

Modern Christianity Astray From The Bible

Popular Church Tradition Explored

The Gospel of the Kingdom of God

The word “gospel” is used broadly throughout the Christian world. It is a word that has been associated with many aspects of *modern Christianity*: gospel music, full gospel assemblies, gospel ministries... etc. The definition of the word is simply “good news” or “glad tidings.” But what was the specific teaching of this “good news” in the Bible? It must be critical, because an understanding “the gospel” is necessary for salvation.

Mark 16:15-16 “*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned*”

Romans 1:16 “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek*”

The above references state plainly that salvation is dependent upon a belief in “the gospel.” In fact, a dire warning is issued in the Word of God for those who would distort “the gospel.”

Galatians 1:9 “*As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed*”

What then, is the imperative subject matter of “the gospel” that such urgency is placed upon its message? Because the “gospel” is directly associated with the “Kingdom of God” and is deeply rooted in all parts of Scripture.

THE KINGDOM OF GOD: THE PRIMARY SUBJECT OF THE GOSPEL

Mark 1:14 “*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God*”

Matthew 4:23 “*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people*”

Matthew 9:35 “*And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people*”

Matthew 24:14 “*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*”

Luke 9:2-6 “*And (Jesus) sent them to preach the kingdom of God, and to heal the sick...And (the disciples) departed, and went through the towns, preaching the gospel, and healing every where*”

Luke 4:43-44 “And (Jesus) said unto them, *I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee”*

Acts 1:3 “To whom also (Jesus) showed himself alive after his passion by many infallible proofs, being seen of them forty days, *and speaking of the things pertaining to the kingdom of God”*

Acts 19:8 “And (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading *the things concerning the kingdom of God” (Acts 20:24-25)*

Act 20:24-25 “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, *to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more”*

Upon his resurrection the Lord Jesus Christ further instructed his disciples in the doctrine of the Kingdom of God. The two subjects—Jesus and the Kingdom—formed the central part of their testimony to men.

Acts 8:12 “But when they believed Philip *preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women”*

Acts 28:30-31 “And Paul dwelt two whole years in his own hired house, and received all that came in unto him, *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him”*

The preaching of the gospel included the doctrine of the Kingdom of God and the name of Jesus Christ, who is described as a “king.”

John 18:33-37 “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, *Art thou the King of the Jews?* Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* Pilate answered, *Am I a Jew?* Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 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.* Pilate therefore said unto him, *Art thou a king then?* Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice”*

Matthew 26:28-29 “For this is my blood of the new testament, which is shed for many for the remission of sins. 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”*

The topic matter of the “Kingdom” formed the basis of Christ’s parables. (Mat 13:24; Mat 13:31; Mat 13:33; Mat 13:44; Mat 13:45; Mat 13:47; Mat 13:52; Mat 20:1; Mat 22:2; Mat 25:14).

The terms “Kingdom of God” and “Kingdom of Heaven” are employed synonymously in the Bible. (compare: Mat. 13:11 with Mark 4:11; Mat. 11:11 with Luke 7:28; Mat. 19:14 with Mark 10:14; Mat. 13:31 with Luke 13:18; Mat. 19:23-24 with Luke 18:24-25; Mat. 5:3 with Luke 6:20; Mat. 8:11 with Luke 13:28). In fact, “Kingdom of Heaven” only appears in Matthew’s account.

Parallel Accounts: Confirming the Gospel

By comparing three accounts of the same statements of Jesus Christ—Matthew, Mark and Luke—we will discover the doctrine of the Kingdom of God and the Name of Jesus Christ are, in fact, connected with the Gospel. Matthew records the “name,” Mark the “gospel” and Luke the “kingdom of God.”

