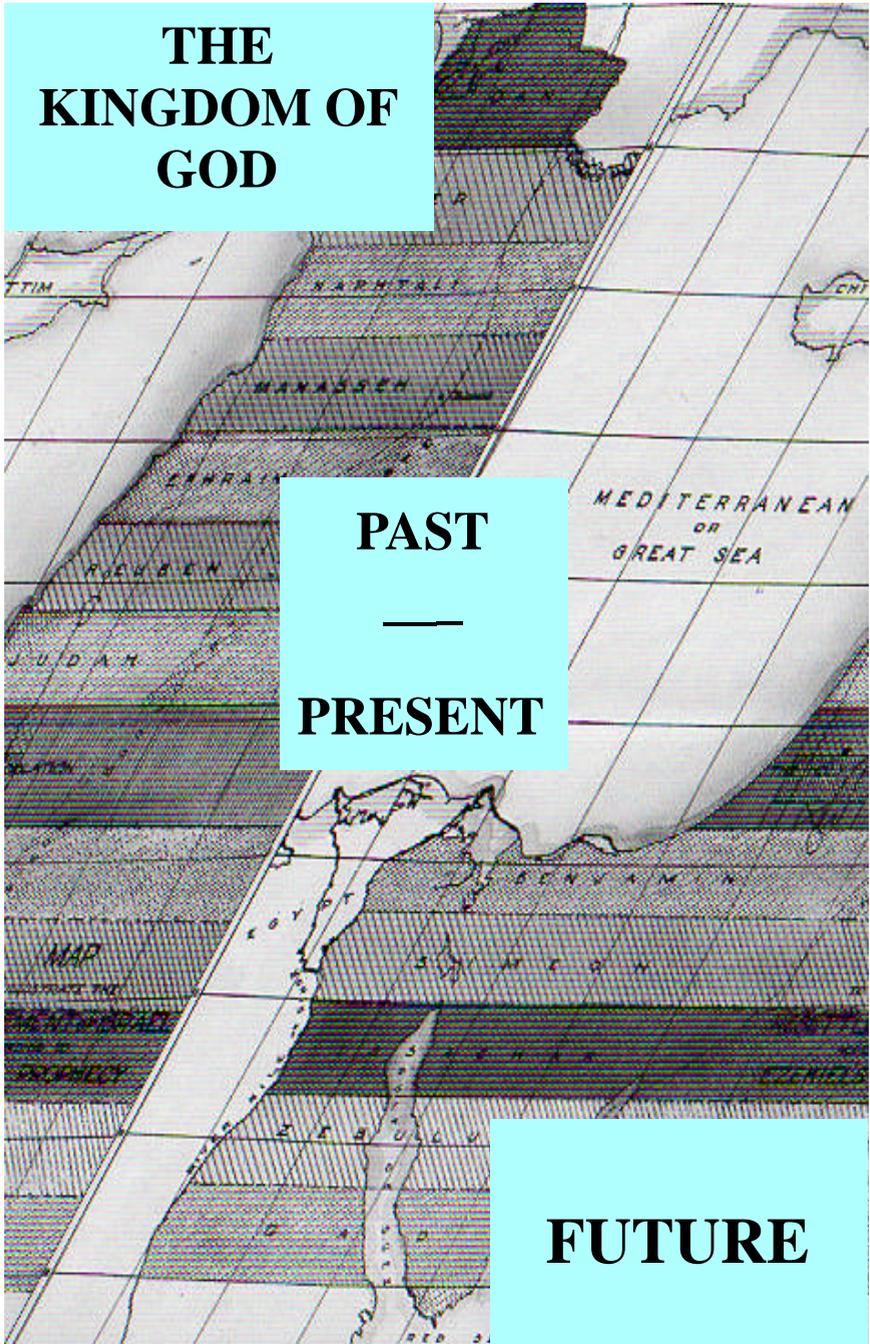


# THE KINGDOM OF GOD



**PAST**  
—  
**PRESENT**

**FUTURE**

# THE KINGDOM OF GOD

Past, Present, future.

