## The Kingdom of God

### А. Introduction and Definitions

Our God is the King of kings and the Lord of lords. How can His kingdom be characterized? In previous chapters, we spoke of God’s rule in regard to His providence and miraculous deeds. We also covered the questions of His sovereignty in relation to human freedom and the presence of evil. This final chapter on God’s sovereignty is devoted to the biblical theme of His “kingdom” – how we may characterize it and how it manifests in the world.

We will propose a preliminary definition for the kingdom of God that our subsequent study will bring out. First, God’s kingdom in manifest whenever individuals live under His rule. Second, His kingdom is manifest whenever people enjoy His care and blessing. In short, God’s kingdom is that realm of experience where people are obedient and where they are blessed. Gerhard von Rad concurs, “God as king extends protection and demands obedience.”[[1]](#footnote-1) George Ladd adds, “The Kingdom of God is, then, the realization of God’s will and the enjoyment of the accompanying blessings.”[[2]](#footnote-2)

### B. Biblical Survey and the Intertestamental Period

**1. Old Testament**

Although the Old Testament lacks the expression “kingdom of God,” it would be incorrect to assume that it did not exist. When John the Baptist and Jesus began to preach “the kingdom of God is at hand,” they did not need to explain this expression to their hearers, who were already familiar with it.[[3]](#footnote-3) Bright correctly claims that God’s kingdom is not unique to New Testament times, but “it involves the whole notion of God’s rule over His people.”[[4]](#footnote-4)

The kingdom of God was operative from the very beginning of history. It was manifest even in the Garden of Eden. There, the first couple enjoyed God’s blessings. Everything was provided for. At the same time, they were responsible to keep the Lord’s command. It was no accident that two special trees were planted in Eden: the tree of life and the tree of the knowledge of good and evil (Gen 2:9). The former represents the blessings available in the kingdom, while the latter provided opportunity for obedience to God’s rule. So then, we see both God’s authority and His care at work, i.e., His “kingdom.”

God’s kingdom was evident when the Lord gave Adam and Eve authority over the earth: “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth” (Gen 1:28).[[5]](#footnote-5) Adam’s rule over the primeval world, as God’s regent, was to be an expression of His rule.

After the Fall, although sinful humans no longer did God’s will, He remained Ruler over all. He demonstrated His dominion by destroying the earth with a flood (excepting Noah’s family) (Gen 6-7), judging the wicked cities of Sodom and Gomorrah (Gen 19), etc. After the flood, the world witnessed a temporary rise in morals, which reflected a fuller expression of God’s kingdom.[[6]](#footnote-6)

God’s kingdom found a still greater expression in the life of Abraham. God’s covenant with him included both a call to obedience (Gen 12:1; 17:1) and a promise of blessing (Gen 12:2-3; 17:2). The biblical narrative later confirms that the Lord did indeed bless Abraham and his descendants (Gen 24:1, 35; 26:12-14; 31:9).

The book of Job focuses on God’s absolute authority. Job speaks of it in this manner, “But He is unique and who can turn Him? And {what} His soul desires, that He does” (Job 23:13), and “I know that You can do all things, and that no purpose of Yours can be thwarted.”[[7]](#footnote-7) God speaks of Himself, “{Whatever} is under the whole heaven is Mine” (Job 41:11). Job also declares,

Behold, He tears down, and it cannot be rebuilt; He imprisons a man, and there can be no release. Behold, He restrains the waters, and they dry up; and He sends them out, and they inundate the earth. With Him are strength and sound wisdom, the misled and the misleader belong to Him. He makes counselors walk barefoot and makes fools of judges. He loosens the bond of kings and binds their loins with a girdle. He makes priests walk barefoot and overthrows the secure ones. He deprives the trusted ones of speech and takes away the discernment of the elders. He pours contempt on nobles and loosens the belt of the strong. He reveals mysteries from the darkness and brings the deep darkness into light. He makes the nations great, then destroys them; He enlarges the nations, then leads them away. He deprives of intelligence the chiefs of the earth's people and makes them wander in a pathless waste (Job 12:14-24).

Later in the Torah, we see several direct references to Yahweh’s universal authority: “All the earth is Mine” (Ex 19:5); “What god is there in heaven or on earth who can do such works and mighty acts as Yours?” (Deut 3:24); “Behold, to Yahweh your God belong heaven and the highest heavens, the earth and all that is in it” (Deut 10:14); and “Yahweh shall reign forever and ever” (Ex 15:18).[[8]](#footnote-8)

God’s kingdom also found expression through the nation of Israel: “And He was king in Jeshurun” (Deut 33:5). Yahweh established a covenant with Israel, which included, again, a call to obedience and a promise of blessing. These two aspects of the covenant are clearly depicted in Leviticus 26 and Deuteronomy 28, where we see listed the blessings and curses of the covenant, conditioned on the requirement of obedience. The blessings of God’s kingdom for Israel mainly consisted in inheriting the Promised Land, and His authority was expressed in issuing the Law.

Also significant is the right of the Sovereign to appoint authorized representatives. Moses fulfilled that role in Israel. Only he was permitted to meet God on Sinai (Ex 34:2) and personally fellowship with Him (Num 12:6-8). Along with Moses, God appointed Aaron and his sons as priests (Num 3:3) and the Levites as their assistants (Num 1:50). Other expressions of Yahweh’s rule include the requirement to dedicate the firstborn to Him and pay tithes (Lev 27:26-33).

The Lord not only exercised dominion over Israel, but also planned to rule over all the earth through them. Israel was to be for Him “a kingdom of priests and a holy nation” (Ex 19:6). In addition, He says to the sons of Jacob, “You will rule over many nations, but they will not rule over you” (Deut 15:6), and, “He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to Yahweh your God” (Deut 26:19).[[9]](#footnote-9) However, because of their disobedience, the Lord’s plan for Israel was not fulfilled at that time.

Later in the history of Israel, an interesting development occurred for the advance of God’s kingdom on earth. During the time of the judges, God exercised direct rule over His people. When Israel needed deliverance from its enemies, the Lord raised up deliverers. It was a “charismatic” leadership style in that it was not based on a set order or dynasty, but on endowment of supernatural power to an individual chosen by the will of God.

This “charismatic” form of leadership was a key element of God’s rule in the times of the prophets as well. Not infrequently, the prophets rebuked the “established” leadership for sinful behavior. God’s purpose was for Israel to be a theocracy, led by Him through “established” leadership, like kings and priests, as well as through “charismatic” leadership, like judges and prophets. In rare instances, the king was also a prophet, as in David’s case.[[10]](#footnote-10)

In Samuel’s days, God’s people demanded a visible king. God so interpreted their insistence: “They have rejected Me from being king over them” (1 Sam 8:7). Nonetheless, Yahweh allowed Samuel to appoint a king: first Saul, and then David. God also promised that David’s dynasty would produce a future messianic king, the son of David (1 Chr 17:11-14). The thrones of David and Solomon were even called the “throne of Yahweh” (1 Chr 29:23).[[11]](#footnote-11) In this way, through the divine Messiah, God would again take up direct dominion over His people.

David served not only as a symbol of the future Messiah, but also became God’s instrument for establishing His kingdom to a greater degree than ever before in Israel. We can justly call the reigns of David and Solomon the “golden age” of Israel. The people, in general, worshiped only Yahweh, and to some decree observed His Law. They enjoyed God’s protection, prosperity and well-being. The Scripture reports, “Judah and Israel {were} as numerous as the sand that is on the seashore in abundance; {they} were eating and drinking and rejoicing” (1 Kin 4:20).

A negative aspect of this system was that “church” and state merged into a single entity. This led to the idea that, since the state was a “holy institution,” it could not be defeated or destroyed. The people felt that they could violate the covenant, but Yahweh would continue to protect and preserve them. Israel’s devotion became “nominal,” that is, the nation was God’s people in a superficial sense, but not in heart.[[12]](#footnote-12)

Moving on to the Old Testament historical books, they testify to God’s universal dominion as well. He is Lord of all: “O Yahweh, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You” (2 Chr 20:6); and, “Yahweh reigns” (1 Chr 16:31). In an exclamation of praise, David eloquently declares the Lord’s greatness and authority:

Yours, O Yahweh, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O Yahweh, and You exalt Yourself as head over all. Both riches and honor {come} from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone (1 Chr 29:11-12).

