethren...whosoever shall do the will of my Father”.

IV. THE PREPARATORY TEACHING OF CHRIST ABOUT THE KINGDOM

in View of the Certainty of Its Rejection by Israel.

1c. In a series of parables He outlines the “mystery” form the Kingdom will assume during the period of Israel’s rejection.

Matt. 13:3-9 -Seed sowing

Mark 4:26-30 -Mysterious growth

Matt. 13:24-30- Mixed growth

Matt. 13:31-32 - Abnormal growth

Matt. 13:33 -Spread of error

Matt. 13:44 -Israel in field

Matt. 13:45-46 - Church in Field

Matt. 13:47-50 - Final Separation

Matt 13:1-50 and Mark 4:26-30

What is the significance of the parabolic form of teaching?

It is a judgment upon the unbelief of the nation. Matt. 13:10-17 of Isa. 6:8-12

- 2c. He then announces the building of a new thing -the Church. Matt. 16:13-20 1d. Identity of Christ is not recognized by people. 13-14. 2d. Disciples recognize because Father reveals it to them. 15-17. 3d. He then announces this purpose to build the church. 18-19. 4d. He then admonishes His disciples not to reveal His identity.
- 3c. He begins more definitely to instruct the disciples concerning the necessity of His death and resurrection. Matt. 16:21 “From that time forth began Jesus to shew...how he must go...suffer...be killed, and be raised”.
Matt. 17:22-23 “The Son of Man shall be destroyed”

Matt. 20:17-19, 20-22, 28

17-19 -Going up to Jerusalem, He speaks to the twelve.

20-22 -To the Mother of Zebedee’s children.

28 -To the two and the ten disciples.

Matt. 21:33-42 Parable of householder and vineyard. Vs. 23 -Speaking to chief priests and elders in the temple. 38-39 -They slew the Son of the husbandman. 45-46 -Chief Priests and Pharisees knew that he spoke of them.

- 4c. At the same time He reassures the disciples that He will eventually come in the glory of His Kingdom, giving them a pre-vision of its literal nature. 1e. It will be literal 2e. King will be seen in His glory Matt. 16:27-17:8 3e. Coming Kingdom will be attended by supernatural events. 4e. Immediate presence of Christ will supersede all other authority. 5c. He also in the clearest terms declares that His disciples will share in the Kingdom when manifested on earth. Matt. 19:27-28 “Ye also shall sit upon twelve thrones”. cf. Luke 22:28-30 “That ye man...sit on thrones, judging.” 6c. He carefully prepares the disciples for the long delay in the manifestation of the Kingdom. Luke 19:11-27 Parable of the pounds Matt. 25:19 “After a long time” 7c. He offers Himself as the King officially and finally in accordance with

prophecy.

This was not a sham and pretense. It was genuine, and must be for two reasons:

1. To fulfill prophecy
2. To receive a genuine response from the people, even though that response was negative.

Messiah was cut off. Dan. 9:26

Luke 19:29-44 (38-40) also 44 “Time of thy visitation.”

cf. Zech. 9:9-10 Fulfillment of the prophecy

Dan. 9:24-25 Tells the amount of time to the day when Christ will make triumphal entry. 8c. He then unfolds the prophetic program and reveals more fully the parenthesis of time which will intervene before His return to establish the Kingdom.

Destruction of Jerusalem (5-6) Luke 21:5-31 2. Time of the beginning of the age. (12-24)

The course of the age. (7-11)

The end of the age. (25-31)

Matt. 24

Mark 11 Called the “Little Apocalypse” of our Lord.

Luke 21

9c. He forewarns them about the changed conditions they will need to meet.

Until the Kingdom is established, supernatural provision and protection will not be the ordinary characteristics of the time.

Luke 22:35-36 Will need a purse.
Will need a sword.

Lu. cf. 10:1-4, 5:1-8, Matt. 17:24-27

Lu. 10:1-4 -“Carry nether purse...”

Lu. 5:1-8 -Could provide food by miraculous draft.