*“Jesus went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God” (Luke 8:1.)*

Change of Government Essential!

A vastly different system of government is required than any of those at present operating upon earth. The world is experiencing a rising tide of problems that threaten to drown civilisation.

Consider some of them: the threat of war, the possibility of nuclear devastation, the pollution of land, sea and air, the uprise of crime, the growth of permissiveness and immorality, the problem of adequately feeding the growing populations of this already overburdened earth. Any of these could destroy civilisation. The need is for wise, just and firm government.

But at present, such is not in evidence upon the earth. There is no man nor combination of men with the wisdom, will or power, to implement the reforms necessary.

The greatest anomaly of all is the fact that though many live in an affluent society, they are desperately unhappy and dissatisfied. This has contributed to the prevalence of one of the worst diseases of modern civilisation: mental depression, which, in

turn, vainly seeks for relief in drugs, alcoholism, and suicide.

What is the cause of such a state?

Obviously the materialism of modern civilisation does not satisfy man's greatest need. He needs the spiritual assurance, the quietness of confidence, that modern life does not provide.

Where can he obtain it?

The Bible alone has the answer to man's need. It is concerned with man's mind, but it does not neglect his bodily needs. In fact, it alone provides hope. It reveals that God has a purpose with the earth and man upon it, a purpose that will bring about a complete change of Government. Man's rule on earth will be replaced by God's rule to the ultimate benefit of all.

### **Can the Bible be Relied Upon?**

The Bible teaches that the Lord Jesus Christ will return to this earth, to set up God's Kingdom, and to reign from Jerusalem over a world at peace. To most people, this is so outside the range of normal experience, as to lack true reality. They simply do not believe it; and dismiss it as the fantastic claims of religious fanaticism.

Most people have completely lost faith in the Bible. They are absorbed with the alluring opportunities of an affluent age, dazzled with the prospects of material gain, they have little time for the appeals of faith and hope. Having lost faith in the future, they seek for material advantage now, only to find there is no lasting satisfaction in this way of life.

The Bible has the answer to the problems of today, as well as providing a substantial hope for tomorrow. As Paul taught:

**"It has promise of the life that now is, as well as that which is to come" (1 Timothy 4:8).**

Moreover, it can be thoroughly relied upon. As evidence of that, consider the fulfilment of Bible prophecy. Such modern trends as the return of the Jews to Palestine, the modern revival of Israel, and the events in Russia and Europe are all the subject of Bible prophecy. They witness to the truth of the Scriptures, and indicate that humanity is living in the very shadow of Christ's second coming.

He is coming to reign on earth as King, and to change the political constitution of the world.

As an example of the veracity of Bible prophecy, consider the wording of Ezekiel 37:22-23:

**"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen (nations) wither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all . . ."**

Is this prophecy true? It predicts:

1. The restoration of the Jewish people back to their own land.
2. The re-establishment of the nation of Israel.
3. The restoration of the monarchy under a king that God will provide.

Though this prophecy has been before the world for 2,500 years (and many similar ones could be quoted), it has only just begun to be developed in our own times. In 1917, the proclamation of the Balfour Declaration by the British Government consequent upon the British victory in Palestine in World War 1, opened the way to the Jewish people to return to their ancient homeland. In the fifty years that followed, Jews from all over the world, from out of over seventy different countries, migrated back to their land.

In 1948 when, due to the unexpected vote of the Communist nations in UNO, Israel was granted nationhood. The Arabs refused to agree to this then, and Israel has had to fight in four wars to retain its independence.

But the nation has been established, and the prophecy continues to move forward.

The final portion of the prophecy requires that a king shall reign over the restored nation. There is no king in Israel today, and there never will be a king until he who was born (Matt. 2:2) and died (Matt. 27:37) as "King of the Jews" returns, to humble and discipline his people, and to assume his royal position of authority over them.

We might doubt that, but it is God's purpose and he will certainly do it. As two parts of this three-fold prophecy have been developed it surely is convincing of its final fulfilment.

There are many other prophecies of the Bible showing that it does foretell the future, and that its teaching is thoroughly reliable.

