

What is the Kingdom of God?

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Brethren, how often in the past have we heard the phrase “the coming Kingdom of God” or the phrase “when Jesus comes and establishes the Kingdom of God on the earth” or the phrase “Jesus and the saints will rule in the Kingdom of God during the Millennium on the earth”?

The Churches of God have written a myriad of booklets and articles on the Kingdom of God. Hundreds of sermons have been given on this subject.

Yet, the Kingdom of God is still very misunderstood, where members of the Churches of God have misconceptions of what the Kingdom of God actually is.

Please turn with me to Mark 4. Christ was telling His disciples why He spoke in parables.

Mark 4:11 *And he [Jesus] said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

So the Kingdom of God is a mystery to the grand majority of mankind.

During the past years, I have asked many what they thought the Kingdom of God was. The most prevalent answer was that the Kingdom of God would be set up by Jesus Christ on earth at the beginning of the Millennium. Many equate the Kingdom of God with the Millennium. Many use the phrase “the coming Kingdom of God”, a phrase which does not actually appear in the Bible.

Brethren, in my sermon this afternoon entitled What Is the Kingdom of God?, I would like to explore seven points concerning this important but often misunderstood subject of the Kingdom of God.

The first point concerning the Kingdom of God is:

1. The Kingdom of God is the Kingdom of God the Father

Again, as I’ve said in previous sermons, we must define our terms.

Please turn with me Matthew 6:33 -- a very well-known verse to the members of the Church, and one of the most quoted verses in the Bible.

Matthew 6:33 *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

The Greek words in this verse for *the kingdom of God* are “τὴν βασιλείαν τοῦ θεοῦ” which literally means “the kingdom of the God.

Again, as discussed in previous sermons, in over 99% of the occurrences of *the God* in the Greek in the New Testament, the words are referring to God the Father. These references are everywhere in the New Testament, in verses that include verbiage like *the God and Jesus Christ* or *the God and the Lamb* or *the Son of the God* or *the God sending His own Son*.

So, in Matthew 6:33 and in all other occurrences of the words “the Kingdom of God” in the New Testament, the Greek words are consistent: “the Kingdom of the God.” This consistent reference is to God the Father.

Therefore, the Kingdom of God is the Kingdom of God the Father.

On a similar note, *the Church of God* in Greek is “ἐκκλησία τοῦ Θεοῦ” which literally is “the Church of the God” or “the Church of God the Father.” Jesus Christ is the head of the Church, but it is the Father’s Church. Furthermore, the word for *Church* in Greek is “ἐκκλησία” which means “called out ones.” So the Church of God literally means “the called out ones of God the Father.” And we know from John 6:44 that God the Father is the Being who calls us to Christ. So, in a very real way, the Pacific Church of God means “the peaceful called out ones of God the Father.” I hope we all do our best to show that that is true.

Please turn with me to Matthew 26, where we’ll read a revealing verse about the Kingdom when Jesus was offering the wine in the Passover ceremony.

Matthew 26:27 *And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

28) *For this is my blood of the new testament, which is shed for many for the remission of sins.*

29) *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

So Jesus called the Kingdom His Father’s Kingdom. Please turn with me to Luke 12, which is a parallel verse to the well-known verse of Matthew 6:33 concerning the Kingdom.

Luke 12:31 *But rather seek ye the kingdom of God; and all these things shall be added unto you.*

32) *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

Brethren, it is our Heavenly Father’s pleasure and desire to give us His Kingdom. He can give it to us because it is His Kingdom. It is His to give.

Please turn with me to Matthew 6, where we can read what is universally known as the Lord's Prayer. Jesus was teaching his disciples how to pray. Two parts of the prayer show that the Kingdom is the Father's Kingdom.

Matthew 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

10) *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

11) *Give us this day our daily bread.*

12) *And forgive us our debts, as we forgive our debtors.*

13) *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Jesus states that "Your Kingdom come" and "Yours is the Kingdom" or in common English "The Kingdom is Your Kingdom."