The Psalms frequently depict the Lord as king, especially emphasizing the universal character of His reign: «Yahweh reigns” (Ps 93:1; 97:1; 99:1). He was King in the past: “Yet God is my king from of old” (Ps 74:12) and will be King forever: “Yahweh is King forever and ever” (Ps 10:16); “Yahweh sits as King forever” (Ps 29:10); and, “Your kingdom is an everlasting kingdom, and Your dominion {endures} throughout all generations” (Ps 145:13). His absolute sovereignty is seen in that “whatever Yahweh pleases, He does, in heaven and in earth, in the seas and in all deeps” (Ps 135:6; 115:3).

The extent of His kingdom in universal. Yahweh reigns over the entire world. He is “a great King over all the earth” (Ps 47:2). The universe is His possession: “The earth is Yahweh’s, and all it contains, the world, and those who dwell in it” (Ps 24:1); “The world is Mine, and all it contains”« (Ps 50:12);”The heavens are Yours, the earth also is Yours; the world and all it contains, You have founded them” (Ps 89:11), and, “His sovereignty rules over all” (Ps 103:19; сf. 95:4-5).

God’s dominion extends beyond the natural world to include the nations and their “gods”: “For Yahweh is a great God and a great King above all gods” (Ps 95:3); “God reigns over the nations, God sits on His holy throne” (Ps 47:8); and, “Yahweh nullifies the counsel of the nations; He frustrates the plans of the peoples” (Ps 33:10).

Although the Psalms as a rule emphasize the universal character of God’s kingdom, they also indicate that His rule is not yet fully exercised on the earth. Only in the future will His will be fully done: “Arise, O God, judge the earth! For it is You who possesses all the nations” (Ps 82:8); “He will cut off the spirit of princes” (Ps 76:12); “I will be exalted in the earth” (Ps 46:10); and, “Say among the nations, ‘Yahweh reigns’” (Ps 96:10).

The Lord will establish His kingdom through His appointed Messiah (Ps 45:6-7; 2:6-9; 110:1-2), who will “rule from sea to sea and from the River to the ends of the earth” (Ps 72:8). The messianic kingdom is characterized by righteousness: “He will judge the peoples with equity” (Ps 96:10), and peace: “In his days… abundance of peace” (Ps 72:7).

Next, we survey the prophetic books, which depict God’s kingdom much like the Psalter did. Accent is placed on Yahweh’s universal dominion and absolute authority. Isaiah writes that God directs creation (Isa 48:13) and casts down nations (Isa 40:23-24). He alone is God “of all the kingdoms of the earth” (Isa 37:16). Jeremiah echoes these thoughts: Yahweh is “the God of all flesh” (Jer 32:27), “the everlasting King” (Jer 10:10), and call Himself “King” (Jer 46:18; 48:15). His “throne is from generation to generation” (Lam 5:19). His rule is most evident in Israel. Isaiah declares to Zion, “Your God reigns” (Isa 52:7). Zephaniah adds, “The King of Israel, Yahweh, is in your midst” (Zeph 3:15).[[13]](#footnote-13)

Furthermore, the prophets announce that God’s will invariable fulfill His will, since no one can thwart Him: “Yahweh of hosts has sworn saying, ‘Surely, just as I have intended so it has happened’… Yahweh of hosts has planned, and who can frustrate {it?} and as for His stretched-out hand, who can turn it back?” (Isa 14:24, 27); and, “Truly I have spoken; truly I will bring it to pass. I have planned {it, surely} I will do it” (Isa 46:11). Moreover, through Jeremiah the Lord declares, “Who is like Me, and who will summon Me {into court?} And who then is the shepherd who can stand against Me?” (Jer 49:19; 50:44). All the nations are like clay in the hands of the Potter (Jer 18). He gives authority over the nations to the “one who is pleasing in My sight” (Jer 27:5).

Bright notes that Isaiah introduced an innovation in the idea of God’s kingdom.[[14]](#footnote-14) He speaks of it not as the continuation of the status-quo, but of a new beginning for Israel. A new David (Messiah) will come, and God’s people will be renewed and redefined, not by physical lineage, but by spiritual quality and character. The Lord will cleanse His people by means of defeat and exile, leaving for Himself a faithful remnant (Isa 1:9; Hos 1:9-10; 2:23).[[15]](#footnote-15) Here, we see glimpses of the eschatological kingdom.

The following texts further describe the nature of God’s eschatological kingdom: “Behold, the Lord Yahweh will come with might, with His arm ruling for Him. Behold, His reward is with Him and His recompense before Him" (Isa 40:10). Only in the future will the Lord fully execute His authority, which He now by right already possesses, being King of the universe. During that time, conditions on earth will approach utopia:

And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them. Also the cow and the bear will graze, their young will lie down together, and the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of Yahweh as the waters cover the sea (Isa 11:6-9).[[16]](#footnote-16)

As the Psalms already instructed us, the complete manifestation of God’s order will come when Messiah appears: “In that day the Branch of Yahweh will be beautiful and glorious, and the fruit of the earth {will be} the pride and the adornment of the survivors of Israel” (Isa 4:2); and, “With righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, and faithfulness the belt about His waist” (Isa 11:4-5).

The final Old Testament witness to God’s kingdom comes from books of the exile and restoration. Von Rad makes an interesting comment about the revelation of the kingdom in this literature: “Before the exile Yahweh is mostly the king of Israel, bringing peace to his chosen people. Later he is called King of the World, enthroned in Jerusalem and magnified by all nations.”[[17]](#footnote-17)

Bright observes other special features of this period. The prophets who predicted the defeat of Judah by Babylon explained that this defeat did not reflect weakness in God or in His kingdom. The blame lies with God’s people. Moreover, at this time we witness more expressions of personal faith and personal responsibility before the Lord, rather than nationalism or ritualism. In addition, the hope is embraced of a coming restoration of the nation of Israel in its entirety. Ezekiel prophecies of the “resurrection” of dry bones (chp. 37), which represents a time of restoration and renewal in Israel.

The book of Zechariah devotes special attention to the restoration of God’s people, particularly in connection with the glorious messianic kingdom. After the battle of Armageddon, Messiah will establish His earthly reign: “And Yahweh will be king over all the earth; in that day Yahweh will be {the only} one, and His name {the only} one” (Zech 14:9). This will be a time of great prosperity for Israel: “The wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance” (Zech 14:14), as well as peace and safety: “In that day, ‘declares Yahweh of hosts,’ every one of you will invite his neighbor to {sit} under {his} vine and under {his} fig tree” (Zech 3:10).

We will conclude with a brief look at Daniel’s prophecy, where the Lord shows His absolute authority in His dealings with Nebuchadnezzar. Through the prophet Daniel, God revealed to Nebuchadnezzar that he received authority from heaven (Dan 2:36-38). However, when Nebuchadnezzar began to take pride in his accomplishments and glory, Yahweh removed the kingdom from him and gave to him the “heart of a beast” (Dan 4). He remained in that condition until he recognized that “the Most High is ruler over the realm of mankind and bestows it on whomever He wishes“ (Dan 4:25). Upon completion of this period of discipline, Nebuchadnezzar praised Yahweh and acknowledged, “His dominion is an everlasting dominion, and His kingdom {endures} from generation to generation (Dan 4:34).[[18]](#footnote-18)

Along with mentions of God’s universal reign and authority over all, the book of Daniel also looks forward to the establishment of the Lord’s kingdom on earth. A time will come when all the kingdoms of the world will submit to God’s kingdom under the leadership of the Son of Man, who received the kingdom from the Ancient of Days (Dan 7:9-14; 2:44). It is written of Messiah’s kingdom, “His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed” (Dan 7:14).

**2. Intertestamental Period**[[19]](#footnote-19)

Although in the intertestamental literature, we rarely see specific mention of the title “kingdom of God,” nonetheless the concept of it is frequently encountered.[[20]](#footnote-20) On the one hand, writers of that period recognized that God was Lord of all. On the other hand, many also saw Israel as a special manifestation of God’s rule on the earth. Other nations were under the rule of Satan.