### **World Government Impending**

The teaching that Christ is to return to set up his rule is completely Apostolic in its concept.

This is shown, not only from the Bible, but from the records of history also. Gibbon, in his *Decline and Fall of the Roman Empire* (Ch. 15), wrote:

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ . . . a joyful sabbath of a thousand years when Christ, with the triumphant band of the saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon earth . . . The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the apostles, down to Lacantius, who was preceptor to the son of Constantine . . . But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism."

Christ proclaimed "the glad tidings of the Kingdom of God" (Luke 8:1). This involved his future reign on earth when **"the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).**

The setting up again of the Kingdom of God on earth is basic to the teaching of the Bible. A few minutes quietly considering the evidence will reveal how practical, tangible and desirable is the hope of the Gospel in that regard.

## **God's Kingdom in the Past**

The term, "the Kingdom of God" defines a realm as tangible and real as any nation that has ever existed. Like other kingdoms, it has its King, its dominion, its aristocracy, its subjects, its form of administration, its laws and system of Government.

Moreover, it has a history, for it once existed upon the earth.

When God brought the people of Israel out of Egypt under Moses, and gave them a political organisation, laws and commandments, He constituted them His kingdom, declaring:

**"Ye shall be a peculiar treasure unto me above all people . . . Ye shall be unto me a kingdom of priests, and an holy nation (Exodus 19:5-6).**

God was their King (1 Samuel 12:12), Israel was "His dominion" (Psa. 114:1-2), the throne of David was "His throne" (2 Chron. 9:8). David declared:

**"Thine is the kingdom, O Lord, and Thou art exalted as head above all" (1 Chron. 29:11).**

The ascension of Solomon, the son of David, is described in these terms:

**"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him" (1 Chron. 29:11).**

**"He hath chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5).**

In these statements, the throne of David in Jerusalem, is described as "the throne of the Lord." Thus Israel constituted the Kingdom of God. The nation was a theocracy, in which the kings in Jerusalem acted as regents for the supreme Sovereign of the heavens, administering His laws. The system of Law to which the nation was subject was God-given; its wise and lofty enactments were designed to elevate the people morally as befitted the subjects of God's kingdom.

But though Israel constituted the Kingdom of God on earth, its rulers were weak, mortal men who often forgot their exalted status, and were led astray by personal vanity or ambition. The people quickly followed them into such ways, and soon forgot the goodness of God, eagerly imitating the irreligious attitude of their rulers, or the way of the heathen round about.

Thus the history of the Kingdom of God records many a revolt against the Divine authority, with the result that time and again the nation was judged by being delivered into the hands of its Godless neighbours.

Early in the history of Israel, the nation had been warned of the consequences of this:

**"Thou shalt become an astonishment, a proverb, and a by-word among all nations wither the Lord shall lead thee" . . .  
"The Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these na-**

**tions shah thou find no rest.. ." (Deut. 28:37, 64-65).**

Yet, in spite of this, God declared that He would not completely destroy the Jewish nation because it constituted His Kingdom.

**"Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant (i.e., with Abraham - see v. 42) with them; for I am the Lord their God" (Leviticus 26:44).**

The past history of the Kingdom of God on earth, therefore, is largely a history of defeat. The people forgot their high calling, and rebelled against God, their King. Lacking faith in His promises, His service became monotonous to them. They found the restrictions of His law irksome, and drifted from His ways. Time and again they failed.

### **God's Binding Promise To David**

The first king to reign over Israel was Saul. He was the people's choice, but proved unworthy to reign on God's behalf. He was replaced by David, a "man after God's own heart" (Acts 13:22). Despite the natural failings of the flesh, David proved to be a man of faith, who always sought to obey God's will. His great ambition was to attain unto eternal life through a resurrection from the dead, such as God has promised from the beginning. He prayed:

**"Thou, Lord, which hast showed me great and sore troubles, shall quicken me again, and shalt bring me up again from the**

**depths of the earth. Thou shalt increase my greatness, and comfort me on every side" (Psalm 71:20-21).**

In gratitude to God he desired to build Him a Temple. Though God did not permit him to proceed with the project, nevertheless in appreciation of his motive, he made him a covenant of promise that guarantees the future destiny of the king, himself, the nation over which he reigned, and the throne from whence he ruled. This covenant of promise is contained in 2nd Samuel 7, and comprises the third of the three great covenants of promise upon which the whole of the Bible is based.