Matthew 19:29 “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my name's sake*, shall receive an hundredfold, and shall inherit everlasting life”

Mark 10:29-30 “And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, *and the gospel's*, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life”

Luke 18:29-30 “And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, *for the kingdom of God's sake*, Who shall not receive manifold more in this present time, and in the world to come life everlasting”

It is apparent the “kingdom” was a constant feature in the preaching of the “gospel.” This subject matter is everywhere throughout Scripture. In fact, the “gospel” is rooted in God’s covenant with Abraham. Jesus specifically told the Jews of his generation:

Luke 13:28 “There shall be weeping and gnashing of teeth, when ye shall see *Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out*”

THE GOSPEL OF THE KINGDOM: THE ABRAHAMIC COVENANT

The *gospel of the kingdom of God* was established in the very early portions of Genesis, in the promises made to Abraham. Thus, the gospel it is not merely a New Testament subject, as the doctrine of the Kingdom and the coming King of salvation are throughout the Bible. All the Law and Prophets foreshadowed the coming of Jesus Christ and the establishment of God’s Kingdom upon earth (Luke 24:44; John 1:45; 8:56; Acts 1:1-9).

Galatians 3:6-9 “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham*”

If the apostle states the “gospel”—which relates to the “kingdom of God”—was preached to Abraham (“In thee shall all nations be blessed”), we must know what was preached to Abraham in order to comprehend the *gospel of the kingdom of God*. Accordingly, we turn to the Genesis record quoted above by the Apostle:

Genesis 12:1-3 “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And (1) I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: (2) and in thee shall all families of the earth be blessed”

Here we find the reference directly quoted by the apostle expressing God’s covenant with Abraham, and the basis of the gospel in these terms: “In thee shall all families of the earth be blessed.”

TWO PRIMARY ASPECTS OF THE ABRAHAMIC COVENANT

1. “I will make of thee a great nation”—A NATIONAL PROMISE
2. “In thee shall all families of the earth be blessed”—AN INTERNATIONAL PROMISE

Though all aspects of this covenant are important, we focus our attention on the portion of the promise to which the apostle draws our attention in relation to the gospel—“in thee shall all families of the earth be blessed” (Gen. 1:1-3 cf. Gal. 3:6-9). This promise is very significant and is expanded throughout the Scriptural record.

Genesis 17:4-7 “As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee”

God’s covenant with Abraham represents a foundation of the Gospel of the Kingdom. It is an everlasting promise from God Himself that reaches into the future age and includes people from all generations and races; “many nations” or “all families” of the earth.

Genesis 13:12-17 “Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee”

Continuing in this detailed covenant, God promised Abraham “the land of Canaan” would be possessed by him and his seed, forever. This land, as described in the Bible, had boundaries that extended south from the Nile River in Egypt, north to the River Euphrates, reaching to

the Wilderness of Lebanon (Gen. 15:18), and east and west from the Mediterranean Sea to the Persian Gulf (Deu. 11:24; Exo. 23:31; Psa. 72:8).

It is from this territory that the “Kingdom of God” will be established in the future. This area will, in fact, form the royal dominion of a universal kingdom (Eze. 47:13-21). The promises to Abraham have everything to do with the Gospel and the establishment of the Kingdom of God.

The promise calls for the inheritance of Abraham and his seed in the Land “forever.” This cannot happen unless Abraham and his seed are resurrected to immortality and granted eternal life. When Abraham died, the promise was passed on to Isaac. And when Isaac died, the promises were passed on to his son, Jacob; whose name was changed to Israel.

Genesis 26:2-4 “And the LORD appeared unto (Isaac), and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed”

Genesis 35:10-12 “And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land”

New Testament emphasizes that these promises have never been fulfilled, and the prophets foretell of their future accomplishment.

Acts 7:4-5 “Then came (Abraham) out of the land of the Chaldaeans, and dwelt in Harran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child”

Hebrews 11:8-10,13 “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God...These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (see: Luke 1:68-73; Rom. 15:8)

Even at the height of King David and King Solomon’s reign, Israel never controlled more than a portion of the land promised to Abraham, Isaac, and Jacob. Furthermore, when the nation of Israel—Abraham’s natural descendants—entered the Land under Joshua, it was not considered a fulfillment of the Abrahamic Covenant (Heb. 4:1-8).

Romans 4:13-17 “For the promise, that he should be the heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith.* For if they which are of *the law* be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; *who is the father of us all, (As it is written, I have made thee a father of many nations,)* before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were”

Galatians 3:15-18 “Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. *Now to Abraham and his seed were the promises made.* He saith not, *And to seeds, as of many; but as of one, And to thy seed, which is Christ.* And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after (*ie. the Law of Moses*), *cannot disannul, that it should make the promise of none effect.* For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise”

THE SEED OF ABRAHAM

If Abraham's natural descendants under the Law did not strictly constitute the “seed,” then who are the “children of Abraham?”