Please turn with me to Matthew 13. Furthermore, we all understand that God the Father is the Father of the saints whom He has called to Jesus that we all know from John 6:44. With that in mind, please turn with me to Matthew 13 and we'll read one verse, verse 43.

Matthew 13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Again, this verse and so many other verses plainly show that the Kingdom of God is the Kingdom of God the Father.

The second point concerning the Kingdom of God is:

2. The Kingdom of God is a spiritual kingdom, not a physical kingdom.

Please turn with me to 1 Corinthians 15. Again, how many times in the past have we heard and have been taught that the Kingdom of God was the Millennium and the Millennial rule of Jesus Christ. All of humanity who will live in the Millennium will be part of the Kingdom of God and will be living in the Kingdom of God. During the past decades, we always have read these verses in 1 Corinthians 15 concerning the First Resurrection. However, we never totally believed what all the verses say.

1 Corinthians 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

51) *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

52) *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

53) *For this corruptible must put on incorruption, and this mortal must put on immortality.*

54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

So brethren, flesh and blood cannot enter the Kingdom of God. Only spirit beings can enter the spiritual Kingdom of the Father after physical humans have been resurrected and transformed into spiritual beings. As we just read in 1 Corinthians 15, only after this corruptible has put on incorruption, only after this mortal has put on immortality, only after this temporary physical life has put on eternal spiritual life can we enter our Father's Kingdom. That means that physical human beings cannot enter the Kingdom of the Father.

This also means that the physical life during the Millennium will not be living in the Kingdom of God. How many decades have we heard that the Millennium was the Kingdom of God on earth?

The third point concerning the Kingdom of God is:

3. Jesus was an emissary of His Father and of His Father's Kingdom

The Cambridge Dictionary defines the word *emissary* as "a person sent by one government or political leader to another to take messages".

One of the roles that Jesus fulfilled while he was on earth was one of an emissary sent from His Father. In fact, the fact that God the Father had sent Him was a focal point of His ministry.

Please turn with me to John 6 and we'll read a very familiar verse. There many verses in the Book of John where Jesus talks about His Father sending Him.

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

John 8:42 *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

John 11:41 *Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

John 13:3 *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*

John 16:28 *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

John 17:25 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

Please turn with me to John 20. When Jesus first appeared to His disciples after His resurrection, Jesus repeated this focal point to His disciples, but this time with a change.

John 20:21 *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.*

Please turn with me to 2 Corinthians 5. Just as Jesus was an emissary or an ambassador for God the Father, we are to be ambassadors of Jesus Christ.

2 Corinthians 5:20 *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

Please turn with me to Luke 17. When answering the request of the Pharisees concerning the Kingdom of God, Jesus said something that has been very misunderstood by many churches.

Luke 17:20 *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

The Greek word for *within* in verse 21 is ἐντός (entos), Strong's #1787 which can mean "inside, within, in the midst of."

In verse 21, Jesus was definitely not announcing to the Pharisees that the Kingdom of God was within them. Especially with their attitudes and evil nature.

In verse 21, Jesus was announcing that the Kingdom of God was in their midst. Jesus was an emissary of the Kingdom of God, and He was standing in their midst.

Brethren, an emissary is a person sent by a leader to another people to take messages from the leader. Jesus was an emissary of His Father sent by His Father to bring a message to humanity of His Father's Kingdom. We will explore this in the next point in the sermon.

The fourth point concerning the Kingdom of God is:

4. The gospel of the Kingdom of God is the good news of spiritual salvation

Please turn with me to Mark 1, and we will read about Jesus proclaiming the gospel of the Kingdom of God after John the Baptist had been cast in prison.

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

15) *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

But what is the meaning of the gospel? What is the gospel?