The first covenant is proclaimed in Genesis 3:15, and promises man redemption or life. The second (contained in Genesis 12:22) was made to Abraham, and promises man an earthly inheritance. The third is contained in 2 Samuel 7, and relates to an earthly kingdom, or sphere of authority. The three covenants of promise set forth the hope of redemption to life, an earthly inheritance, and Divine authority.

**The whole Bible rests upon these three great covenants of promise.**

Jesus Christ came to confirm them, as Paul teaches in Romans 15:9.

It is impossible to understand God's promise with mankind without grasping their significance.

The promise made to David provides for the following:

1. That Israel be again established in the land of Israel so as to be removed no more, nor to be any longer subjected to affliction.

**"I will appoint place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more. as beforetime" (v. 10).**

This has never been fulfilled. On the contrary, Israel has been subjected to constant dispersion and affliction. The promise provides for a time when this shall cease. The restoration of a portion of Jewry today is a foreshadowing of the final restoration at Christ's coming (Ezek. 39:25; Acts 3:12). Meanwhile, though Israel is back in the land today, it is still in "affliction."

2. That a King will reign on the throne of David FOREVER, who will be both Son of God and son of David (v. 12-14).

**"When thy days be fulfilled...I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son."**

The promise to David thus provided for an immortal King who would be both son of David and Son of God, and who would reign over a regenerated Israel for ever.

3. That he will establish true worship in the earth by building a Temple for God.

**"He shall build a house for My name" (v: 13).**

This house, or Temple, will be set up in Jerusalem, and will comprise a centre of Divine worship for all mankind (see Isa. 2:2-4; 56:7; Zech. 14:16).

4. God will establish a permanent house in the name of David.

**"The Lord telleth thee that He will make thee an house" (2 Sam. 7: 11).**

The term "house" is frequently used in the Bible for a posterity (Acts 2:36),. In this statement, therefore, God declared that He would provide David with a posterity apart from his natural seed.

5. Though this would come to pass after the death of David, David would yet witness it!

**"Thine house and thy kingdom shall be established FOR EVER before thee" (2 Samuel 7:16).**

This means that David must be raised from the dead (his expressed hope - Psa. 71:20), and granted eternal life to witness it. The Bible clearly states: "David is not ascended into the heavens" (Acts 2:34).

The Promise Foreshadowed Christ

The promise to David provides for the following developments:

1. The provision of a suitable King who would be both son of David and Son of God, who would die (see v. 14), be raised again to life eternal, and ultimately assume the position of reigning monarch over Israel.
2. The resurrection to life eternal of David and all like him (his house).
3. The establishment of Israel, never again to be oppressed, or driven out of its land.
4. The extension of the Kingdom of God to embrace all nations, so that it will become an empire co-extensive with the earth.

Reference to the covenant of David is found constantly throughout Scripture.

The Psalmist declared:

**"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" (Psalm 132:11).**

Speaking of the birth of Christ, Isaiah declared:

**"Unto us a child is born, unto us a son is given. and the government shall be upon his shoulder . . . 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" (Isaiah 9:6-7).**

Jeremiah made reference to the promise to David:

**"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: The Lord our Righteousness" (Jeremiah 23:5-6).**

The immutability of this promise is expressed in God's challenge thus:

**"If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne . . ." (Jeremiah 33:20).**

The covenant that God made with David is proclaimed in Scripture as "an everlasting covenant" (2 Sam. 23:51). It teaches that Christ came to fulfil it (Luke 1:32-33, 68-70; Mark 11:10; Acts 2:30); and shows that it was vital to the preaching of the Apostles (Acts 2:25-36).

