

Chapter Ten

The Kingdom of God

Although the Kingdom of Judah was expecting their Messiah sooner or later, the arrival of the Kingdom of God was not what they were looking for, even though the prophecies of Daniel, in particular the Seventy Sevens Prophecy of Daniel Chapter 9, ought to have given the Jews both an indication of when He would arrive and what He would accomplish.

The Promised Messiah comes

And takes them by surprise

They thought He'd be a Lion

But as a Lamb . . . He dies

Rising from the grave

He conquers everything

Ascends through clouds to Heaven

Becomes our reigning King

There are about forty Scriptures that speak fairly explicitly about various aspects of His appearance among men and about four hundred more that allude to Him in some form or another. Many scholars have documented these prophecies and much has been written on the Scriptures that foretold the coming of our Lord Jesus Christ. It is the presumption of this author that those reading what is presented in this book are already Christians. **Therefore, although the prophecies concerning Messiah's appearance is certainly a worthy and interesting subject, it has been well covered by many authors already and I am not inclined to reinvent the wheel.** Besides, it is slightly off topic as this study is more directly concerned with the prophetic destinies of Judah, Israel and the Kingdom of God.

In this chapter the focus will be on the details of the Kingdom of God that will help us identify the fundamental nature of this Kingdom whereby we will be thoroughly equipped to recognise any false ideas about its manifestation and destiny in this age and in this world. What follows will also serve to give clarity regarding the future destiny of the Kingdom of Judah and the Kingdom of Israel.

When Messiah came, He fulfilled the function of three interrelated roles: As Prophet He demonstrated and defined the Kingdom of God. His word still stands and He watches over everything that He has uttered to ensure that it will come to pass. As King He came to take up the Throne of David. He will return to judge the earth and to subdue all authorities under His rule before delivering the entire Kingdom to His Father. As Great High Priest He came to offer the sacrifice that would atone for our sin and to intercede on our behalf before God. The sacrifice He made was His own life, His own body.

Because death was the punishment for sin, He became sin for us that we might become the righteousness of God in Christ. Rising from the dead, He conquered the grave and He lives forever more, making intercession for us before the Father. Let us now examine the Kingdom of God which Jesus defined in His preaching as He functioned as Prophet:

Mark 1:1-3

The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Luke 16:16

The law and the prophets were until John: since that time the kingdom of God is preached . . .

Matthew 11:13

For all the prophets and the law prophesied until John.

Matthew 3:1-2

In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mark 1:14-15

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Matthew 4:17

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Matthew 10:7

And as ye go, preach, saying, The kingdom of heaven is at hand.

I think we get it: the Kingdom of God was declared to be "at hand" by both John the Baptist and Jesus. Readily available would perhaps be a way to say what these words imply. Note also that the terms Kingdom of Heaven and Kingdom of God are synonymous. However, calling it the Kingdom of Heaven is not without significance. Also note that the primary message of the prophet is to preach repentance.

Luke 17:20-21

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Basically this is saying you won't be able to see the Kingdom of God with your eyes. Jesus' answer to this question of the Pharisees is an indication that the prophesied restoration of the Kingdom of Judah with the Kingdom of Israel and the manifestation of the Kingdom of God are not to be equated, even though they are inter-related. This teaching was new to the understanding of the Jews, though it had been in the heart of God from before the foundation of the world. The Jews were anticipating the restoration of their sovereignty, interpreting that to be the manifestation of the Kingdom of God. But Jesus came preaching the Kingdom of God which was concerned with restoring the sovereignty of God in their hearts and the restoration of their earthly sovereignty was a separate issue that would be fulfilled in its own time (Acts 1:6-7).

John 3:3-8

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Sometimes I wonder if King James had a lisp . . . The Kingdom of God that began with the preaching of Jesus and John the Baptist is a spiritual kingdom that cannot be seen with the natural eye, but when **one is 'born again' of the Spirit**, it can be seen with the understanding because it is something that is apprehended from within.

John 3:9-10

Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Here Jesus is gently rebuking Nicodemus for being a teacher in Israel and not knowing these things about the Kingdom of God. Things that were there in the Word of God for him to apprehend.

Jeremiah 31:33

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Ezekiel 11:19

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezekiel 36:26

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

The indwelling Spirit of God and a change of heart so that the law of God is within was promised by the prophets. However, Jesus also made clear that although the Kingdom of God was to be an inward reality, it had some signs that were outward.

Matthew 12:28

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke 11:20

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

Matthew 10:7-8

And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Luke 10:8-11

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Matthew 11:4-5

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

1 Corinthians 2:4-5

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

The Kingdom of God itself may not be seen with the eye but the effect of its presence certainly can be seen, just as one cannot see the wind but can see the clouds move.

Before His crucifixion, Jesus mentioned a couple of other interesting details about the Kingdom of God.