In verses 14 and 15, the Greek word for *gospel* is εὐαγγέλιον (euaggelion) Strong's 2098 which in English simply means "good news". Jesus was proclaiming the good news about something, and that something was the Kingdom of God, His Father's Kingdom. Please turn with me to Matthew 4 and we'll read a scripture about Jesus and the preaching of 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.*

Please turn with me to Matthew 9:35.

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.*

Please turn with me to Matthew 24, and we'll read a very well-known verse which has been stated by many as the Great Commission of the Church.

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.*

How many years have we heard that the gospel of the Kingdom of God was the good news of the coming Millennium when Jesus Christ and the saints will rule on the world in a perfect utopian world? How many years have we hear that Jesus came to preach and proclaim the coming Kingdom of God? I have previously heard many say in decades past that the beginning of the Millennium was actually the beginning of the Kingdom of God.

But we've just discussed that flesh and blood cannot enter the Kingdom of God, and that the Millennium itself is not the Kingdom of God. So if the gospel that Jesus proclaimed was not concerning that, then what exactly is the gospel of the Kingdom of God.

The ministry of Jesus centered on His proclamation of the Kingdom of God the Father and on entering that Kingdom. Since only spirit beings can enter that Kingdom, the gospel message is a message of spiritual salvation.

The gospel message is not that Jesus Christ is returning to earth to establish the Kingdom of God on the earth and to have a utopian society in the Millennium. That is part of the message, but the holistic message of the gospel is the spiritual salvation of all of mankind

who will repent and turn to the Father and their entry into the spiritual Kingdom of God the Father.

That salvation is made possible by our Heavenly Father's deep love for us, by Jesus' life on this earth as a physical man, by Jesus' death, and by His resurrection by His Father.

This message of the gospel concerns the entire plan of salvation that God the Father and Jesus Christ have put before us to proclaim to the world.

It is a message of hope, a message of comfort, a message of reconciliation with the Father, a message which gives us the determination and the desire to overcome our sins and to become more and more like our Father and His Son.

The fifth point concerning the Kingdom of God is:

5. The Kingdom of God is at hand

Please turn with me again to Mark 1:14 and we will discuss a different aspect of verse 14 and 15.

Mark 1:14 *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

Verse 15 is an incredible verse with a lot of meaning that is not totally clear in English. This is because the verb tense used in the first two verbs in verse 15 are in the perfect indicative tense.

In the first part of verse 15, the verb *fulfill* is in the perfect indicative passive tense. According to their book Syntax of New Testament Greek, James Brooks and Carlton Winbery state the following:

"The perfect tense expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action."

This verb tense means that the time was being fulfilled at that point in time because of a past action.

Similarly, in verse 15, the Greek verb for *is at hand* is ἐγγίζω (eggizo), Strong's #1448 which means "to make near, or to come near, or to approach." Again, what is interesting in this verse is that the verb ἐγγίζω is not in the simple present tense; rather, the verb is in the perfect indicative active tense.

So Jesus is stating that the Kingdom of God was at that time presently continuing to approach or continuing to draw near which was resulting from a completed past action.

What was this past action that led to the time being fulfilled and to the approaching of the Kingdom of God? Please turn with me to Philippians 2.

Philippians 2:5 *Let this mind be in you, which was also in Christ Jesus:*

6) *Who, being in the form of God, thought it not robbery to be equal with God:*

7) *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8) *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Verse 7 is more plainly translated in the New American Standard Bible which states: “but emptied Himself *by* taking the form of a bond-servant *and* being born in the likeness of men.” Many other versions translate this verse the same way, including the English Standard Bible, the Berean Study Bible, the Berean Literal Bible, the American Standard Version, and Young’s Literal Translation.

The verb in verse 7 is ΚΕΝΩΩ (keno-o) Strong’s #2758 which means to empty or to deprive of content. The verb is reflexive with the inclusion of the reflexive pronoun ἑαυτοῦ (eautou) in front of the verb. Therefore, the meaning of the verb is to empty oneself.