Galatians 3:26-29 “For ye are all the children of God by faith in Christ Jesus. *For as many of you as have been baptized into Christ have put on Christ.* There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise”*

The above reference connecting baptism with the promises made to Abraham takes us directly back to our very first Bible quote: **Mark 16:15-16** “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Baptism, the Gospel, and the promise made to Abraham are all related.

Notice also that the “seed of Abraham” crosses all distinctions of race, social status and gender (Jew, Gentile, Male, Female... etc.). The term represents those who live by faith, and thereby includes Gentiles who embrace the hope extended to the patriarchs.

Romans 4:20-24 “(Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for (Abraham's) sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead”

Galatians 3:6-9 “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of

Abraham. And the scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham”

Galatians 3:13-14 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith”*

There could be no fulfillment of the Abrahamic covenant until the Gospel had been extended to the Gentiles that they might become fellow-heirs with the Jews in the hope of the promises.

Ephesians 3:4-6 “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; *That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel”*

The “gospel” is proclaimed in both the Old and New Testaments of the Bible. It was preached first to the Jew, then later to the Gentiles. Even when the children of Israel departed from Egypt there was a “mixed multitude” of other nationalities with them (Exo 12:38, 44). The Law of Moses permitted the grafting in of “strangers” among Israel (Lev 16:29; 18:26). **“The stranger that dwelleth among you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt”— Leviticus 19:34.**

The same “gospel” preached in the New Testament—concerning the kingdom of God—was no different than that proclaimed in the Old Testament. This principle is plainly stated in the Book of Hebrews:

Hebrews 4:1-2 “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it”*

We leave it to the student of the Bible to example the context of the above quote, as it relates to the children of Israel taken out of Egypt and sojourning to the Land promised to Abraham (Hebrews 3-4).

Romans 1:16 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first, and also to the Gentile”*

According to this principle, the reward that both Jew and Gentile seek is the inheritance of the earth, with Abraham. “Blessed are the meek: for they shall inherit the earth” Mat. 5:5.

Colossians 3:23-24 “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord *ye shall receive the reward of the inheritance: for ye serve the Lord Christ”*

THE BIBLE NAMES “ISRAEL” AND “JEW”

It is beyond dispute that the names “Jew” and “Israel” predominantly relate to Abraham’s natural offspring, which developed into a nation. However, because the inheritance of the world was given to Abraham and his “seed” (Romans 4:13), these names are also applied to those baptized in Christ, who are enjoined to this same hope.

Galatians 6:15-16 “For in Christ Jesus neither *circumcision (Jew)* availeth any thing, nor *uncircumcision (Gentile)*, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon *the Israel of God*”

Romans 2:28-29 “For he is not a Jew, which is one outwardly; neither is that *circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God*”

Romans 9:6-8 “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed”

It is apparent from the above reference that Paul is saying that not all the natural seed of Abraham (Israel) embrace the true spirit of Israel, or Jews after the inward man. True “Israelites” are those who embrace the Truth of the Scriptures, as did Abraham. Other translations, such as the NIV or *Jerusalem Bible* have: “Not all those who descend from Israel are Israel; not all the descendants of Abraham are his true children.”

Despite their claim to be “Abraham’s seed” (John 8:33), Christ told the Jews—the *natural offspring of Abraham*—“**if ye were Abraham’s children, ye would do the works of Abraham**” **John 8:39**.

The apostle Paul styles Abraham’s natural descendants: “Israel after the flesh” (1Cor. 10:18).

The Bible is fundamentally a Jewish or Israelitish hope. It has been the object of faithful men and women of all ages to become the children of Abraham, whether Jew or Gentile. Salvation is not only an individual but national; related to the Jews and Israel.

Jesus told the woman of Samaria: “**Ye worship, ye know not what; we know what we worship, for salvation is of the Jews**” **John 4:22-24**. Appropriately, when the children of Israel departed Egypt, we are told “a mixed multitude went up also with them” Exo. 12:38. For the “mixed multitude” of Gentiles to be integrated into Israel, they were required to follow God’s laws (Exo. 12:48-51; Num. 9:14; 15:15-16). This has always been the case.