After the return from exile, expectations were high for the fulfillment of God’s promised kingdom. Nonetheless, to Israel’s disappointment it did not materialize. Different attempts were made to respond to this. Some sought God’s kingdom in personal devotion by observing the Torah. Some, like the Maccabees, sought liberation from Gentile rule.[[21]](#footnote-21) Others gave up hope in an earthly, historical kingdom and interpreted the kingdom in line with a Hellenistic worldview, anticipating eternal, spiritual bliss without a physical resurrection.[[22]](#footnote-22) For these, God’s kingdom consisted of going to heaven and being in God’s presence eternally.[[23]](#footnote-23) Still others expected an apocalyptic inbreaking into history, leading to God’s glorious worldwide reign. God’s eschatological kingdom would include judgment on Gentile nations, glorification of Israel and Jerusalem, resurrection of the dead, renewal of the planet, and restoration of the Davidic throne through Messiah.[[24]](#footnote-24)

Those holding to an apocalyptic expectation conventionally divided history into two epochs: the present and the age to come, after which comes eternity.[[25]](#footnote-25) In the thought of some, the age to come merged with eternity.[[26]](#footnote-26) This “age to come” was known by various names: “the day,” “the day of the Lord,” “the last days,” “the final age,” “the messianic age,” “the days of Messiah,” or “the kingdom of God.” This is the time when God will exercise direct rule over the world. It will be a time of peace and prosperity,[[27]](#footnote-27) comparable to life in the Garden of Eden, the Exodus from Egypt, or the kingdom of David.[[28]](#footnote-28) God’s Kingdom (i.e., the age to come) will also be a time of spiritual cleansing and renewal.[[29]](#footnote-29)

It was sometimes thought that just prior to this time of blessing would come a time of testing for God’s people.[[30]](#footnote-30) In addition, a great battle between the Gentiles[[31]](#footnote-31) and God’s people headed by Messiah[[32]](#footnote-32) or God Himself[[33]](#footnote-33) would precede this day. Then God (or Messiah) would judge the nations,[[34]](#footnote-34) and dispersed Israel would be gathered from the nations[[35]](#footnote-35) and reign over them[[36]](#footnote-36) under the headship of Messiah[[37]](#footnote-37). His rule would last 200 years,[[38]](#footnote-38) 400 years,[[39]](#footnote-39) or 1000 years.[[40]](#footnote-40) Jerusalem will be glorified.[[41]](#footnote-41) Some anticipate the descent of New Jerusalem from heaven[[42]](#footnote-42) and the resurrection of departed Jews.[[43]](#footnote-43)

Furthermore, in rabbinic literature teachers of that time made a distinction between God’s kingdom and the kingdom of Messiah. The latter referred to the earthly reign of Messiah. The former referred to God eschatological kingdom in eternity without special reference to Israel as a separate people of God. Instead of the term “the kingdom of God,” rabbis sometimes preferred the term “the kingdom of heaven” to avoid using God’s name.[[44]](#footnote-44)

**3. New Testament**

As the New Testament opens, we encounter specific mentions of God’s kingdom. Both John the Baptist and Jesus inaugurated their ministries with the proclamation: “The kingdom of God is at hand“ (Mk 1:15; Matt 3:2). In addition, Jesus preached the “gospel of the kingdom” (Matt 4:23; 9:35) and commanded His disciples to preach it as well (Matt 10:7; 24:14).

What is meant by the phrase “the kingdom of God is at hand?” We know that God’s kingdom already existed in the form of His universal dominion over all things – God is King of the universe. However, at the present time the realization of His kingdom is only partial and depends on the cooperation of people. When Jesus appeared, He brought God’s universal kingdom closer to actual fulfillment that at any other time in human history. This is the sense in which “the kingdom of God is at hand.” Additionally, the King Himself had come, and the kingdom came with Him.[[45]](#footnote-45)

God’s intention to establish His order among people is expressed in the prayer that Jesus taught His disciples, “Your kingdom come, Your will be done, on earth as it is in heaven” (Matt 6:10). Jesus also encouraged people to zealously seek the kingdom. His disciples should “seek first the kingdom of God and His righteousness (Matt 6:33). He also said, “The Law and the Prophets {were proclaimed} until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it” (Lk 16:16).

We recall that in the intertestamental period, history was divided into the present age and the age to come, or messianic age. Jesus also spoke of this division: “…either in this age or in the {age} to come” (Matt 12:32), and, “in the present age… and in the age to come” (Mk 10:30). The events that stand at the threshold of the age to come are the Second Coming of the Lord (Matt 24:3) and the resurrection of the dead (Lk 20:35).[[46]](#footnote-46)

However, Jesus introduces a new element into this picture. In Luke 16:16, the time of the present age “until John” is somehow distinct from the time subsequent to that, when “the gospel of the kingdom of God” is preached. With the coming of Messiah, in a certain sense the age to come has already begun, yet not in its fullness.

A key factor in the New Testament witness of God’s kingdom is that it comes through Jesus of Nazareth, God’s Messiah.[[47]](#footnote-47) From the time of His birth, He was hailed as King (Matt 2:2-6; Lk 1:32-33). Before His departure to heaven, He announced, “All authority has been given to Me in heaven and on earth” (Matt 28:18). Several times Jesus spoke of the kingdom of God as “My kingdom” (Matt 13:41; 16:28; Lk 22:30; 23:42; Jn 18:36).

Curiously, Jesus spoke of the kingdom in the following manner: “The kingdom of God is in your midst” (Lk 17:21). The word ἐντος (*entos*), translated “midst,” is typically translated “in,” rendering the translation, “The kingdom of God is in you.” Since Jesus was talking to the Pharisees, though, who scarcely demonstrated the fruits of the kingdom, many translators prefer the translation “in your midst.” BADG comments, “…Luke preferring ἐντός in the sense *among you, in your midst,* either now or suddenly in the near future.”[[48]](#footnote-48) Thus, the kingdom was “in their midst” since Jesus was there with them.

However, Jesus’ earthly ministry did not satisfy the expectations of the Jews of that day, who were waiting for a military deliverer. Even John the Baptist, who announced that Jesus was the Messiah, began to doubt Him. Jesus answered John by referring to the marks of the kingdom present in His ministry: “Go and report to John what you hear and see:{the} blind receive sight and {the} lame walk, {the} lepers are cleansed and {the} deaf hear, {the} dead are raised up, and {the} poor have the gospel preached to them” (Matt 11:4-5). Therefore, it is appropriate to speak of the “mysteries of the kingdom of God” (Mk 4:11). God introduces His kingdom subtly into the world, first in a spiritual sense, but only later in the political sphere.[[49]](#footnote-49)

Let us see how the “marks” of the kingdom were evident in Jesus’ ministry. He brought people blessing and taught them God’s Word. Concerning blessings, He healed the sick, forgave sins, raised the dead, fed the multitudes, etc. Such signs accompanied the preaching of the gospel (Matt 4:23; 9:35; 10:7-8; Lk 10:9). In addition, in Luke 11:20 Jesus associated the coming of the kingdom with casting out of demons. Concerning the second “mark” of the kingdom, Jesus taught the Word with authority (Mk 6:34).

Jesus also spoke of the two temporal aspects of the kingdom. On the one hand, all the earth belongs to God now. He is King over all: “I praise You, Father, Lord of heaven and earth” (Matt 11:25). Consequently, at the end of the present age, angels will gather out of His “kingdom” (i.e. “the world”) all doers of evil, so that “the righteous will shine forth as the sun in the kingdom of their Father” (Matt 13:43, 49). On the other hand, Jesus referred to the kingdom more frequently as something manifest only in part. For this reason, He compared the kingdom with a mustard seed and with leaven, which begin small and slowly expand and progress (Matt 13:31-33).

Jesus also spoke of the kingdom in an eschatological sense, that is, as a future happening: “Children, how hard it is to enter the kingdom of God” (Mk 10:24).[[50]](#footnote-50) Jesus could thus equate the kingdom with eternal life (Matt 25:34, 46; 19:16, 23).[[51]](#footnote-51) However, not all will qualify to participate in the blessings of the eschatological kingdom of God (Matt 25:1ff).

In order to take part in God’s eschatological kingdom one should be ready to sacrifice all (Matt 13:44-45; Mk 9:47; Lk 18:29-30). People must make a decisive decision to follow Messiah (Lk 9:57-62). The kingdom of God should be more important that possessions, family, even life (Matt 10:34-39; 19:28-29). The disciples should reckon on the fact that following Jesus and preaching the kingdom will incur rejection by the unbelieving world (Matt 10:16-25).[[52]](#footnote-52)

However, participation in God’s kingdom is certainly possible, since “your Father has chosen gladly to give you the kingdom” (Lk 12:32). For this reason, Jesus sent His disciples to preach the kingdom of God (Matt 24:14; 16:19; Lk 9:2). When Jesus was transfigured, He displayed a foretaste of the glory of the coming kingdom (Matt 17:1-8). It is likely that on the Mount of Transfiguration, Christ’s words were fulfilled that “there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom” (Matt 16:28).