Mt. 17:24-27 Paid taxes with money found in fishes mouth.

10c. He also teaches more fully the details of His return in glory. Various signs and decline Matt. 24:27-44 “Watch therefore” (42)

Parable of Ten Virgins

Matt. 25:1-13 Be ready “Watch therefore” (13)

Parable of the Talents

Matt. 25:14-30 Be faithful.

Division of Sheep and the Goats

Matt. 25:31-46 Judgment of nations.

11c. During the trials our Lord continues to urge His claims as the Mediatorial King of Old Testament prophecy. Matt. 26:63-66 Coming in clouds of heaven. Matt. 27:11 (cf. 29, 37, 42) King of the Jews Mark 14:61-62 “Art thou the Christ...Jesus said, I am”. Mark 15:2 “Art thou the King of the Jews?...Thou sayest it”. Luke 22:67-23:3 “He say that I am...Thou sayest it.” John 18:33-39 “Thou sayest that I am a King. To this end was I born, and for this cause came I into the world.” Conclusion

1. Why was Jesus rejected by Israel as the Messianic King? Here are 6 reasons:

1. Because of the lofty spiritual requirements He laid down for entrance to the Kingdom.

Adherence to the outward forms of the law were not enough. “Except your righteousness exceed the righteousness of the Pharisees”

cf. Matt. 5:20, 6:2, 5,16

2. Because of His refusal to set up a Kingdom merely social and political in nature.

Christ did not propose to be a mere judge or divider of material things.

Luke 12:13-14 cf verse 15

3. Because of His denunciation of mere traditional religion. Luke 11:37-41; cf. 22-32 Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness”.

Luke 11:37-41, cf. 22-32

Israel had cleaned up outside, but never changed the inside, for they refused to take Christ in. Nature abhors a vacuum. If men will not be filled with Christ, then they will be filled with wickedness.

1. Because of His arraignment of the ruling classes.

Luke 11:42-12:1

cf. also Matt. 23

2. Because of His association with “sinners.”

“Then drew near unto him all the publicans and sinners”

“And the Pharisees and Scribes murmured”

Luke 15:1-2

3. Because of His exalted claims for Himself.

(1) Because He claimed to be God.

(2) Because He broke the Sabbath.

John 5:16-18 ‘My Father worketh hitherto, and I work.’ “Because he...said also that God was his father”.

4. Was the whole nation involved in the final rejection of the Messianic King?

It is easy to answer No, based on the idea that the people so often exhibited an interest in Christ. But the correct answer is yes. Remember that at the National Feast Jews were present from all over the inhabited world for the Passover. There was national representation of the nation of Israel.

1. See Luke 23:13-23 for the different classes.

“rulers” -Civil

13 - chief Priests, Rulers, and the people.

23 - Voices of them and the chief priests

35 - people and rulers also

“priests” - Religious

“people” -(35) Democratic

2. Note that the “people” seem to be for Him almost to the end. Luke 19:48 -20:8 “For all the people were very attentive to hear

him” (48) “All the people will stone us” (6)

Luke 20:19-26

“And they feared the people” (19) “And they could not take hold of his words before the people”.

Luke 21:37-22:2

“And all the people came early in the morning to him in the temple, for to hear him” (21:38).

“For they feared the people” (22:2)

3. Why the sudden change?

a. Fickleness of the mob. John 2:23-25; John 6:26 “Loaves” Mark 15:8 “The

multitude, crying aloud.” Mark 15:13 “And they cried out again, Crucify him”.
15:14, 15 - “Willing to content the people”.

- b. Rulers had incited the opposition

Mark 15:11 “But the chief priests moved the people that he
should rather release Barabbas unto them.”

- c. Crowd disappointed in its “hero”! John 6:14-15 with 66 cf. modern examples
Mussolini Hoover provided bread for the starving of Europe. But then came
the depression of 1929. 1A.

THE MEDIATORIAL KINGDOM IN THE PERIOD OF THE ACTS.