In the days of Esther, while under the Medo-Persian power we read: “**many people of the land became Jews; for the fear of the Jews fell upon them**” **Esther 8:17**. Likewise, when Ruth the Moabitess desired to leave her home and become part of the children of Israel, she said: “**thy people shall be my people, and thy God my God**” **Ruth 1:16**. Other examples include:

Rahab the harlot (Jos. 2); the Gibeonites (Jos. 9; Neh. 3:7); the Rechabites (Neh. 3:14; Jer. 35:1-9)...etc.

This principle becomes the focus of Paul's writing in Romans, where he speaks of the Gentiles being "grafted in" to Israel (Rom. 11). The apostle speaks emphatically on this issue in the Book of Ephesians, where he tells the Gentile believers that they have been joined to Israel's "commonwealth" (nation or kingdom):

Ephesians 2:11-19 "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God"*

The covenant to Abraham was actually God's promise of a divine Family, which would consist of people from "every kindred, and tongue, and people, and nation." (Revelation 5:9). Like the Lord's warning to the Jews (John 8), John Baptist made it clear the "seed of Abraham" was not to be based upon merely fleshly ancestry:

Matthew 3:9 "And think not to say within yourselves, *We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham*" (Jos 4:3)

The Lord spoke specifically of the future Kingdom and the fulfillment of the Abrahamic covenant, stating that the Jews would see Gentiles entering in as the "seed of Abraham" before them:

Luke 13:28-30 "There shall be weeping and gnashing of teeth, *when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God (ie. Gentile lands). And, behold, there are last which shall be first, and there are first which shall be last*"

This last phrase refers to the Jews as the "first" and the Gentiles as the "last" (Rom. 1:16).

THE ROYAL THRONE OF DAVID

Matthew 1:1 "The book of the generation of Jesus Christ, the son of David, the son of Abraham"

The very first words of the New Testament begin with the genealogy of Jesus Christ—42 generations in all. However, in this long list of names, two men are pulled from Jesus' ancestry and brought forth to emphasize the lineage of the Lord: David and Abraham. Both men were given a covenant from God Himself that directly relates to the Kingdom of God. We have already considered Abraham. But what of David, the King of Israel?

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. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 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: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever*” (2Sam. 7:19—“*thou hast spoken of thy servant’s house for a great while to come*”)

The Bible directly states that the “seed” promised to David was the Lord Jesus Christ.

Luke 1:30-33 “And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 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: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end*”

Acts 2:29-30 “Men and brethren, let me freely speak unto you of the patriarch *David*, that he is both dead and buried, and his sepulchre is with us unto this day. 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*”

Acts 13:22-23 “And when he had removed (Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus*”

Psalms 132:11 “*The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne*”

Psalms 89:3-4, 34-36 “I have made a covenant with my chosen, *I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations...My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me*”

With these testimonies from the Bible it is evident there are TWO covenants upon which the Kingdom of God is based. The COVENANT WITH ABRAHAM gives the inheritance of the land to his “seed” (those of faith), and the COVENANT WITH DAVID gives the throne to Christ, who will reign over the Kingdom. The kingdom of the past establishes the foundation for the kingdom of God in the future.

KINGDOM OF GOD: PAST AND FUTURE

Luke 22:16-19, 28-30 “For I say unto you, I will not any more eat thereof, *until it be fulfilled in the kingdom of God.* And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, *until the*

kingdom of God shall come. 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... Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel"

From the Lord's own words to his disciples, the kingdom of the Coming Age will patterned after the kingdom of the past—that pertaining to Israel. For this reason Jesus "called his twelve disciples" and "sent them to preach the kingdom of God" (Luke 9:1-2). There were twelve sons of Jacob, whose name was changed to Israel (Gen 32:38). From these twelve sons were developed the "twelve tribes of Israel" (Gen 49:28; Exo 28:21).

Acts 1:3-7 "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God...When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Both above quotations draw together the subject of the "Kingdom of God" with "Israel restored." Why is this so? Because the nation of Israel was called "the Kingdom of God," which existed during the time of David's throne, and to the successive kings thereafter.