Comparing the Old and New Testament witnesses to God’s kingdom, we observe both similarities and differences. On the one hand, the status of those worthy to participate in the new era of the kingdom is greater than the status of John the Baptist, who was, according to Jesus, the greatest of all Old Testament saints (Matt 11:11). On the other hand, submission to God’s moral standard, required in the Old Testament, applies to New Testament saints as well (Matt 5:19). The level of morality expected of Jesus’ disciples even exceeds the Old Testament requirements (Matt 5:20-48).[[53]](#footnote-53)

Also important to note is that entrance into the kingdom comes to those who are “poor in spirit” (Matt 5:3) and humble as children: “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it {at} {all}” (Mk 10:15). Additionally, as Ladd correctly notes, observance of the kingdom ethics, as reflected in Jesus’ Sermon on the Mount, requires supernatural grace to attain, which is acquired through spiritual rebirth (Jn 3:3-5).[[54]](#footnote-54)

When commenting on Jesus’ teaching on the kingdom, one must not overlook a change in Israel’s status as heirs of the kingdom. Jesus offered the kingdom to the Jews (Matt 10:6; 15:24), yet they rejected it by rejecting their Messiah-King.[[55]](#footnote-55) Consequently, Jesus predicted, “The kingdom of God will be taken away from you and given to a people, producing the fruit of it” (Matt 21:43).

In other passages, Jesus repeats this claim: “Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you” (Matt 21:31); and, “I say to you that many will come from east and west, and recline {at the table} with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth” (Matt 8:11-12).[[56]](#footnote-56) Ladd writes, “No longer is the Kingdom of God active in the world through Israel; it works rather through the Church.”[[57]](#footnote-57)

However, Jesus also foresaw a time when God will again show regard for His Old Testament people. Jesus prophesied concerning Jerusalem, “For I say to you, from now on you will not see Me until you say, ‘Blessed is he who comes in the name of the Lord!’” (Matt 23:39). Moreover, when His disciples inquired about the time of Israel’s restoration, Jesus did not deny that it would happen, but simply replied, “It is not for you to know times or epochs which the Father has fixed by His own authority” (Acts 1:7).

In the history of the interpretation of Jesus’ teachings about the kingdom, several erroneous views have been advanced.[[58]](#footnote-58) Some feel, like the Jews of that day, that Jesus came to restore political independence to Israel and liberate it from the yoke of Rome. Contrary to that view, Jesus taught submission to Roman authority (Mk 12:13-17) and love for one’s enemies (Matt 5:38-47).

Others see in Jesus’ teaching indications of a purely spiritual kingdom. They cite Jesus’ words, “The kingdom of God is *within* you” (Lk 17:21). They argue that when the Gospels speak of a future glorious, earthly kingdom, we are dealing with a remnant of Jewish apocalyptic thought. Alternatively, such verses are taken symbolically to represent one’s inner disposition to God’s rule. Therefore, God’s kingdom is not political, but merely ethical. However, this view does not take into consideration the entirely of Jesus’ teaching on the kingdom.

Still others believe that Jesus was predicting the soon appearance of God’s eschatological kingdom. For this reason, He called His disciples to such a high moral standard. The opposite point of view, “realized eschatology,” claims that Jesus taught that the kingdom had already come in its fullness. Again, neither of these extreme points of view comprehensively encompass Jesus’ teaching.

Next, we examine the testimony of the book of Acts, which declares that God is “Lord of heaven and earth” (Acts 17:24), speaking of His absolute authority and universal dominion. We find mention not only of the Father’s authority, but also of His appointment of Jesus as Messiah and King (Acts 2:34-36; 5:31; 7:55).[[59]](#footnote-59) In most cases, in the narration in Acts the preaching of the kingdom is associated with the gospel (Acts 8:12; 19:8; 20:25; 28:23, 31). In some cases, though, the expression “the kingdom of God” refers to the eschatological kingdom that believers in Jesus will inherit (Acts 1:3; 14:22), and in which Israel will at some time participate (Acts 1:6).

Finally, the life and activity of the Early Church demonstrates that the kingdom is already present and active. In Zorn’s view, at the day of Pentecost the kingdom came “with power.”[[60]](#footnote-60) Acts 2:42-46 masterfully describes what life looks like under God’s rule:

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they {began} selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart.

In the General Epistles and the Epistle to the Hebrews, the kingdom of God is infrequently mentioned. In his defense of Christ’s deity, the author of Hebrews refers to Him as a divine King (Heb 1:8-9, 13). His regal authority is displayed in that He is seated at “the right hand of God” (Heb 1:3; 8:1; 10:12; 12:2; cf. 1 Pet 3:22).[[61]](#footnote-61) At the end of Hebrews, the author speaks of the “unshakable kingdom” which believers in Jesus await (Heb 12:28). James also refers to believers as heirs of the eschatological kingdom (Jam 2:5). Peter adds that faith which produces fruit will ensure “entrance into the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet 1:11).

The apostle Paul highlights nearly every aspect of the kingdom of God. First, God is King over all, “the King eternal” (1 Tim 1:17), “the blessed and only Sovereign, the King of kings and Lord of lords” (1 Tim 6:15), to whom is “honor and eternal dominion” (1 Tim 6:16). Besides this, the Son of God, Jesus Christ, is exalted above all and given a name above all names (Phil 2:9-11; Eph 1:20-22), and He has power “to submit all things to Himself” (Phil 3:21). Christ is the “head over all rule and authority” (Col 2:10). He is “Lord” (1 Cor 12:3). Again, His regal status is displayed by His position at “the right hand of God” (Eph 1:20; Col 3:1) in fulfillment of Psalm 110:1-2.[[62]](#footnote-62)

Peter and Paul, following the example of our Lord Jesus, sometimes call God’s kingdom the “kingdom of Christ” (Col 1:13; 2 Pet 1:11).[[63]](#footnote-63) In Ephesians 5:5, Paul combines these titles as “the kingdom of Christ and God.” So then, we have a coregency of the Father and Son or, more precisely, God’s kingdom is accomplished through Christ.[[64]](#footnote-64) Although the messianic kingdom is essentially an earthly one, Paul once speaks of the Christ’s kingdom as a heavenly one (2 Tim 4:18). The Father’s plan is the “summing up of all things in Christ” (Eph 1:10) and to judge the world through Him (2 Tim 4:1).[[65]](#footnote-65) At the end of His reign, the Son “hands over the kingdom to the God and Father” (1 Cor 15:24).

Since Christ “must reign until He has put all His enemies under His feet” (1 Cor 15:25), Zorn calls the kingdom of Christ a “kingdom of conquest.”[[66]](#footnote-66) Moreover, Zorn explains the relationship between the kingdom of God and the kingdom of Christ: the latter “is derived from, exists within, and will ultimately again be surrendered to” the kingdom of God.[[67]](#footnote-67)

In imitation of the Old Testament, the intertestamental period, and the teaching of Jesus, Paul divides history into two epochs: the present age and the age to come (Eph 1:21). Although in Christ, believers may already enjoy many of the benefits of the age to come (as shown also in Hebrews 6:5), nevertheless, the present age is still an “evil age” (Gal 1:4). It is under the control of the “god of this world” (2 Cor 4:4; Eph 2:2). Yet, for believers, Jesus offers deliverance from the domain of darkness in their personal lives (Gal 1:4; Rom 12:2).[[68]](#footnote-68)

On the one hand, Paul teaches that believers are already in the kingdom – God has “transferred us to the kingdom of His beloved Son” (Col 1:13). God’s kingdom is characterized by “righteousness, peace, and joy in the Holy Spirit” (Rom 14:17). It “does not consist in words but in power” (1 Cor 4:20). It is associated with the glory of God (1 Thes 2:12).[[69]](#footnote-69)

Most of the time, however, Paul speaks of the future eschatological kingdom, that is, when God’s universal dominion is fully manifest. God calls us into that kingdom (1 Thes 2:12). It is connected with the appearing of the Lord Jesus (2 Tim 4:1). Believers suffer for the sake of the kingdom (2 Thes 1:5). Those who practice sin are excluded from it (1 Cor 6:9-10; Gal 5:21; Eph 5:5). God preserves us for the kingdom (2 Tim 4:18). Partakers in it anticipate a bodily resurrection (1 Cor 15:50).