It is therefore a key to true Bible understanding and saving knowledge unto salvation. God invites men to embrace the same glorious hope:

**“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (Isaiah 55:3).**

Those who embrace the covenant of David comprise the house or posterity, which God promised him that he would build in his Name. Such can look forward in hope to that which David anticipated: a resurrection unto life eternal, and an inheritance in the everlasting Kingdom that Jesus Christ will set up.

### **The Kingdom of God Overturned**

Some 1,900 years ago, Jesus, the son of David, and the Son of God (Mat. 1:1; Luke 1:35) was born in Bethlehem. Prior to his birth, the angel told his mother:

**"Thou shalt 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" (Luke 1:31-33).**

These words are a paraphrase of the promise made to David. They show that it is the purpose of God that Jesus Christ should reign from Jerusalem over a humbled and regenerated Israel, preparatory to the new world order he will establish throughout the earth (Isa. 2:2-4; Psa. 72:11-14; Zech. 14:9).

At the age of 30, the Lord commenced his public ministry, travelling from town to town. Preaching the good news of the Kingdom of God. By mighty signs and wonders he showed that God was with him, and so powerful were his words, so dynamic his

personality, that at one stage the people tried to take him by force and make him king. They did not comprehend the scope of his two-fold mission; that he appeared then as the Lamb of God to offer for the sin of the world (John 1:29), and he is yet to come the second time as the Lion of the tribe of Judah, to take up his great power and reign (1 Cor. 15:24-26).

Even his disciples failed to grasp this two-fold mission of the Lord. They thought that the Kingdom of God should immediately appear (Luke 19:11). He therefore spake to them a parable of a nobleman who had to go to a far country "to receive for himself a kingdom, and to return" (v. 12). In the parable, the nobleman left his affairs in the care of his servants. Their work was hindered, however, by the action of his citizens who sent a message, saying: "We will not have this man to reign over us" (v. 14). When the nobleman returned, having received the authority to rule, he rewarded those servants who had proved themselves faithful to his trust, and suppressing the revolt against his authority on the part of the citizens, assumed his rightful position as ruler (v. 15-27).

The meaning of the parable is this: Jesus is the nobleman, gone "into a far country to receive his kingdom" (authority to reign). The citizens (Jews) of that kingdom have hated him, saying: "We will not have this man reign over us;" "We have no king but Caesar" (John 19:15). Meanwhile, he has left his affairs in the care of his servants, who are called upon to "occupy till he comes." On his return, therefore, he will reward his servants, discipline the Jews and compel them to submit to his authority, and extend his influence all over the world. Thus:

**"He shall have dominion from sea to sea, . . . unto the ends of the earth" (Psalm 72:8; 2:8).**

During his earthly ministry, the Lord Jesus warned the Jewish people: "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof" (Matt. 21:43). But to his disciples, he declared: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Again: "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" (Luke 22:29-30).

These expressions show clearly that Israel constituted the Kingdom of God in the past, but that the unworthiness of its leaders brought the nation to ruin. On the other hand, the promise is made to those who faithfully follow the Lord Jesus, that they will inherit an eternal abiding place in the Kingdom that God will again restore on earth at the return of His son.

This is illustrated by an answer that the Lord gave to his disciples on one occasion. They felt that they had left everything to follow him, and naturally they desired to know what they would receive for so doing. Jesus replied:

**"In the regeneration, when the Son of Man shall sit in the throne of his glory, ye which have followed me, shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, (etc.), for My name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:28).**

The promise of eternal life, together with a position of honor with Christ, is the heritage of all those who embrace the "sure mercies of David" (Isaiah 55:3).

## **The Crucified King of the Jews**

The Jews would have followed Jesus readily enough, if he had set about to deliver them from the Roman yoke, that held them in bondage. Instead of that, he called upon his followers to submit to evil, and warned them against the God-denying example of their national leaders.

The authorities hated him for that, and determined that they would bring about his death. They brought him before the Roman Governor, Pontius Pilate, and accused him of blasphemy, but when the charge failed, they changed it to one of sedition, claiming: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king" (Luke 23:2).