- 1b. In spite of Christ's teaching, the disciples fail to harmonize the fact of His death with their hopes concerning the Mediatorial Kingdom. 1c. Their problem -Luke 24:13-21
- 1d. Talked together of the events. 14
 - 2d. They were sad. 17
 - 3d. Calamity to Christ (19-20)
 - 4d. Trusted that he would redeem Israel (21)
- 2c. The solution - Luke 24:25-27, 44-45 1d. Did not believe all the prophets had spoken (25)
- 2d. Christ must suffer then enter into glory (26)
 - 3d. Expounded in all the Scriptures concerning Himself (27, 44-45)
- 3c. They had been told -Matt. 16:21-22
- 1d. Christ told them of the suffering and resurrection (21).
 - 2d. But Peter and the Eleven did not believe (22)
- 2b. The Post-Resurrection commissions do not abrogate our Lord's former teaching about the Kingdom.
- 1c. The references -Matt. 28:16-20, Mark 16:14-18, Luke 24:47-49, Acts 1:6-11
- 1d. To bear witness of Jesus' death and resurrection.
 - 2d. To preach repentance and remission to all men.
 - 3d. Make disciples of all nations.
 - 4d. Baptize all of them.
 - 5d. Teach them all things.
- 2c. The important elements in these commissions:
- 1d. He is divinely commissioned for ministry.
 - 2d. He will ever be with His own.
 - 3d. He will depart for a season, but return.
 - 4d. All are commissioned to witness to Him.
- 3c. Note the new elements:
- 1d. There is now a gospel message to herald (Death & Res.)
 - 2d. There is now to be a world-wide witness (Beyond Jerusalem)
 - 3d. There is now to be empowering for service (Holy Spirit)
 - 4d. There is now a new hope for the future (Look for return)
- 4c. There is nothing inconsistent with former Kingdom preaching. God's plan for present is the church, and witness to nations. But times and seasons are reserved in the Father.
- 3b. The time element of the Kingdom's establishment remains hidden, but there is no indication that it might not come in disciples' lifetime. "This same Jesus...shall come" Witnessing will prepare for His coming. Acts 1:6-11

4b. Peter's Pentecostal sermon suggests that Day of Lord may be near at hand. Acts 2:1-47

1c. To Israelites alone, 14, 22, 36, 39

2c. To representative Jews from whole world. 5-12

3c. Note significance of quotation from Joel. 19-20 cf. Joel 2:30-31 This immediately precedes the establishment of the Kingdom.

4c. Peter carefully avoids saying the prophecy is "fulfilled." 16 "This is that" - not in the sense of a complete fulfillment, but certainly it partakes of the same nature. Pentecost is the earnest of what is to come.

Room for contingency is provided, for the Lord can come to fulfill all. 5c. Peter uses Resurrection to prove Jesus' right to Davidic throne. 30-31 cf. Psalm 16:10 6c. Peter associates the ascension with Kingdom prophecy in Psa. 110, Acts 2:34-36 cf. 110:1 7c. Note tremendous effect on Jewish hearers. 37,41. 37 -Sawed right through to their hearts, because all these events

now came to make up a pattern. 41 -Some gladly welcomed the word, and gave outward testimony in baptism. 38 -Refers to the Kingdom and promise of Spirit.

8c. Note the early "Communism" of Jewish converts. 43-45 Why? The social and economic implications of the Kingdom are remembered by the people. This too is a token of what will happen when the Kingdom is set-up and all the people are under the control of the Spirit. Money and land will have inferior value in relation to people.

5b. From the Temple porch, Peter officially re-offers the King and Kingdom.

Hebrews 6:5 "Tasted of the powers of the World to Come"

Acts 3:11-26, read carefully

The occasion is a miracle of healing a lame man.

Acts 3:1-16 (esp. 11-12)

cf. Isa. 35:6

1c. Rejection and Crucifixion of the King is not unpardonable.

3:13-15, 17-19

2c. But they must meet the spiritual demands.