The apostle John does not speak voluminously about the kingdom *per se*, but does accent its present manifestation. It is available to those who have been “born again” (Jn 3:3-5). John records that before Pilate (who, by the way, received his authority from God – Jn 19:11), Jesus spoke of His kingdom as a spiritual one: “My kingdom is not of this world” (Jn 18:36). Correspondingly, He refused to receive the kingdom offered to Him by the Jews (Jn 6:15). On the other hand, Jesus claimed that He already possessed this authority (Jn 17:2), but the time for Him to enforce it had not yet come (Jn 7:3-6).

The book of Revelation provides us the last glimpse of God’s kingdom in the New Testament. Here, we see a strong emphasis on God’s sovereignty. He sits on the throne and rules over all (Rev 4:3). He raises up earthly kingdoms and casts them done as He pleases (Rev 17:12, 17).

Revelation even more strongly focuses on the rule of God’s Son, Jesus Christ. He is “ruler of the kings of the earth” (Rev 1:5); “Lord of lord and King of kings” (Rev 17:14; 19:16), and is crowned with “many diadems” (Rev 19:12).

When Christ returns, the earth will see a manifestation of God’s kingdom as never before in history. Jesus will come to establish the kingdom and personally administer it. The angel cries, “The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever” (Rev 11:15; сf. Rev 19:11-16). Satan will be cast down (Rev 12:10) and bound (Rev 20:1-3), and the saints will reign with Christ for 1000 years (Rev 20:6; 5:10; 1:6). Then the great expectation of heaven will be fulfilled, “You have taken Your great power and have begun to reign” (Rev 11:17). Then, all will finally see: “The Lord our God, the Almighty, reigns” (Rev 19:6).

The book of Revelation reminds us of the distinction made in the intertestamental period between the age to come and eternity. As was described earlier, Jesus and the apostles taught that the age to come has already “broken into” the present age, and believers may already participate in it, albeit in part. The book of Revelation introduces into that general construal still another element – the thousand year reign of Messiah, which differs both from the present position believes in Jesus enjoy in this life, and from the kingdom of God in eternity.

However, the millennial reign of Messiah is still not a perfect manifestation of God’s kingdom. After a period of rebellion at the close of that time, God will destroy the present heavens and earth, judge unbelievers, and create a new heavens and a new earth “in which righteousness dwells” (2 Pet 3:13; Rev 20-21). At that time, the authority that God, the universal King, always possessed, will be fully exercised, and all will be done in accordance with His perfect will.

We can, then, expand the present age/age to come schema to include four stages in the realization of God’s plan. In each successive stage, His kingdom is more fully expressed: (1) the present age before Christ, (2) the present age for believers in Jesus, (3) the millennial reign of Messiah as an initial expression of the age to come, (4) God’s eternal kingdom as the final and ultimate expression of the age to come.

### C. Theological Considerations

The appearance of the kingdom of God on earth is the dream of many thinkers in the course of human history. Yet, they often differed in their understanding of exactly what the kingdom is and how it appears. In addition, not all of these interpretations of the kingdom correspond to the biblical revelation. Let us examine some of them.

**1. Providentialism and Related Theories**

Russian Orthodoxy historically anticipated the progressive development of society to the point when it would become the kingdom of God on earth.[[70]](#footnote-70) The key feature of this development is the sanctifying influence of the Russian Orthodox Church. According to this understanding, the Church is not appointed to rule the world directly, but rather to exert a sanctifying influence on the ruling powers, that is, the government. The rule of the emperor is the rule of God.[[71]](#footnote-71) So then, the spiritual should sanctify the earthly, and the earthly, in turn, should submit to the spiritual.

In 1453, a certain event occurred that strengthened the Russian Orthodox conviction of their appointment to introduce the kingdom of God into the world – the fall of Constantinople. The fall of the “second Rome” led to the rise of the “third Rome,” which is Moscow, through which the kingdom would come.

Therefore, Russia was considered the preserver of true Christianity, and the Russian Tsar – the preserver of Orthodox Faith. Moreover, since the 16th century Russia has claimed the title “Holy Russia,” a nation entrusted with a holy mission. The drive to fulfill this calling led to a schism in the Russian Orthodox Church, when the Old Believers feared that the introduction of reforms into Russian Orthodoxy threatened the fulfillment of that mission.

However, in the 17th century, when secularism overtook Russian society, interest in the Christianization of society waned, and the Church devoted more attention to its internal affairs. In addition, the Russian Orthodox Church came under the domination of the Russian Tsar Peter I. As a result, the Church was no longer in a position to sanctify the state, but became dominated by it.

Nevertheless, the dream of seeing the kingdom of God did not completely die, neither in the Church (for example, in the thought of the 18th-century Tikhon of Zadonsk), nor among secular thinkers. Prominent among the latter was Pyotr Chaadayev (1794-1856), who was noted for his philosophy of history. Unlike the Orthodox view described above, Chaadayev thought that the kingdom of God would come not through the sanctifying work of the Church, but by means of a natural historical process. History itself is moving toward God’s rule – a view called “providentialism.”

However, not all subsequent philosophers concurred with Chaadayev. Others felt that two factors needed to be considered: not only this natural trajectory, but also freedom. The latter element can indeed hinder the appearance of the kingdom, since it requires the voluntary participation of people. Among exponents of this latter theory were Aleksey Khomyakov (1804-1860) and Fyodor Dostoevsky (1821-1881). In his article *The Doctrine of Providence*, Sonderegger asserts that God's providence will bring all things into unity in Christ. How God will do that remains a mystery: “This divine direction is *mystery*. To discern how this world is becoming the kingdom of Christ, manifesting his death and victory, is the task of the Christian life.”[[72]](#footnote-72) The final outcome, though, will be “victory.”[[73]](#footnote-73)

Paul Tillich advances a similar view.[[74]](#footnote-74) He claims that all of history is moving toward the evolution of “New Beings.” We await a “kairos” moment when the world reaches this climax.[[75]](#footnote-75) At that time, the disjunction between essence and existence will be overcome and the world will attain to utopia. The Church’s role is to catalyze this process resulting in the appearance of God’s kingdom.

Wolfhart Pannenberg proposes a more complex version of providentialism.[[76]](#footnote-76) He agrees with earlier thinkers that God is actively advancing the world to utopia, i.e., the kingdom of God. In Pannenberg’s words, “The Kingdom of God is that perfect society of man which is to be realized in history by God himself.”[[77]](#footnote-77) It is the “future of the world.”[[78]](#footnote-78) People can place themselves under God’s rule now depending on the degree they live “in accordance with that awareness” in justice and love.[[79]](#footnote-79)

According to Pannenberg, we must not equate the kingdom with the Church. The Church exists for the world, in order to show it the way to the kingdom. The Church, at its best, is nothing more than a temporary representation of the kingdom,[[80]](#footnote-80) and an imperfect one at that. In the end, the world will become the kingdom apart from the Church. The Church should not occupy itself with preaching and rituals, but with improving the quality of life in society.

In connection with his theory of the kingdom, Pannenberg expounds a unique view on God’s nature. For him, God is the “power of the future.” In some sense, God “stands” in the future and shapes it in accordance with His will. Past events do not lead to future occurrences, but God directs the future. He holds the right to determine the consequences of past events as He pleases and directly cause future events to happen. In this way, He can direct all things to His desired end.

Pannenberg goes to the extreme to claim that God, in the fullest sense, does not yet exist, since the future has not yet come. He states, “The message of the coming Kingdom of God implies that God in his very being is the future of the world.”[[81]](#footnote-81) However, at the same time he rejects process theology, which asserts that God is undergoing development.

Except for Pannenberg, liberal theology in general proposes that the kingdom of God is the renewal of human society towards utopia by means of human effort. God’s kingdom is the application of Christian norms to all people. Liberals do not expect a dynamic inbreaking of God into history in order to establish His rule. Humanity is undergoing a gradual process of grasping the principles of Christianity. Liberals feel that an apocalyptic view of the kingdom is misguided and is a concept borrowed from the intertestamental literature.[[82]](#footnote-82) The classic liberal view differs from Pannenberg in that the latter stresses God’s intervention in shaping the future (providentialism), while liberals stress human effort.