Under legal examination, Jesus acknowledged that he was 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" (Luke 23:3; John 18:37). Pilate, convinced that Jesus was innocent of any seditious activities, strove hard to obtain his release; but the Jews replied:

"If thou let this man go thou art not Caesar's friend; whosoever maketh himself a King speaketh against Caesar" (John 19:12).

There was a veiled threat in the words of the Jews. They suggested that if Pilate let Jesus go, he would be working against Rome, and could, himself, be charged with sedition. Pilate, fearing that such a charge might be brought against him, weakly capitulated. Jesus was led away to be crucified, and over his cross was written the accusation:

## **"JESUS OF NAZARETH, THE KING OF THE JEWS"**

Thus the Jews repudiated their Divinely appointed King. As death claimed him, they doubtless believed that they had seen the last of their hated enemy, but God raised him from the dead, and later he was taken into heaven, there to remain "until his foes shall become his footstool" (Acts 2:34-36).

This is the clear teaching of Scripture, and yet how few believe in the personal, literal return of the Lord Jesus to reign on earth!

The Lord Jesus will return to restore the Kingdom of God. This is shown by a conversation that he had with his disciples after his resurrection. He had been in their company for about forty days, instructing them further concerning God's wonderful purpose. They therefore realised that Christ must set up again the Kingdom of God upon the earth. But they did not properly understand when and how it would be brought about. They enquired: "Wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). The question, coming after forty days of instruction concerning the Kingdom of God, shows that the disciples expected the restoration of the Jews and of the nation of Israel under a Divine constitution. Nor did Christ deny that this is God's purpose. Instead he confirmed their understanding of these matters, but instructed them that it was not for them to know the time when they would be fulfilled. "It is not for you to know the time and the seasons which the Father hath in His own power," he answered them (Acts 1:6).

A little while later, they watched the Lord ascend into heaven, and heard a message of hope proclaimed to them by angels:

**"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).**

The return of Jesus Christ, to restore the Kingdom of God, became a basic doctrine of early Christianity. Peter taught the people:

**"Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, whom the heaven must receive until the times of restitution (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20-23).**

### **The Sign of the Restoration**

In the course of his teaching, the Lord predicted the final overthrow of Jerusalem by the Romans which came to pass in A.D. 70. He declared concerning the Jewish people:

**"They 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" (Luke 21:24).**

The word "until" limits the period of Israel's dispersion and Jerusalem's downtreading. The statement that "the times of the Gentiles shall be fulfilled" signifies that an end will be brought to present conditions. When these "times" are brought to their comple-

tion, the times of Messiah will commence, and the Kingdom will be restored under his rule.

The return of the Jews to Palestine, the emergence of the nation of Israel, and the freeing of Jerusalem from Gentile domination in 1967, constitute signs that the end of Gentile times is at hand. The Bible speaks of a "set time to favor Zion" (Psalm 102:13), and declares: "When the Lord shall build up Zion, he shall appear in his glory" (v. 16).

The modern revival of Israel foreshadows the fulfilment of this. It is a wonderful vindication of Bible prophecy, showing that we do not follow any fantasy of the mind when we heed its message. God has caused it to be written:

**"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jeremiah 31:10).**

**"He shall . . . assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:12).**

**"I will make her that halted a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Micah 4:7).**

The world does not appreciate the significance of what is happening in the Middle East today. The establishment of the nation of Israel is more than a Jewish foothold in the Middle East, it is a movement destined to have world-shaking consequences, and to vitally affect the way of life of people in every part of the globe.