1 Chronicles 28:4-5 "Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons, for the LORD hath given me many sons, he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel"

2 Chronicles 13:8 "And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods"

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"

David's throne represented God's authority and Kingdom in Israel.

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"

God was Israel's king (1 Sam. 12:12), and David's throne was established to execute the LORD's laws and justice.

Because of continued disobedience by the children of Israel God overturned the throne of David, overthrew the Jewish nation of Israel and dispersed them into the nations. The Bible declares this would be the state until it was to be given to the Lord Jesus Christ, as the true seed of David.

Ezekiel 21:25-27 “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; *Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him*”

Hosea 3:4-5 “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: *Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days*”

Throughout the Bible the language is plain; that the nation of Israel and the Jewish people once constituted the Kingdom of God.

Matthew 8:8-12 “The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, *no, not in Israel.* And I say unto you, *That many shall come from the east and west (ie. the Gentiles), and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth*”

The “children of the kingdom” are undoubtedly the Jewish people or the “children of Israel,” as it is designated in the Bible. In fact, the Lord told the Jews the “kingdom of God” would be “taken” from them:

Matthew 21:42-43 “Jesus saith unto them, Did ye never read in the scriptures, *The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*”

JERUSALEM: CITY OF ISRAEL'S KING

Called the “son of David” throughout the Bible (Rom. 1:1-3; Mat. 9:27; 12:23; 15:22...etc.), the Lord Jesus Christ has yet to assume the throne of David, which is in Jerusalem. It is from this city that the Kingdom of God will be established in the Future Age. It is appropriately called “the city of the Great King” (Mat. 5:35), and “Zion, the City of David” (2 Sam. 5:7; 1 Char. 11:5; 1 Kin. 8:1).

Jeremiah 3:17-18 “At that time they shall call *Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers*”

Isaiah 24:23 “Then the moon shall be confounded, and the sun ashamed, when *the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously*”

Zecariah 8:1-3 “Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; *I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain*”

To “return” indicates the LORD was once represented in this same city.

Isaiah 9:7 “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this”

As Solomon sat on David’s throne representing God’s authority in Israel, so Jesus Christ will come in the “glory of his father” to do the same (Mat. 16:27). The Kingdom of God in the future will be much more glorious than that which existed in the past in the nation of Israel, because the King will be righteous and immortal: the Lord Jesus Christ. Furthermore, those that reign with him will also be immortal. Together, Christ and the saints shall possess and rule the earth.

Matthew 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration *when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*”

The Bible is full of references teaching that faithful men and women will join Christ in his future kingdom to reign upon earth.

Revelation 5:9-10 “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and *hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth*” NIV, RV, ESV, ASV “*a kingdom and priests*”

Revelation 2:25-28 “But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, *to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star*”

2 Timothy 2:11-12 “It is a faithful saying: For if we be dead with him, we shall also live with him: *If we suffer, we shall also reign with him: if we deny him, he also will deny us*”

Daniel 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: *and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever*”

Daniel 7:14-18 “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion,

which shall not pass away, and his kingdom that which shall not be destroyed...These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever”

James 2:5 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

This future ruling authority of Christ and the saints in the coming Kingdom is described as a time when the present rulers of the earth shall be subdued.

Psalm 149:1-9 “Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the LORD taketh pleasure in his people: *he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD”*

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”*

According to the Bible, Christ is currently sitting at the right hand of the Father in heaven, but will soon return to assume David’s throne in Jerusalem and restore the Kingdom to Israel.

Acts 3:19-21 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began”*

Psalm 110:1-2 “The LORD said unto my Lord, Sit thou at my right hand, *until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies”*

Ephesians 1:9-11 “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will”*

THE TIMES OF THE GENTILES

We are currently living in what the Bible describes as the “times of the Gentiles” (Luke 21:24). This present age is described in Scripture as the period when the Gospel of the Kingdom is

being extended to the Gentiles. This was predicted, or prophesied, when God made His covenant with Abraham:

Galatians 3:8 “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”

At the completion of this dispensation, the Lord will return.