**2. Premillennialism, Postmillennialism, and Amillennialism**

The following theories debate the question of whether there will be an earthly, messianic kingdom. Premillennialism holds that Jesus will be physically present on the earth to rule for 1000 years. Although conditions at that time will greatly improved compared to the present, it will not be a perfect expression of God’s kingdom. Both resurrected, glorified saints and common mortals, who survived the Great Tribulation (along with their offspring), will inhabit the earth during that period. Mortal humans will enjoy a long lifespan, but will still pass away. Furthermore, Revelation chapter 20 predicts a final rebellion against Christ at the end of the millennium. So then, mortal humans will still have the capacity to sin and rebel against the Lord.

Postmillennialism teaches the progressive triumph of the Church over the world. The Church will progressively exercise more and more influence on society until the entire world converts to the faith. Proponents of this position differ as to how God will accomplish this. The Puritans advanced the “sociological theory,” that the Church will succeed by involvement in the social and political spheres. In contrast to this, others prescribe to the “evangelistic” theory, that the preaching of the gospel will reach the world.

The question arises, though, that if the Church “conquers” the world, then in what sense can we speak of a “millennial” kingdom? Some say that “one thousand years” is symbolic of Church history in its entirety. Others posit that the millennium is the last thousand years of Church history.[[83]](#footnote-83)

Amillennialism is the view that there will be no earthly kingdom of Messiah. The biblical descriptions of such a time refer symbolically either to eternity, or to the present Christian experience. At the end of time, there will be a general resurrection of all the departed, then the Great White Throne Judgment is followed by the eternal age.[[84]](#footnote-84)

These theories are discussed in detail in the fifth volume of this series, where preference is given to premillennialism.

**3. Dispensationalism and Covenant Theology**

Within the general school of dispensational thought, there exist three distinct movements: classical dispensationalism, revised dispensationalism, and progressive dispensationalism. The common thread in these movements is the conviction that the millennial kingdom is reserved for Israel alone, who will reign with Messiah Jesus.

Dispensationalism is antithetical to covenant theology, which claims that the Church, not Israel, will inherit the messianic kingdom. Advocates of covenant theology, though, debate among themselves whether the Jewish people will come to Jesus at the end of time. In chapter 9 of book 2 of this series, we provide a detailed overview of dispensationalism and covenant theology in regard to their teachings on God’s kingdom. Nonetheless, we will attempt a brief survey of their teachings here as well.

*Classic dispensationalism* teaches that “the kingdom of God” differs from the “kingdom of heaven,” which only Matthew mentions in his Gospel. The kingdom of God is the Lord’s personal rule over all believers in every dispensation.[[85]](#footnote-85) The kingdom of heaven, though, is the reign of God’s people over the earth. All believers of every dispensation can participate in the kingdom of God, but only Israel is invited into the kingdom of heaven.

It is thought that Jesus preached to the Jews of His time not the gospel of grace, but the gospel of the kingdom, that is, an invitation to take part in the messianic kingdom (the kingdom of heaven) through faith in Him. The gospel of grace, then, was first preached by the apostle Paul. After the rapture of the Church, the gospel of the kingdom will again be preached, calling Israel to fulfill God’s plan of world domination.[[86]](#footnote-86)

In *revisional dispensationalism*, no distinction is drawn between the kingdom of God and the kingdom of heaven. The terms are used interchangeably in Scripture.[[87]](#footnote-87) Instead, such dispensationalists propose a different understanding of God’s kingdom. God has a “universal kingdom,” which consists of His sovereign position over all creation, and a “mediatorial kingdom,” which various individuals have administrated in their day, like Abraham, Moses, or David. At present, God’s “mediatorial kingdom” is inoperative, but will be restored when Christ returns. Some revisionists, though, are ready to say that one can term God’s present rule over the Church as His “spiritual” or “secret” kingdom, which, nonetheless, differs from His messianic reign through the coming Son of David.[[88]](#footnote-88)

*Progressive dispensationalism* differs from the more traditional views over the question of the Davidic covenant. This branch of dispensationalism teaches that Jesus is presently enthroned in heaven on the throne of David and rules in that capacity over the Church in anticipation of his future millennial reign on earth. Peter indicates this in his Pentecost sermon (Acts 2:34-36).

For it was not David who ascended into heaven, but he himself says: “The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies a footstool for your feet.’” Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified.”

Classic and revisionist dispensationalists insist that the Davidic kingdom in now on hold, to be resumed only at Jesus’ Second Coming.[[89]](#footnote-89) Jesus was announced the Messiah at His birth (Lk 2:11), but He does not fill that role until He comes again in glory. Progressive dispensationalists, though, do not differentiate the Davidic kingdom from the “spiritual” kingdom of Messiah. They teach a unity in God’s kingdom, recognizing two aspects in it: spiritual and political, which come into force sequentially.

**4. Church and Kingdom**

How may we best characterize the relationship between the Church and the kingdom? One theory states that the Church and the kingdom are the same. The Church is the kingdom, and the kingdom is the Church. The Roman Catholic Church of the Middle Ages embraced such a view, citing Augustine. Therefore, the Church must engage in both spiritual and political affairs, since God intends to rule the world through His Church.[[90]](#footnote-90)

It is curious to note that Luther’s compatriot Melanchthon also “identified the kingdom of God and the true church.”[[91]](#footnote-91) Luther, though, taught that the kingdom of God in essence was invisible and concerns the personal spiritual life of believers.[[92]](#footnote-92) He wrote, “Where He (Christ) speaks of the Kingdom of heaven, He speaks of that in which we people are, which stands in the Word, in the faith, in the sacrament.”[[93]](#footnote-93) Luther also accepted that the present “kingdom of faith” will some day give way to the “sight-kingdom,” in which the reign of Christ will be fully displayed.[[94]](#footnote-94)

The Catholic view highlighted above never became officially accepted church dogma regarding the relationship between Church and kingdom. Finkenzeller writes, “There has been no proper magisterial pronouncement of the church on the biblical concept of the kingdom of God.[[95]](#footnote-95) In his publication *Exploring Catholic Theology*, Brennen Hill communicates a totally different perspective – the Church is not the Kingdom, but simply reflects it:

“The Kingdom of God, although related to the church, is not to be identified with it. The church bears witness to God’s power and presence.” It is “a living symbol of the reality of the kingdom.” “The church consists of people and structures that may or may not witness to God’s presence. The church has its weaknesses, its limitations, its sins. None of these can be equated with God’s presence or with the Kingdom of God.”[[96]](#footnote-96)

The Eastern Orthodox teaching, as described above, differs from the Catholic view. God rules the world through human governments, which are in need of the sanctifying influence of the Church. One may note some similarities between Orthodoxy and Calvin, who felt that God’s kingdom is a theocracy consisting of the participation of both Church and state.[[97]](#footnote-97)

The second theory about the relationship of Church and kingdom is that the former is a subset of the latter. It is thought that the kingdom existed before the Church and consists not only of believers in Jesus Christ, but also of Old Testament saints and God’s heavenly kingdom of angels.[[98]](#footnote-98)

The third theory is that the Church is a foretaste of the kingdom. This would mean that the kingdom is a future phenomenon. The Church represents (albeit imperfectly) what life in the kingdom will be like. Yet, we still await the coming of the kingdom.[[99]](#footnote-99)

The final and most plausible theory is that the Church is a manifestation (although imperfect) of the kingdom of God. The kingdom is the rule of God. To the degree that God’s will is being accomplished, the kingdom is in manifestation. So then, the kingdom may find expression in the Church to various degrees depending on the level of the Church’s obedience to the Lord and dependence on Him.[[100]](#footnote-100)

### D. Conclusions

**1. The Authority and Blessings of the Kingdom**

In the introduction to this chapter, we proposed a preliminary definition of the kingdom of God – that is consisted of two aspects: being under God’s authority and enjoying God’s blessing. We claimed that God’s kingdom is where people are obedient and blessed. The fact that the kingdom would involve God’s authority is self-evident. The fact that God is good also leads us to conclude that goodness and blessing would characterize His reign.

As we have demonstrated in detail above, both the Old and New Testaments support this view. If Israel would be obedient, they would enjoy marvelous blessing in the Promised Land (Lev 26; Deut 28). In addition, when John the Baptist questioned Jesus’ messiahship, Jesus detailed the following signs of the kingdom: “Go and report to John what you hear and see: {the} blind receive sight and {the} lame walk, {the} lepers are cleansed and {the} deaf hear, {the} dead are raised up, and {the} poor have the gospel preached to them.” (Matt 11:4-5). God’s kingdom is a place of blessing!