Therefore, the Kingdom of God was continuing to approach or draw near because Jesus had already emptied Himself of His divine nature and position at the right hand of the Father’s throne, and had already taken on the humble form of a human, so that He would die for all of our sins, making possible our entry into the Kingdom of God.

Please turn with me to John 17:05. On the last night of His physical life on earth, Christ prayed to the Father with His disciples and He said:

John 17:05 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

As we have explored in previous sermons, with the grammatical construct in this verse, this verse is better translated as:

“And now, O Father, glorify thou me with thine own self with the glory which I used to have beside thee before the world was.”

So brethren, the time was being fulfilled and the Kingdom of God was continuing to approach (or *at hand*) because Jesus had already emptied Himself of His glorified divine spiritual nature and had humbled Himself to become a physical man who had come to be die to be our Passover Lamb to pay the price and penalty for our sins so that we now have the opportunity for spiritual salvation and eternal life in our Father’s Kingdom.

The sixth point concerning the Kingdom of God is:

6. Christ’s Kingdom during the Millennium is a physical kingdom

Many of the Churches of God believe that the Kingdom of God is the Millennial reign of Jesus Christ with the saints helping Him to rule the earth. As we have discussed earlier in the sermon, this just is not the case.

However, Christ does have a Kingdom, and He will rule that Kingdom during the Millennium. But Christ's Kingdom is not the Father's Kingdom. Then what is Christ's Kingdom?

Please turn with me to John 18. When Jesus was standing before Pilate on Passover Day, Pilate asked Jesus if He were the King of the Jews. Notice Jesus' answer in verse 36.

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.*

Notice in this verse that Jesus did not say His Father's Kingdom as He had in so many instances before during His ministry. In this conversation with Pilate, He stated "My Kingdom."

So Christ will have a kingdom, and He will be King of that kingdom. The Greek word translated as world in verse 36 is κόσμος (kosmos), Strong's #2889 which can have many meanings including "world, universe, worldly affairs, inhabitants of the world, or this world's society".

So the connotation here is that Christ's Kingdom is not of this world's society and governments.

Please turn with me to Matthew 16, and we will read about a prophecy of Christ concerning the upcoming transfiguration that Peter, James, and John would soon witness.

Matthew 16:28 *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

So Jesus announced that He would be coming in His Kingdom. Let's continue to explore what His Kingdom will be.

Please turn with me to Luke 1. The archangel Gabriel appeared to Mary to tell her about the future son that she would soon bear.

Luke 1:30 *And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32) He shall be great, and shall be called the Son of the Highest: and the Lord God [ΚΥΡΙΟΣ Ο ΘΕΟΣ (Kurios ho theos) Kurios without the definite article refers to

God the Father, the God refers to God the Father] *shall give unto him the throne of his father David:*

33) and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

So the throne that God the Father gives to Jesus is the throne of David, a physical kingdom that Jesus will reign here on the earth.

Please turn with me to Isaiah 9, and we will read further about this prophecy.

Isaiah 9:6 *unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

According to the Hebrew scholar, Nehemia Gordon, the Hebrew grammatical construct in verse 6 actually would render this verse:

“For unto us a child is born, unto us a son is given, and the government will be upon His shoulder: and the Counseling Wonder, the Mighty God, the Everlasting Father shall call His name the Prince of Peace.”

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.*

Again, the prophecy is that Jesus Christ will rule from the throne of David over a physical kingdom.

Please turn with me to Revelation 20, and we'll read about His reign on the earth.

Revelation 20:4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

So, not only will Christ reign on His throne on the earth in the 1000-year Millennium, the saints who are in the First Resurrection will reign on the earth with Him.

Please turn with me to Revelation 3:20. We, as the saints of our Father, will sit with Christ in His throne.

Revelation 3:20 *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
21) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Notice that the saints will sit with Christ in His throne, just like Christ overcame and sat with His Father in the Father's throne. It is important to note here that these are the words of Jesus that the angel gave to John. So Jesus at the time of the giving of Revelation to John late in the First Century was still sitting with His Father in the Father's throne.