## Sweeping World-wide Changes

The return of the Lord Jesus, and the complete restoration of Israel which shall then take place, will cause the status of Jerusalem to be completely changed. It will become, as described by Jesus, the "city of the great King" (Matt. 5:35). The Bible declares:

**"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" (Jeremiah 3:17).**

Jerusalem will not only comprise the centre of Christ's rule, the capital of restored Israel, but the Metropolis of the whole world. It will be restored to its previous status when it was the headquarters of God's kingdom on the earth. This is shown by a comparison of two verses of Scripture:

But whereas in the past the Kingdom of God was limited to the nation of Israel, that is not to be the case in the future. It will then be co-extensive with the earth. The prophet saw the time when the "Law shall go forth of Zion, and the word of the Lord from Jerusalem." But that law and word will be enforced by power, for Christ shall "judge among the nations, and rebuke many peoples." They will be forced to submit to Him whom they have rejected for so long, and as a consequence the character of life on the earth shall be changed:

**"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" (Isaiah 2:2-4).**

Other Scriptures speak of this time. The 72nd Psalm shows that it will be a time of righteousness and peace:

PAST

“Then Solomon sat on the throne of the Lord as King” (1.Chron. 29:33 - he reigned from Jerusalem).

FUTURE

"At that time then shall call Jerusalem the throne of the Lord" (Jer. 3:17 - Because Christ will reign from there.)

**"In his (Christ's) days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him; all nations shall serve him. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed" (Psalm 72:7, 8, 11, 17).**

Zechariah shows that peace will then replace war and antagonism (Zech. 14:9); Micah declares that men shall learn to live in amity and security together (Micah 4:4). All the prophets contribute their word-pictures of the future to illustrate the glorious conditions that will exist on earth in the days that Christ shall rule. War will no longer be practised; commerce will be established upon divine principles of mutual benefit (Isa. 23:18); religion will unite instead of distracting and antagonising mankind (Jer. 16:19). In the changed conditions brought about on the earth, "the Lord God will cause righteousness and praise to spring forth before all the nations" (Isaiah 61:11).

The restored Kingdom of God will thus be a Divine kingdom set up on earth, under Christ's reign. It will fulfil such references as the following:

**“The God of heaven shall set up a kingdom that shall never be destroyed and the kingdom shall not be left to other people (its rulers being immortal), but it shall break in pieces and consume all kingdoms and stand for ever” (Daniel 2:44).**

**"The Lord shall be king over all the earth" (Zechariah 14:9).**

**"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever" (Rev. 11:15),**

### **The Kingdom and Personal Salvation**

The coming restoration of the Kingdom of God is closely connected with individual salvation. This is shown by the following declaration:

**"God 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 set it up: that the residue of men might seek after the Lord, and all the Gentles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts 15:14-18).**

The above statement clearly sets forth the progressive purpose of God.

His present work is to "take out of the Gentiles a people for His name." Such a people are those who accept the invitation to embrace the covenant of promise made with David (Isa. 55:3). They do this through baptism into Christ Jesus, the royal seed promised to the king.

"After this," continues the Apostolic declaration regarding the work of Christ, "I will return." When God's purpose is fulfilled in calling out of the Gentiles sufficient for His purpose, Christ will return. The signs show that that time is near at hand.

"To build again the tabernacle of David." Having rewarded those who have lived in accordance with his precepts, and granted them eternal life, Christ will restore the Kingdom to Israel, by completing the regathering of the Jews, and constituting them a nation upon the ancient foundation. Whilst the co-rulers with Christ will be immortal, these subjects of his realm will be mortal, with the hope of attaining unto life eternal at the conclusion of the 1,000 years reign of Christ (Rev. 20:5,12).

"The rest of men . . . all the Gentiles." Christ will then extend his rule to embrace all nations, so that in him "all nations shall be blessed" (Galatians 3:8, 16).

In that day, when Christ rules in Jerusalem, his true followers will reign with him, as the immortal aristocracy of his kingdom. The Lord declares: "To him that overcometh will I give power over the nations" (Rev. 2:26). In Revelation 5:9-10 they are represented as singing unto their King in the day of their glory:

**“Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.”**

By this process, the Kingdom of God will be restored, as promised to King David. In that way, the request of the Lord's Prayer will be answered: "Thy kingdom come, that Thy will may be done in earth, as it is in heaven." At long last, the song of the angels will be fulfilled: "Glory to God in the highest, on earth peace and goodwill towards men."