**2. The Kingdom as a Condition or a Place?**

Many feel that it is more proper to view God’s Kingdom not so much as the realm over which He rules, as it is His act of ruling itself. It is not so much a physical *location*, as it is a *condition* in which all is done in accordance with His perfect will. Correspondingly, the terms מְלוּכָה (*meluvah*) and βασιλεία (*basileia*), i.е., “kingdom” are thought to carry this connotation.[[101]](#footnote-101)

However, Allen correctly makes the qualification that one must not exclude the idea of the kingdom as a realm or territory where God’s rule is enacted.[[102]](#footnote-102) In some biblical texts, the Kingdom is spoken of in this sense.[[103]](#footnote-103) Correspondingly, Ladd proposes a more balanced definition, considering both aspects, but emphasizing the action of rulership: “The Kingdom of God is first of all the divine redemptive rule manifested in Christ, and it is secondly the realm or sphere in which the blessings of the divine rule may be experienced.”[[104]](#footnote-104)

We can substantiate that God’s active rulership is the primary aspect of His kingdom.[[105]](#footnote-105) It is unlikely that the expression “the kingdom of heaven” refers to God’s reign over a place, i.e., heaven, but rather to the nature of His rule – it is “heavenly” in quality. We may say the same for the expression “the kingdom of the Father” (Matt 13:43; 26:29; 25:34; Lk 12:32). Again, we are emphasizing not a specific location, but rather the One who rules. Other verses stress this “rulership” aspect as well.[[106]](#footnote-106) Finally, if God’s kingdom referred only to a specific territory, then we could not claim that it has, in a certain sense, already come. The present world order is under Satan’s dominion, not God’s direct control.

This distinction between the kingdom as realm and rulership has a special application to the relationship of Church and kingdom.[[107]](#footnote-107) If the kingdom in essence is a place, then we must equate the kingdom with the Church. However, if the kingdom is the condition resulting from God’s active rule, then we can speak of an “invisible” kingdom found in the hearts of true believers in Jesus and among them in true Christian fellowship.

**3. The “Universal” and “Operative” Kingdoms**

In light of the biblical data presented above, we are justified in distinguishing two other contrasting aspects of the Lord’s kingdom: His “universal reign” and His “operative reign.” The designation “universal reign” refers to God’s absolute authority over all, everywhere, and at all times. God’s “operative reign” refers to the degree that His will is actually done on earth. The Bible testifies of both these aspects of God’s kingdom.

How can we characterize the relationship between these aspects? If God already possesses all authority, then why is His will not always done? The answer lies in the fact that God permits people to make free choices that are often not congruent with His perfect will. His rule is intact, however, in that only by His permission do people exercise their freedom of choice. In His sovereignly, He chooses to force neither their obedience, nor their acceptance of His blessings.

**4. The Present and Future Kingdoms**

What we have said above applies to God’s “present” kingdom, that is, to that order which is in place at the present time. God has all authority, but fully exercises that authority only over those who voluntarily submit to Him. Additionally, God is ready to show His fatherly care for all, but only those who are already submitted to His kingdom rule can enjoy His blessings in greater measure. This is the present order of things.

However, the Bible testifies not only of the kingdom existing now, but also of a future, eschatological reign[[108]](#footnote-108):

- Present Kingdom: 1 Cor 4:20; Col 4:11; Rev 1:6, 9; Rom 14:17; Col 1:13; Lk 16:16; 17:20-21; Matt 21:31; Mk 10:15

- Future Kingdom: 1 Cor 6:9-10; 15:50; Gal 5:21; Eph 5:5; 1 Thes 2:12; 2 Thes 1:5; 2 Tim 4:1; Matt 25:34; 8:11; 2 Pet 1:11

God’s eschatological kingdom will find its preliminary expression in the millennial reign of Jesus, and then fully in eternity. The millennium will not be a perfect reflection of God’s order. Death will still afflict those not yet having glorified bodies, and at the end of that period, the peoples of the earth will again rebel against the Lord. However, when the new heavens and new earth appear, the kingdom of God will be on full display. At that time, the distinction between God’s present and future kingdoms will be erased, since the Lord’s will shall be perfectly executed. God’s people will be in total submission to His authority and will enjoy eternal bliss.

Since we now live in an intermediate position between the present and future kingdoms, we experience features of both of them and find ourselves in the tension created between them, awaiting the full appearing of His reign.[[109]](#footnote-109) So then, we are advised to avoid two extreme positions: to neglect the power and blessings God offers to us at this present time, and to expect a greater measure of blessing than God apportions in this epoch.

Ladd summarized the concept of God’s kingdom in both of these aspects:

Fundamentally, as we have seen, the Kingdom of God is God’s sovereign reign; but God’s reign expresses itself in different stages through redemptive history. Therefore men may enter into the realm of God’s reign in its several stages of manifestation and experience the blessings of His reign in different degrees. God’s Kingdom is the realm of the Age to Come, popularly called heaven; then we shall realize the blessings of His Kingdom (reign) in the perfection of their fullness. But the kingdom is here now. There is a realm of spiritual blessing into which we may enter today and enjoy in part but in reality the blessings of God’s Kingdom (reign).”[[110]](#footnote-110)

**5. Refutation of Incorrect Theories**

How should we respond to theories of the kingdom, described above, that deviate from the biblical revelation? Concerning providentialism, Scripture does not confirm that secular society will be transformed into God’s kingdom. The testimony of the gospel is plain – God calls people to “be saved from this perverse generation” (Acts 2:40) and to enter the kingdom though faith in Jesus Christ in order to avoid the coming wrath of God on the world.

Before the appearance of God’s eschatological kingdom, a judgment takes place to determine who may take part in it. Adherents of both providentialism and liberal theology fail to factor in the element of coming judgment, but rather assume that all of society and all individuals will become partakers in this glorious kingdom.

Concerning the existence and nature of the millennial reign of Messiah, that is, premillennialism, postmillennialism, and amillennialism, we will evaluate these views in volume 5 of this series. The question of dispensationalism and covenant theology was already investigated in volume 2.

Finally, regarding the relationship between the kingdom and the Church, among the options presented, we give preference to the understanding that the Church is a manifestation (yet imperfect) of God’s kingdom. Other writers support this view:

- “We may speak of the Ecclesia as the visible representative of the Kingdom of God, or as the primary instrument of its sway.”[[111]](#footnote-111)

- “Autonomous groups of born-again people voluntarily and obediently associated together for the propagation of the message and work of their Lord certainly do constitute agencies as well as evidences of the kingdom.”[[112]](#footnote-112)

- “The kingdom is the great Divine redemptive work of fulfillment and completion in Christ; the church is that people chosen and called by God which may participate in the salvation of the kingdom.”[[113]](#footnote-113)

- “The church is an inaugurated form of the future Kingdom of God.”[[114]](#footnote-114)

- “The Church, in short, is a present manifestation of the Kingdom of God and in her the Kingdom’s transforming power operates and from her its life and blessedness flows to form an oasis in the desert of this world’s sin.”[[115]](#footnote-115)