Why? Please turn with me to Psalm 110:01, a very well-known verse, and one of the most quoted verses in the New Testament.

Psalm 110:01 *The LORD [Yehovah – God the Father] said unto my Lord [Adonai– Jesus Christ], Sit thou at my right hand, until I make thine enemies thy footstool.*

Again, Psalm 110:01 (shows that the divine Being that became Jesus Christ was at the right hand of the Father and the Father's throne. And this verse states that He would remain there until God the Father had defeated all of Jesus' enemies.

That event had not happened by the end of the First Century. And it still has not happened even unto this day. So Christ still has not been given His throne by His Father to this day.

Please turn with me to Acts 2, and we'll read part of the sermon that Peter delivered to the multitude gathered together on Pentecost of AD 31.

Acts 2:32 *This Jesus hath God raised up, whereof we all are witnesses.*

33) *Therefore being by the right hand of God exalted, [the New King James Version states: Therefore being exalted to the right hand of God] and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

34) *For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*

35) *Until I make thy foes thy footstool.*

So again, Jesus was not exalted and given His own throne, He was exalted to the right hand of His Father in His Father's throne.

So, when will Christ receive His throne from the Father? Please turn with me to Daniel 7 and we'll read about the investiture and enthronement of Jesus.

Daniel 7:13 *I saw in the night visions, and, behold, one like the Son of man [Jesus] came with the clouds of heaven, and came to the Ancient of days [God the Father], and they brought him near before him.*

14) *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.*

So the verses here in Daniel 7 show the investiture and enthronement of Jesus Christ, where God the Father gives Jesus dominion and a kingdom and, by extension, a throne.

But when does this happen? Has it happened yet? Let's continue in Daniel 7 in verse 18 to find the answer.

Daniel 7:18 *But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

This happens at the time of return of God the Father and Jesus Christ to the earth and the establishment of Christ's rule for the Millennium. This is further confirmed in verse 21.

Daniel 7:21 *I beheld, and the same horn made war with the saints, and prevailed against them;*

22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Notice that this investiture occurs around the time that the saints possess the Kingdom, and the saints possess the Kingdom at the First Resurrection. Notice also that the Ancient of Days comes. God the Father comes to earth at that time. And He is still the King of His Kingdom, so His spiritual Kingdom comes with Him. This is what Jesus was praying for in Matthew 6:10 that we read earlier. That Kingdom again is not the Kingdom that Jesus will be ruling on the earth during the Millennium.

Please turn with me to 1 Corinthians 15:25.

1 Corinthians 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*

23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25) For he must reign, till he hath put all enemies under his feet.

Verse 24 in the New Living Translation states the verse more clearly and more closely to the Greek: *After that the end will come, when he will turn the Kingdom over to God the Father, having destroyed every ruler and authority and power.*

So at the end, after the Millennium, Jesus will turn His Kingdom over to His Father. This is similar to a reciprocal arrangement. God the Father gives Jesus a Kingdom once God the Father has defeated all of Christ's enemies before the Millennium starts, and Jesus turns His Kingdom over to God the Father at the end after the Millennium and after all rebellion has been destroyed. This happens after Satan's final rebellion and the final rebellion of mankind against God the Father in Revelation 20).

Please turn with me to Revelation 22, and we'll notice a significant change in the description of the throne. Always before, the throne has been the Father's throne. There is a change in terminology here in Revelation 22.

Revelation 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

3) *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

Notice now that the throne is the throne of God the Father AND Jesus Christ. The throne was never described in that way previously in the Bible.

We just don't know yet what that truly means but it may be the answer to the verses in Luke 1:32 and Daniel 7:14 in that Christ's dominion is an everlasting dominion and kingdom. Jesus will always continue to reign alongside God the Father.