3:19 a Repent and change your minds

Be converted - turn around

- 3c. If they do, Christ will be sent back from heaven.
3:20 The question of Time is raised God does have a time for the return of His Son. But that time has

been set in relation to the genuine response of Israel. 4c. His coming will bring fulfillment of all things spoken by prophets.

3:19 b Times of Refreshing from presence of the Lord.

3:21-26 Restitution of all things.

Isa. 35:1-10

- 6b. This very re-offer of the Kingdom had been foretold in a parable.

Matt. 22:1-13 Read and note the events.

1c. The original offer and rejection. 3

2c. The re-offer and rejection. 4-6

3c. The judgment. 7

Destruction of Jerusalem after the period of the Acts in 70 A. D.

4c. The universal invitation. 8-10

- 7b. Peter had been given special authority in relation to the Kingdom.

Peter used these keys for Jews on Pentecost and again in Chapter Three.

He used them for half Jews in Samaria (Acts 8:16).

He used them for Gentiles in Caesarea (Acts 10:46-48)

Matt. 16:19 “And I will give unto thee the keys of the Kingdom of heaven”

- 8b. The “signs and wonders” of the early Acts period are those promised in Old Testament prophecies of the Kingdom, and similar to those found in ministry of Christ

The outpouring of God’s Spirit. cf. . Joel 2:28-29

Acts 2:1-4

The Healing of the Sick. cf. Isa. 35:1-10

Acts 3:1-10, 19:11-12

Physical Wonders. cf. Joel 2:28-32

Acts 4:31, 8:39, 16:26

The place was shaken

The spirit caught away Philip

There was a great earthquake

Judgment on Sinners cf. Ezek. 11:13
Acts 5:1-11; 12:23, 13:11

Death of Ananias and Sapphira
Death of Herod
Blindness on Barjesus

Miraculous Visions cf. Joel 2:28-32
Acts 7:55; 9:3, 10; 11:5
Stephen (7:55)
Paul (9:3)
Anahias (9:10)
Peter (11:5)

Direct Angelic Ministry cf. John 1:51, Heb. 1:6
Acts 5:19; 10:3; 12:7.]
opened this prison (5:19)
came to Cornelius (10:3)
opened prison (12:7)

Note: These things called “signs” and wonders,” 2:43; 4:30; 5:12; 8:13; 14:3. The terms used indicate purpose of these miracles. They were great public exhibitions of divine power. Signs to Israel -I Cor. 1:22.

9b. In period of Acts there is the same growth of Jewish opposition, moving to a definite crisis of rejection, as in the Gospel period. Acts 4:1-4 Sadducees were against Christ. Acts 5:33-39 Pharisees are divided. Acts 7:51-8:1 A great persecution arose. Acts 13:43-48 Turns to Gentiles at Antioch. Acts 18:5-6 Turns to Gentiles at Corinth. Acts 19:8-9 Turns to Gentiles at Ephesus. Acts 22:22-23 A Jewish riot in Jerusalem. Acts 23:10-12 Another Jewish riot in San Hedrim. Acts 25:10-12 Appeals to Caesar. Acts 28:17-31, cf. Matt. 13:14 ff. Jews are blinded. Ephesians to the Church, was written after the Book of Acts closes.

10b. The Book of Hebrews also indicates a special testimony which had been made to Israel at the close of this period.
The period from Ascension to book of Hebrews is parallel to the wanderings in the wilderness. Possibly 38 years in all.

Heb. 2:1-4 This is the key to the Book. Lest we flow on past.

Subject 5 – The Kingdom of God – The Mediatorial Kingdom in the Acts

Heb. 3:5 -4:1 Warnings to the Jewish Christians lest they repeat the unbelief and rebellion of their fathers. Heb. 6:1-8 Peculiar to Jewish Christians. Warned not to go back to the foundations in the law. Heb. 10:26-31, 36-39 Turning back is to count the blood of Christ as without value. Heb. 12:14-17, 25-29 Take care lest any man fail of the grace of God. The unshakeable Kingdom is the Mediatorial Kingdom over which Christ is the King. Heb. 13:12-14 Christ suffered to provide a Kingdom to come. It will be received by those who also suffer reproach with Him.