The covenant that God made with David shows conclusively that it is His purpose to establish upon earth a perfected version of His ancient Kingdom. This is the gospel of the Kingdom of God which Jesus and the disciples taught in the days of their ministry. It is a doctrine that is closely associated with the restoration of Israel to nationhood, but one that is little understood by the religious world of today.

There is an honored place in that Kingdom for anybody who cares to answer the call of God to associate therewith in the way appointed. The Lord Jesus told his disciples: "Go into all the world and preach the Gospel, he that believeth and is baptised shall be saved" (Mark 16:16).

The doctrine of the coming Kingdom of God on earth shows how real and desirable is the hope that God sets before us. Till Christ comes, there will be no peace, no universal righteousness, no true enlightenment or real prosperity. Nations will consume themselves in the fires of vanity, till the great day when He will-re-appear to punish them for their iniquity (Isaiah 26:31), and take to himself his great power and reign,, transferring the kingdoms of men to himself, and enforcing his irresistible and righteous authority over every country on the globe.

But the greatest change will be seen in those who seek to follow Christ now, for, changed in character and in nature, with David and other worthies of the past, they will enter into glorious association with Christ that shall never end.

Granted immortality, they will "inherit the Kingdom," reigning with Christ for 1,000 years, after which a perfected world will be delivered to God that He might be "all in all" (1 Corinthians 15:24-28, 50; Revelation 20:6).

**God's promise to David (2 Samuel 7:10 - 25 )**

PROMISE	EXPLANATION	FULFIMENT
“He will make thee a house” (v.11)	House signifies posterity or people (Acts 2:36)	The redeemed who inherit the promise (Isaiah 56:3)
“When thy days be fulfilled.” (v.12)	After the death of David	A long while after (Luke 1:32-33)
“I will set up thy seed”	God would provide a righteous seed from David	Jesus was the son of David (Matthew 1:1)
“ I will be his father he shall be my son” (v.14)	The birth of this son would be through divine intervention	Jesus the Son of God as well as son of David (Luke 1:36)
“If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men” (v.14)	This has been rendered : “In suffering for iniquity, I will chasten him with the rod of men, and with the stripes due to the children of Adam”	Though Jesus did no sin he inherited sinful flesh in being born of a woman. He was tempted in all points like us and shared the condemnation of death in common with all men in consequence of the transgression of Adam Gen 3:17-19 Isa 53:3-12 Heb 2:14;4:15, 5:8
“He will build a house for my Name” (v.13)	David wished to build a Temple for God, but was not permitted to do so (! Chron. 22:7-8); Christ the promised son will do so	Christ will set up a spiritual Temple of living stones, made up of resurrected and glorified faithful (1Pet 2:5-9), and will , at his second coming , cause to be erected a house of prayer in Jerusalem which will unite all mankind in one worship (Zech 6:12; Isa 56:7 and Isa 2:2-4

**God's promise to David (2 Samuel 7:10 - 25 (Continued))**

PROMISE	EXPLANATION	FULFILMENT
<p>“I will establish the throne of his kingdom for ever.” (v 13)</p>	<p>God will establish a kingdom that will last forever</p>	<p>Yet to be fulfilled on earth (Luke 1:32-33; Dan 2:44; Zech 14:9; Psm 22:8; 1Cor 15:23-28; Rev11:15)</p>
<p>“It shall be established forever <i>before thee</i>” (v16)</p>	<p>“<i>before thee</i>” signifies that David will see this after his death ie after his resurrection.</p>	<p>By the resurrection of David from the grave (Acts 2:34; Psa 71:20-21); and after being made immortal Titus 1:2-3, at Christs coming (2Tim 4:1,8)</p>
<p>“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime” (v 10)</p>	<p>This statement anticipates the scattering of Israel and their ultimate regathering to the land again. The current return of the Jews shows that the time imminent for the vindication of the Promise to David.</p>	<p>Israel will be established as the head of the mortal nations , over which will reign Christ and his immortal associates. (Jeremiah 30:3, 24; Ezekiel 37:21-22; Revelation 5:9-10; and Romans 11:25-27)</p>

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