Luke 22:14-19

And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake

it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Matthew 26:27-29

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Luke reports that Jesus said, "I will not drink of the fruit of the vine, until the Kingdom of God shall come", implying that the Kingdom was yet to arrive. This seems contrary to His previous statements about the Kingdom beginning with John the Baptist which was declared to be "at hand". Matthew speaking of this event has Jesus saying, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."

So whilst we have the Kingdom of God at hand, Jesus is saying His Father's Kingdom is yet to come. In the writings of Paul we find the necessary light regarding the "Father's Kingdom" that helps us understand what appears to be a contradiction.

1 Corinthians 15:20-28 NKJV

But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. 21 For since by man *came* death, by Man also *came* the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

24 Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet. 26 The last enemy *that* will be destroyed *is* death. 27 For "He has put all things under His feet." But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted. 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Oh, those long sentences of Paul. Sometimes it takes a bit to wrap your head around what he means. Never mind, the main point we want to take from this passage is found in verse 24, "Then comes the end, when He delivers the Kingdom to God the Father". From this we understand that Jesus must reign until death, "the last enemy", is destroyed, and that happens at the resurrection of the dead.

1 Corinthians 15:51-54

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

From that moment on, there will be no more death. All things will be under Jesus feet, He will then deliver all things to the Father. At that point, the Kingdom of the Father begins with a new Heaven and a new Earth. Let us now look again at the Kingdom of God which is presently described as being “at hand”.

Colossians 1:13

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Ephesians 5:5

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

We see then that the Kingdom of God in this present age is **referred to as the Kingdom of God’s Son** or the Kingdom of Christ. Scripture reveals that it is not until Jesus hands the Kingdom over that it will become the Kingdom of His Father. Of course, being in the Kingdom of the Son guarantees us an entrance into the Kingdom of the Father for they are both the Kingdom of God.

Jesus revealed yet another facet to the Kingdom of God that defined it and contrasted it to every other kingdom and it was summed up in these words:

John 18:36

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Along with this passage that follows, Jesus is explaining about being in the world but not of the world.

John 17:9-16

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world.

Being in the Kingdom of God whilst being in the world is spoken of in other expressions in the New Testament as found in the following Scripture:

2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

May I recommend that if you have not yet done so, go through the letters of Paul and look up all the Scriptures that speak of being in Him, in Christ and other like phrases and let the truth of them penetrate your heart. Christ in us and us in Christ. Hallelujah!

So then, the Kingdom of God that began to be preached by John the Baptist is also known as the **Kingdom of God's Son and it continues right through to the resurrection of the dead when we are raised up on what Jesus called the last day (John 6:39, 40, 44, 54). Those who are in the Kingdom of God's Son** are presently called by various names: the Church, the Body of Christ, Born Again Believers, and are also referred to as being in Him, that is, in Christ and of course most commonly in our time we are called Christians, though that term has come to be rather loosely defined lately. It is a Kingdom of power in the Holy Spirit and the evidence of its presence is to be found in changed lives where people are converted to righteous living, demons are cast out, the lame and the sick are healed and the gospel is preached to the poor in spirit. It is in the world but not of the world. It is spiritual and not political. You **cannot say, "See it is here" or "See it is there", for it is within your heart** through faith in our Lord Jesus Christ. Individuals can enter the Kingdom, whole families can enter the Kingdom, whole villages can enter the Kingdom, and whole nations can enter the Kingdom. But that nation, village, family or individual does not define the Kingdom. We will never be able to look at the Kingdom of Judah or the **Kingdom of Israel and say, "There is the Kingdom of God"** If they repent and believe the Gospel, we will **only be able to say that they have entered into the Kingdom of God's Son**, also known as the Kingdom of Christ and are guaranteed entrance into the Kingdom of the Father. To be in Christ, to be in Him, is to be in the Kingdom of God. In this manner the Kingdom of God defined.

The Messiah came as Prophet and He also came as King in order that He might take up what the Scriptures called the Throne of David. When the angel Gabriel came to Mary, in the midst of his message he declared:

Luke 1:32

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Wise men came from the East inquiring:

Matthew 2:2

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Nathanael exclaimed:

John 1:49

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jesus was born King of the Jews and King of Israel to take up the Throne of David. What the Jews did not understand, nor any of the disciples, is that the path to the Throne was via the cross. Jesus said all along that His Kingdom was not of this world. That is why the Kingdom of God is also called the Kingdom of Heaven; it is not of this world. Prior to Jesus, it was unthinkable to consider the Throne of David as anything other than a restoration of the Kingdom of Judah and of Israel. However, if we go

back to when this throne was first established we find something interesting and revealing. Let us now look at when the Children of Israel first asked for a king:

1 Samuel 8:6-7

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. 7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

1 Samuel 12:12-13

And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. 13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.