Concluding Summary

1. Apostolic preaching during the Acts period had a twofold aspect:
2. The proclamation of the Kingdom in established form as an immediate possibility depending on the attitude of Israel, as a nation.
3. The building up of the Church, begun on Pentecost, as the spiritual nucleus of the coming Kingdom.
4. As the tide of opposition grows, there is a change of emphasis in the preaching.
5. The Acts period opens with the Kingdom in first place, the church having almost no distinguishable separate identity.
6. As the period progresses the Church begins to assume first place, with a glory of its own, while the established Kingdom becomes more remote.
7. The Acts period is therefore transitional in character, displaying certain characteristics which belong to both the Kingdom and the Church. This is especially true of its preaching and testimony.

Peter	Paul in
Pentecost	Prison
at	at
Jerusalem	Rome
(Acts 2:1-4)	(Acts 28:16-31)

Gospels Period .

Acts Period .

Present Age . .

THE . The KINGDOM proclaimed and re-offered .

THE . . KINGDOM . to Israel if they will repent

The CHURCH .CHURCH . . PROCLAIMED . accept Jesus as the Messianic begun on Pentecost .

REVEALED FULL . . AND OFFERED . King Acts 3:17-21 as the spiritual nucleus .

IN GOD’S HOUSE . . Matt. 4:17; 10:7; .
and ruling aristocracy of the . (Eph. 1-3) . .
Lk. 10:9 .
coming Kingdom (I Cor. 12:13, 2 Tim. 2:12 .

To the Jew Only . To the Jew First . To both Jew and Gentile without distinction
“ S I G N S AND W O N D E R S ”
“We walk by (Jn. 4:48, Acts 2:19, 4:30, Heb. 2:1-4) faith (2 Cor. 4:18; 5:7)
Hebrews -63 -Ephesians

Destruction of Jerusalem

4.The working out of God’s eternal purposes through the free actions of men is striking in relation to the Mediatorial Kingdom.

- (1) God promises to fallen mankind a Righteous King who will establish a Kingdom of divine justice and mercy upon the earth.
- (2) The King appears, and men reject and crucify Him. At first sight, the plans of God seem to have failed.
- (3) But here the wisdom of God flashes out. Through the King’s death, God reconciles the world unto Himself and lays a foundation of righteousness for the coming Kingdom.
- (4) Again God offers’ His King, now risen from the dead, and again He is rejected by Israel, and once more the purposes of God seem to be frustrated.
- (5) But here once more the eternal wisdom of God is revealed. When Israel for the second time rejects her King and the Kingdom in manifested form is delayed, God reveals the Church already begun on Pentecost as a unique body where there is neither Jew nor Gentile, an elect group which will occupy the highest place in the Kingdom that will surely come at last.

THE MEDIATORIAL KINGDOM DURING THE PRESENT CHURCH AGE.

- 1b. During this age, from Pentecost to the return of Christ, the Mediatorial Kingdom is in abeyance in the sense of its actual establishment on earth.

I Cor. 4:8 Christians do not yet reign, or Paul would also be reigning.

Acts 1:6 with Rev. 12:10 Note the people involved. Israel...

“Wilt thou at this time restore the Kingdom to Israel?

“Now is come...the Kingdom of our God, and the power of his Christ!” This is in the middle of the 70th week.

cf. Matt. 6:10 “Thy Kingdom come”. This is the prayer being prayed during this age.

- 2b. However, during this age, we do and should preach “the Kingdom of God,” as an essential part of “the whole counsel of God.”