Romans 11:25-27 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins*”

Luke 21:24-28 “And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: *and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring (ie. political symbols); Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*”

Acts 15:14-16 “Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this I will RETURN, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.*”

As noted earlier, David’s throne or tabernacle was in Jerusalem upon Mt. Zion. For God to “RETURN” to this place means He was once represented there.

Zechariah. 8:1-3 “Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; *I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain*”

Isaiah 35:9-10 “No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: *And the ransomed of the LORD shall RETURN, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away*” (Isa. 51:11)

Hosea 3:4-5 “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: *Afterward shall the children of Israel RETURN, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days*”

From all these testimonies it is evident that the entire order of the future age will be ruled by the Lord Jesus Christ, sitting on David's throne in Jerusalem.

THE COMING KINGDOM OF GOD IN THE EARTH

People from all nations will be compelled to acknowledge the reign of the Lord Jesus Christ in Zion.

Isaiah 2:1-4 “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. *And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more*”

Zechariah 8:20-23 “Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, *Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*”

When Jesus establishes the Kingdom of God the earth will ultimately be restored to a place of beauty.

Isaiah 11:6-10 “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse (ie. the son of David), which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious*”

Isaiah 51:1-3 “Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. *Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody*”

Ezekiel 36:34-36 “And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.* Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it” (Joel 2:1-3)

Isaiah 55:13 “*Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off*” (Isa. 35).

Zechariah 14:8-9 “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. *And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one*”

The land of inheritance, which is the land promised to Abraham, is styled “the good land” Deu. 8:7-10; the “glory of all lands” Eze. 20:6,16; the “glorious land” Dan. 11:41; and “the land that floweth with milk and honey” Deu. 6:3.

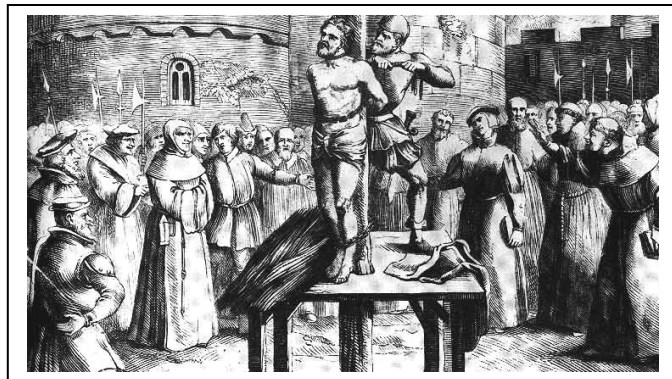
Isaiah 45:18 “For thus saith the LORD that created the heavens; *God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else*”

Isaiah 42:4-5 “He shall not fail nor be discouraged, *till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein*”

Revelation 11:15 “And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*” (Num 14:21; Psa 37:9,22)

WILLIAM TYNDALE, “THE OBEDIENCE OF A CHRISTIAN MAN” 1528—

“He hath sworn, He is true, He will fulfill the promises that he made to Abraham, Isaac, and Jacob. This is written for our learning; for thereby He is a true God, and is our God as well as theirs, His promises are with us, as well as with them.”



The work of William Tyndale resulted in the first English version of the Scriptures. He was apprehended and put to death by the Catholic clergy.

THE BAPTISTS IN 1660

The Following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Art. 22: "We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9-11). 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psalm 22:28), and 'king over all the earth' (Zech. 14:9); 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world'(which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ' (Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's (1 Cor. 3:22-23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan.7:27). Though alas! How many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26,27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5,7).

"We believe that there will be an order in the resurrection; Christ is the firstfruits; and the next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven, at his Father's right hand, so do we believe that at the time appointed by the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith even the salvation of their souls; where the Lord is they shall be also.

"We believe that the new Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever; and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."

(Crosby's *History of Baptism*, vol.2 App. 58).

The detail of Christ's future Kingdom was once a major emphasis of Baptist doctrine.

ENCYCLOPEDIA BRITANNICA, ARTICLE “MILLENNIUM”—

- **“Faith in the nearness of Christ’s second advent and the establishment of his reign of glory on earth was undoubtedly a strong point of the primitive Christian church.**
- **“Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the Kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact.”**

The Bible teaches that entrance into the Kingdom of God is conditional:

John 3:5 “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*”

Matthew 18:3 “And said, Verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven*”

Matthew 25:34 “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world*”