The LORD was already their King, but He gave them what they desired. However, unlike the kings of the heathen, the king of Israel did not have absolute authority. They were to be subject to the Law and they were not to interfere with the priesthood. They were also to be subject to the prophets.

1 Samuel 9:16

To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people . . .

1 Samuel 10:1

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

The word “captain” in the above verses is from the Hebrew term *nagiyd* and is otherwise translated: governor, prince, commander. It could also be rendered in English as viceroy, governor-general or a vassal king. The Scriptures reveal that Israel’s King Solomon “sat on the throne of the LORD”.

1 Chronicles 29:23

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.

2 Chronicles 9:8

Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

So the Throne of David is actually the Throne of the LORD. Placing a man on the Throne of the LORD was symbolic of Christ coming as a Man to take up His Throne. And like every other symbolic institution that God directed for the Children of Israel, through the law or through the prophets, they never understood its import until after the resurrection. Unfortunately, many fail to see it even to this day, even in the Church of God.

The Lord made certain promises to David and to Solomon concerning this throne that they would be seated on:

2 Samuel 7:12-16

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

1 Kings 9:1-9

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. 3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. 6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: 7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: 8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

Jeremiah 33:17

For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

Did you notice in 1 Kings 9:4 that big little word "if"? There were some conditions laid upon the descendants of David being enabled to sit on that throne. At this point in time I would like to bring to the fore the tremendous amount of debate there is within the Body of Christ on this subject of the Throne of David. Some say the above mentioned verses show that the succession of kings would never cease, that there would always be someone on the Throne of David until Jesus returns and they claim

to trace the continuation of the Sceptre via one of Zedekiah's daughters and that when He returns, the Throne will be delivered to Him and He will reign from Jerusalem. Without a doubt, there are descendants of David alive and well today, however, there is one obvious problem with this theory and it is that although Zedekiah was a descendant of David, he was only an appointed king set up by the pagan King Nebuchadnezzar, for Jeconiah, the actual king, was still alive in captivity and actually outlived him and thus the inheritance was never passed onto Zedekiah. **Zedekiah was Jeconiah's uncle** and could only have inherited the throne of David if all the other heirs were dead.

Others say that Jesus came and did not take up His Throne because the Jews rejected Him, but when He returns they will accept Him and then He will take up His Throne in Jerusalem and reign for a thousand years. In the meantime it is simply on hold. Well, about a third of them did receive Him as King and the majority of the rest were slaughtered, and maybe a tenth of them were brought as slaves to Rome. Jesus could easily have taken up His throne in this world at that time, BUT, His Kingdom was not of this world.

Yet another viewpoint is that the Throne of David was always the Throne of the LORD. The conditions that gave the ability to sit on that Throne were ultimately something that only Christ Himself could fulfil. The privilege of sitting on it was symbolic, and that privilege was taken from the descendants of David due to their rebellion when the Tribe of Judah was taken captive to Babylon, but the kingly line continued until Messiah came. They say that even if there are descendants of David from the line of Zedekiah (or any other line for that matter) ruling over some portion of Israel to this day, it has nothing to do with the actual Throne of David, because the genealogy which contained the right of inheritance to the Throne followed the two blood lines which culminated with Joseph and Mary the mother of Jesus. This author favours this latter view. For more on that topic see The Two Genealogies in the Appendix.

The truth of this subject becomes clear when we understand that Jesus came not only as Prophet and King, but also to fulfil His role as Great High Priest. Let us now look at a couple of prophecies about this aspect of His coming:

Psalm 110:1-4

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Zechariah 6:12-13

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: 13 Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne . .

Zechariah makes it clear that the promise to be fulfilled is that of a Royal Priesthood. One Man fulfilling both roles; **“He shall be a priest upon His Throne.”** In the Book of Hebrews we find much about Jesus coming as priest according to the order of Melchizedek. At this point you would do well to read the first **ten chapters of Hebrews as it's a bit much to quote the entire passage** here. It will help you understand the connection and unity of the Kingship and the Priesthood. What follows are the pertinent verses for this study:

Hebrews 7:1-3 NKJV

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

As mentioned above, the order of Melchizedek combines the functions of both king and priest.

Hebrews 10:11-13 NKJV

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool.

1 Corinthians 15:25-26

For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.

Romans 15:12

There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope.

Acts 2:30-31

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Let us grasp the import of the above verses. Jesus as Priest is sitting at the right hand till His enemies are all under His feet (Hebrews 10:11). **Zechariah’s prophecy says He will be a Priest upon His Throne** (Zechariah 6:13). He must reign till all enemies are under His feet (1 Corinthians 15:25); He shall rise to reign (Romans 15:12); His being raised up to sit on His Throne speaks of His resurrection (Acts 2:30-31). Because He was both King and Priest, when He sat down at the Right Hand, He sat down as both King and Priest. If we say that Christ is not reigning presently as King, we would also have to say He is not our Great High Priest presently interceding for us. But thank God He is always interceding for us for He is already upon His Throne as Priest and King.