1c. Paul preached the Grace of God. 24

2c. Paul preached the Kingdom (ASV. Kingdom of God in KJV)

Acts 20:24-27 ASV 3c. This message of the Kingdom was a part of the whole counsel of God. Note a. This is being done when like Paul we deal with the entire

prophetic program as it relates both to the Church and the coming establishment of the Kingdom on earth. Note b. It is questionable whether this can be correctly called preach-

ing “the Gospel of the Kingdom.” Why not? See Mark 1:14-15. Because the Gospel of the Kingdom as set forth in Mark 1:14-15 presented the Kingdom as something immediately at hand. At best, it is seven years away, even if Christ should come now for His Church.

- 3b. But in one sense it might be said that the Mediatorial Kingdom does exist today, even prior to its establishment. Col. 1:13 “And hath translated us into the Kingdom of his dear son”. 2 Tim. 2:12 “If we suffer, we shall also reign with him”. The Kings of the Kingdom are living right now. cf. I Cor. 4:8 But Christians do not now reign, or Paul would be reigning. Rev. 3:21 “Will I grant to sit with me in my throne”. Note a. In the sense that the Mediatorial Kingdom is a phase of the Kingdom of God into which we enter by the new birth (John 3:5).

Note b. And in the sense that today God is saving and preparing the members of the Royal Family who are to reign with His Son in the coming established Kingdom.

Note c. Thus as believers we actually enter the Kingdom before its visible establishment, something so remarkable that it is called a “translation” (Col. 1:13).

4b. The present form of the Mediatorial Kingdom in this age has certain peculiar aspects which our Lord called “mysteries” and set forth in a series of parables. (See Matt. 13 and Mark 4).

1c. The seed sowing. Matt. 13:3-9
But only a part comes to fruition.

2c. The mysterious growth. Mark 4:26-29 It grows while men sleep. The world will wake some day to see a full-fledged Kingdom. 3c. The mixed growth. Matt. 13:24-30. Wheat and tares. Devil counterfeits the sons of the Kingdom. Both grow together.

Difficulty to distinguish the two.
But God knows the royal family.
4c. The abnormal growth. Matt. 13:31-32.

Christendom is the result of unspiritual methods.
It has growth in a way that is not normal.

5c. The spread of error. Matt. 13:33
Contaminated with error.

Result of letting the world in.

6c. Israel in the Kingdom. Matt. 13:44
Buried treasure

7c. The Church in the Kingdom. Matt. 13:45-46
Pearl of Great Price.

8c. The ingathering from the nations Matt. 13:47-50
See type of nations

Represents present work of evangelism, also that during the tribulation period.
Inevitable that some unsaved get into the professing Christendom.

5b. The present age, therefore, from the standpoint of the Kingdom, should be designated as a period of preparation.

1c. God is creating and developing a spiritual nucleus for the coming Kingdom, a class called “the sons of the Kingdom” (Matt. 13:38 asv). “Children of the Kingdom” (KJV)

Subject 5 – The Kingdom of God – The Mediatorial Kingdom in the Church Age

- 2c. God is also permitting a parallel development of evil in the world under the leadership of Satan (Matt. 13:38). “Children of the Wicked one” (KJV) “Sons of the Evil One” (ASV)
- 3c. It is God’s purpose to bring both to a “harvest” when the good and bad will be separated, and then establish the Mediatorial Kingdom in power and righteousness (Matt. 13: 36-43).

THE MEDIATORIAL KINGDOM IN THE MILLENNIAL AGE.

Note: The Old Testament prophetic material bearing on this point has already been rather fully discussed. Under the head of Eschatology, the matter will be treated still more fully. Here it will be sufficient to present only a few general ideas in bare outline.

- 1b. The Millennial Age will be ushered in by the exercise of the direct rule and authority of Jesus Christ as the Mediatorial King.

Rev. 11:15-17 - “taken thy great power”

Rev. 12:7-10 A. S. V. - “Kingdom” and “authority”.

cf. Matt. 28:18 A. S. V. That authority given to Christ is at last exercised.

- 2b. This Millennial age will be characterized by the personal coming and presence of Christ as the Mediatorial King.

Rev. 19:11-16 Rules the Nations with a rod of Iron. Word rule is the word Shepherd. He leads His armies, and yet exercises a sovereign control.