The seventh point concerning the Kingdom of God is:

7. The Kingdom of God is an eternal kingdom

Brethren, the Bible is full of verses revealing that the Father's Kingdom is eternal.

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Verse 27 states that the Kingdom of the Most High God, the Kingdom of the Father, is an everlasting kingdom.

The Hebrew word for *everlasting* is אֱלֶּמֶד (a-lam) which is Strong's #5957, which is a noun in Hebrew meaning "perpetuity or antiquity." According to Brown-Driver-Briggs, this noun has the connotation of limitless time both past and future.

So the Father's Kingdom is one of limitless time both past and future, hence, an everlasting Kingdom.

Please turn with me to Daniel 4:34. After Nebuchadnezzar's reasoning returned to him after seven years of being basically a wild animal, he gave our Heavenly Father the honor and glory that he had not given earlier in his life.

Daniel 4:34 *And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:*

Nebuchadnezzar knew that the Father's Kingdom was everlasting.

Please turn with me to Exodus 15. The Father revealed this fact to the Israelites.

Exodus 15:18 *The LORD shall reign for ever and ever.*

Please turn with me to Psalm 145. David knew that the Father's Kingdom was an eternal kingdom.

Psalm 145:13 *Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*

Psalm 146:10 *The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.*

Please turn with me to Revelation 11, and we'll read a prophecy about the end of this age.

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.*

In verse 15, the Greek word for kingdom is singular, not plural. Verse 15 states that the kingdom of this world (meaning all governments of man) will become the kingdom of God the Father and of His Son, and that God the Father will reign forever and ever. All the references in this verse are to the Father, so the *He* in the last part of the verse is pertaining to God the Father.

Please turn with me to Revelation 22. Here we have the end of the story. We have read some of these verses previously but we'll read them again for context.

Revelation 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

2) *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

3) *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

4) *And they shall see his face; and his name shall be in their foreheads.*

5) *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

Here we have a final picture of God the Father and Jesus Christ on Their throne. We will see God the Father's face and will have His name in our foreheads. Verse 5 references that God the Father will give us light. And they shall reign forever and ever. The Kingdom will continue forever.

Brethren, the truth of the matter is that God the Father has always been the King of His Kingdom in the past and He will always be the King of His Kingdom in the future.

So brethren, let's recap these seven points.

1. The Kingdom of God is the Kingdom of God the Father.
2. The Kingdom of God is a spiritual kingdom, not a physical kingdom.
3. Jesus was an emissary of His Father and of His Father's Kingdom.
4. The gospel of the Kingdom of God is the good news of spiritual salvation.
5. The Kingdom of God is at hand.
6. Christ's Kingdom during the Millennium is a physical kingdom.
7. The Kingdom of God is an eternal kingdom.

Brethren, we are so blessed to know the truth about God the Father, His identity in the Bible, His deep love for His children, the great plan of salvation that He and His Son have implemented, the great future we have with both of them forever in the future, and the great Kingdom of our Heavenly Father and our eternal part in it.

The Kingdom of God does not begin at the beginning of the Millennium. The Kingdom of God is a spiritual kingdom which has always existed in the past, and the Kingdom of God will always exist in the future.

Our Heavenly Father wants us to be part of His Kingdom. This is what the plan of salvation is all about. We will enter that Kingdom at the First Resurrection, the resurrection of the saints and firstfruits. That event is what we will be celebrating tomorrow on Pentecost.

Brethren, many of us are having severe trials and tribulations, whether it be health problems, physical problems, job problems, family problems, financial problems, or emotional problems. Maybe we feel alone and discouraged. Satan is attacking us constantly, and he desires for us to faint and to lose heart and to become discouraged to the point of becoming bitter.

Brethren, we have a hope that the world does not have. As we see the world devolving more and more into chaos and turmoil, as we see our own problems and trials increase, let us not lose heart.

As we read earlier in Luke, it is our Heavenly Father's good pleasure to give us His Kingdom. And He will do just that at the resurrection. Brethren, may that day come soon!