1 Timothy 6:13-15 NKJV

I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, 14 that you keep *this* commandment without spot, blameless until our Lord Jesus Christ’s appearing, 15 which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords.

There are many more Scriptures that testify to the fact that Jesus is already reigning as King of kings and Lord of lords and that He has complete authority. Thus He can say:

Matthew 28:18-20

All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age. Amen.

As Prophet, Priest and King, Jesus has taken up His Throne, the Throne of David, which has already **been identified as the Throne of the LORD. He would not be able to say that He has “all authority” if He wasn’t already on the Throne. If we say He has not taken up His Throne, we are at a loss to explain how** it is that He is seated at the right hand of the Father, waiting till He has subdued all authorities and powers in order to submit the Kingdom to the Father. We are not looking forward to Him setting up an earthly kingdom for as we learnt from Daniel 2 and 7, the coming of the Kingdom of God is the end of **the age and the end of this world. It is a time when “the court is seated and the books are opened.”** It’s Judgment Day (Daniel 7:10). It is the Antichrist who is the only one in all of Scripture that is prophesied to set up a one world government in this world and in this age, not Jesus.

King David was a type of Christ. King Solomon was a type of Christ. Moses was a type of Christ. Joseph was a type of Christ. Jonah was a type of Christ. The high priesthood and the temple and the entire sacrificial system were all a type of Christ. All the types were of this world. But when Christ came He explicitly declared that His Kingdom was not of this world. Therefore we should never expect the Throne of David to be of this world. Even the temple that He was prophesied to build (Zechariah 6:12-13) is not of this world. It is a temple made of living stones (1 Peter 2:5). Those of us who are in His Kingdom are in the world but not of it and we are exhorted to look forward to the Day of the Lord when Christ shall return and do away with this world and bring us into a new Heaven and a new Earth and fulfil His promise which He made saying that He would go and prepare a place for us (John 14:2). Hallelujah!

2 Peter 3:10

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:13

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 Corinthians 15:24-26 NKJV

Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy *that* will be destroyed *is* death.

At the end of the age, we who have died in Christ will be resurrected on the last day. This present world and everything in **it will be utterly destroyed. The Kingdom of God’s Son, the Kingdom of Christ, has** one last function before Jesus delivers it to our Father. When all other thrones are cast down, all things will be subject to Him. The Son of Man, the Lord Jesus Christ will be sitting on the Throne of His Glory, otherwise known as the Throne of David, ready to judge the world.

Daniel 7:9-10

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

The above verse is the very first mention in the Word of God about the coming Kingdom of God and we note that the scene that it describes is the Day of Judgment.

Matthew 25:31-33 NKJV

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. 33 And He will set the sheep on His right hand, but the goats on the left.

Matthew 13:40-43

Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

Matthew 13:47-50

“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, 48 which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. 49 So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, 50 and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

These four passages just mentioned, where Jesus is explaining the Kingdom to His disciples, all show us that the judgment is immediately after the resurrection of both the righteous and the wicked at the end of the age. Jesus explains this fact further in the following verses:

[Matthew 12:41](#) NKJV

The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

[Matthew 12:42](#) NKJV

The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

[Luke 11:31](#) NKJV

The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

[Luke 11:32](#) NKJV

The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

In the resurrection the righteous rise up with the wicked and condemn them. This understanding is also expressed by Paul in the Book of Acts.

[Acts 24:15](#) NKJV

I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead, both of *the* just and *the* unjust.

The wheat and the tares are taken from the field and then they are sorted out. The dragnet brings the fish out of their world to the shore and then they are sorted out. The Lord comes in flaming fire, the elements burn with fervent heat, the sheep and the goats are before His Throne and then they are sorted out. That this Throne is not in Jerusalem should be abundantly clear for the heavens and the earth have passed away. For more on this particular subject, see Judgment Day in the Appendix.

Thus we have Jesus' teaching on the Kingdom of God. Everything will be made subject to Him. The wicked will be condemned to the eternal fire and we who believe will inherit a new Heaven and a new Earth. Then Jesus will hand the Kingdom to His Father having defeated death, first of all in His own resurrection, and finally in The Resurrection. The Kingdom of God referred to by Jesus as the Kingdom of His Father is the Kingdom that will never end.

In the meantime, **Jesus is on His Throne now. He's not in some state of limbo waiting to assume His Throne** sometime in the future. He is King of kings now, He is Lord of lords now. Hallelujah! With this understanding we can now approach the prophecies of Jesus and the Apostles concerning the destiny of the people who carry the manifestation of the Kingdom of God while it is in the world but not of the world. In the process we will discover more details regarding the latter days and the end of the age.