- 3b. Satan is bound and the saints are raised from the dead and reign with Christ for a thousand years.

Rev. 20:1-6

Question: Why so brief in description? The O.T. gives an extended description. Therefore no need here but a few verses.

- 4b. During this thousand year period every aspect of the Mediatorial Kingdom as set forth in Old Testament prophecy will be realized on earth.

Acts 3:20-21 Presence of the Lord Times of refreshing Times of restitution

- 5b. The period will close with the loosing of Satan for a little season, a final rebellion of unsaved humanity, and the last judgment.

This loosing will demonstrate that a 1000 years of perfect environment will not change nature. Only a new birth will get men ready for the dominion of God.

Rev. 20:7-15.

It also demonstrates that such people will destroy everything good, if unrestrained.

Subject 5 – The Kingdom of God – The Mediatorial Kingdom in the Millennial Age

It also demonstrates that there is a confirmation of nature that resists all efforts to bring to Christ. So only one thing remains to be done to protect God. His purpose, and his people, and that is to incarcerate under punishment forever.

THE MEDIATORIAL KINGDOM IN THE ETERNAL KINGDOM OF GOD.

- 1b. When the last enemy of God is put down by our Lord, as the Mediatorial King, the purpose of the Mediatorial Kingdom will have been fulfilled.

I Cor. 15:25-26.

- 2b. At this time Christ will hand over the Mediatorial Kingdom to God, to be merged into the eternal Kingdom, so that the Mediatorial Kingdom is perpetuated forever, but no longer having a separate identity.

I Cor. 15:24, 28

- 3b. This does not mean the end of our Lord's rule. He only ceases to rule as a Mediatorial King. But as the eternal Son, second person of the one true God, He shares the throne with the Father in the final Kingdom.

Rev. 22:3-5 cf. 3:21

Note: The subjection of Christ in I Cor. 15:28

This is the original order of the trinity.

It is an order of function, an economic subordination.

At present Christ has all authority, and is preeminent in all things. He is the only God with whom we have to do.

Conclusion:

1. Relation of "Kingdom of God" and the "Kingdom of heavens"?

Usage in Gospels indicates scarcely, if any distinction (Mt. 19:23-24).

Heaven is used in metonymy for God who is in heaven.

Kingdom of Heaven never used in Epistles, unless 2 Tim. 4:18 is an equivalent.

If there is a distinction, Kingdom of God refers to rule of God wherever found.

Kingdom of heaven refers to God's rule over the earth.

2. Relation of the Church to the Kingdom?

Kingdom of God refers to all three.

Kingdom of heaven the sphere of profession. Church

Kingdom of God is eternal.

Kingdom of heaven loses its identity in Kingdom of God.

Church preserves its identity in Kingdom of God.

3. The various relations which may be sustained to the Kingdom. Kingdom of God
- (1) John 3:5 - “enter” - membership, experience the rule.
 - (2) Gal. 5:21 - “inherit” - possession, exercise the rule
 - (3) I Cor. 15:28 ASV - “subjected” - subjection, Under the rule.

4. Problematic Passages
Rom. 14:17 cf. I Cor. 4:20

- a. Not mere eating and drinking, as one would make, but essentially righteousness, and peace and joy.

- (1) Not mere idea as expressed in words, but zeal in its power to produce results.
- (2) cf. Luke 13:29 come from east and west 22:14-18 Eat in Kingdom of God.
Luke 22:28-30 “Eat and drink at my table”.
I Cor. 15:50 “Flesh and blood cannot inherit the Kingdom of God.”
Some say this has reference to entering heaven.

But the key is “inherit” not enter.

To enter we must be born again (John 3:5) But to inherit we must be changed (51-53).

2 Peter 1:11 Abundant entrance into the Kingdom.

This does not refer to salvation, but rewards.

This entrance is conditioned on fruit-bearing, not at death, but at the setting up of the Kingdom at Christ’s coming.