1. Von Rad G. meleḵ and malḵûṯ in the OT // Kittel G., Friedrich G., Bromiley G. W. Theological Dictionary of the New Testament. – Grand Rapids, MI: Eerdmans, 1985. – P. 97-98. [↑](#footnote-ref-1)
2. Ladd G. The Gospel of the Kingdom. – Grand Rapids, MI: Eerdmans, 1959. – P. 24. [↑](#footnote-ref-2)
3. Bright J. The Kingdom of God. – Nashville, TN: Abingdon Press, 1951. – P. 17. [↑](#footnote-ref-3)
4. Ibid., p. 18. However, unlike our discussion to follow, Bright feels that God’s kingdom began on Mount Sinai, not at the time of creation. [↑](#footnote-ref-4)
5. Allen S. The Kingdom of God in Heaven and on Earth. – London: Berean Publishing Trust, 1981. – P. 7. [↑](#footnote-ref-5)
6. Ibid., p. 9. [↑](#footnote-ref-6)
7. Pink A. W. The Attributes of God. – Grand Rapids, MI: Baker, 1975. – P. 29-30. [↑](#footnote-ref-7)
8. Von Rad, p. 97-98. [↑](#footnote-ref-8)
9. Allen, p. 30-31 [↑](#footnote-ref-9)
10. Bright, p. 35. [↑](#footnote-ref-10)
11. Von Rad, p. 97-98. [↑](#footnote-ref-11)
12. Bright, p. 42-43. [↑](#footnote-ref-12)
13. Von Rad, p. 97-98. [↑](#footnote-ref-13)
14. Bright, p. 71-94. [↑](#footnote-ref-14)
15. Zorn R. O. Church and Kingdom. – Philadelphia, PA: Presbyterian and Reformed Publishing, 1962. – P. 20. [↑](#footnote-ref-15)
16. Other passages in the prophets depict Messiah’s kingdom as one of righteousness (Mal 4:2; Isa 32:1; 60:21; Jer 23:5-6), peace (Isa 2:4), joy (Isa 35:10), holiness (Zech 14:20-21), the knowledge of God (Jer 31:33-34; Isa 54:13), and deliverance from oppression (Isa 42:6-7; 49:8-9). [↑](#footnote-ref-16)
17. Von Rad, p. 97-98. [↑](#footnote-ref-17)
18. Darius acknowledged Yahweh in a similar way in Dan 6:26-27. [↑](#footnote-ref-18)
19. Material from Nickelsburg W.E. Ancient Judaism and Christian Origins. – Minneapolis, MN: Fortress Press, 2003. – P. 122-94; Julias S. J. Jewish Backgrounds of the New Testament – Grand Rapids, MI: Baker 1995. – P. 270-303; Bright, p. 153-185; Finkenzeller J. Kingdom of God // Beinert W., Fiorenza F. S. Handbook of Catholic Theology. – New York, NY: Crossroad Publishing, 1995. – P. 419. [↑](#footnote-ref-19)
20. See *Wisdom of Solomon,* 10.9-10, 6.4; *Song of the Three Children*, 33, *Psalms of Solomon*, 5.18, 17.3, 30-34; *Tobit*, 13.1; *Testament of Moses*, 10; *1QM*, 6:5-6. [↑](#footnote-ref-20)
21. The same idea existed in the time of Jesus among the Pharisees and the Zealots (Bright, p. 191). [↑](#footnote-ref-21)
22. See *Wisdom of Solomon,* chps. 2 and 5; *4 Maccabees*, *Jubilees,* 23:31; *1 Enoch*, 102-104. [↑](#footnote-ref-22)
23. See *Wisdom of Solomon,* chps. 2 and 5; *Testament of Moses*; *Testament of Noah*. [↑](#footnote-ref-23)
24. *1 Enoch*, chps. 5, 24-27; *Tobit,* 14.4-7; 13; *Sirach*, 48.24-25; 36.1-7, 15-16; 40.10; 47.11, 22; *Psalms of Solomon*, 17; *Testament of Moses*. [↑](#footnote-ref-24)
25. See *2 Ezra,* 6.6-7; 7.3-44, 113; 8.1; *1 Enoch,* 16.1; 71.15; *2 Baruch,* 15.7; 14.13-19; *Mishna Abot,* 4.1; 6.4-7. [↑](#footnote-ref-25)
26. For example, in *1 Enoch*, 45.4-6; 62.13-14; 71.15, *2 Baruch,* 15.7, *Mishna Abot,* 4.1; 6.4, 7; *Psalms of Solomon*, 17.4. [↑](#footnote-ref-26)
27. See *Testament of Levi,* 18.10-14; *Testament of Dan,* 5.12; *2 Baruch,* 4; 73.1-7; *2 Enoch,* 8; *2 Ezra,* 7.36-44, 123; *1 Enoch*, 45.4-5; 62.15; 10.17-19; *Jubilees,* 23.29; 23.27-28, 30; *Philo*, *On Rewards and Punishments*, 15. [↑](#footnote-ref-27)
28. See *Psalms of Solomon*, 17.4-10, 21; *2 Ezra,* 12.31-32. [↑](#footnote-ref-28)
29. See *1 Enoch*, 10.20-22; *Psalms of Solomon*, 17.26-46; 18:9; *Jubilees,* 23.26. [↑](#footnote-ref-29)
30. See *b. Sanhedrin,* 97a; *2 Baruch,* 25-29; 48.38-41; *2 Ezra,* 4.52-5.13; 6.20-24; 9.1-6; 13.29-32; *Testament of Moses,* 10, *1QM* 1; *1 Enoch*, 1.3-8. [↑](#footnote-ref-30)
31. See *2 Baruch,* 39-40; *11QMelch*; *1 Enoch*, 90.13-19; *Jubilees,* 23.22-24; *2 Ezra,* 13.31-35:2; *1QM* 15-19. [↑](#footnote-ref-31)
32. See *2 Baruch,* 30.1; 39.7-40.2; 70.2-6; *Psalms of Solomon*, 17.21-25, 28, 39-40; 18.6-7; *Philo*, *On Rewards and Punishments*, 16, *2 Ezra,* 12.32-33, 13:26-28. [↑](#footnote-ref-32)
33. See *1 Enoch*, 90.15-19, 37-39, *Testament of Moses,* 10.7; *1QM*; *2 Ezra,* 7.26-28. [↑](#footnote-ref-33)
34. See *1 Enoch*, 90.20-27; *2 Ezra,* 13.37-38, *1 Enoch*, 45.3; 49.3-4; 53.2; 55.4; 61.8-10; 54, 62, 69; *Testament of Moses,* 10.7. [↑](#footnote-ref-34)
35. *Sirach,* 36.13-14; *Psalms of Solomon*, 17.28; 11; *1 Baruch,* 5.5-9; 4.36-37; *2 Ezra,* 13.39-47; *Philo*, *On Rewards and Punishments*, 28-29. [↑](#footnote-ref-35)
36. See *Jubilees,* 1.28-29; 32.19; *2 Ezra,* 9.8. [↑](#footnote-ref-36)
37. See *Psalms of Solomon*, 17.1, 38, *1QM*, *Josephus, Jewish Wars,* 2.8.1 [↑](#footnote-ref-37)
38. See *b. Sanhedrin,* 97а. [↑](#footnote-ref-38)
39. See *2 Ezra,* 7.28; *b. Sanhedrin,* 99a. [↑](#footnote-ref-39)
40. See *Jubilees,* 23.27 [↑](#footnote-ref-40)
41. See *Testament of Dan,* 5.12-13; *Psalms of Solomon*, 17.30; *2 Baruch,* 32.2; *2 Ezra,* 10.44. [↑](#footnote-ref-41)
42. See *2 Baruch,* 4; 32.2-4; *Qumran*, *2 Ezra,* 7.26; 10.44-59; *1 Enoch*, 53.6; 90.28-29. [↑](#footnote-ref-42)
43. See *1 Enoch*, 51; *Psalms of Solomon*, 3. [↑](#footnote-ref-43)
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45. Zorn, p. 7; Allen, p. 69; Schmidt K. L. The Word Group basileús in the NT // Kittel G., Friedrich G., Bromiley G. W. Theological Dictionary of the New Testament. – Grand Rapids, MI: W. B. Eerdmans, 1985. – P. 99. [↑](#footnote-ref-45)
46. Ladd, p. 26-27. [↑](#footnote-ref-46)
47. Allen, p. 69. [↑](#footnote-ref-47)
48. Arndt W., Danker F. W., Bauer W. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. – 3rd ed. – Chicago, IL: University of Chicago Press, 2000. – P. 340. [↑](#footnote-ref-48)
49. Ladd, p. 52-55. [↑](#footnote-ref-49)
50. Note other references to God’s kingdom in its eschatological manifestaion: Matt 8:11-12; 7:21; 18:3-4, 23; 25:34; 26:29. [↑](#footnote-ref-50)
51. Ladd, p. 66-67. [↑](#footnote-ref-51)
52. Ibid., p. 98-104, 122. [↑](#footnote-ref-52)
53. Ibid., p. 83. [↑](#footnote-ref-53)
54. Ibid., p. 83, 94. [↑](#footnote-ref-54)
55. Ibid., p. 107-108. [↑](#footnote-ref-55)
56. Also see the parables of Jesus that predict Israel forfeiting the kingdom: Matt 21:19, 28-46; 22:1-14. [↑](#footnote-ref-56)
57. Ladd, p. 113. [↑](#footnote-ref-57)
58. Stein R. H. Kingdom of God // Elwell W. A. Evangelical Dictionary of Biblical Theology. – Grand Rapids, MI: Baker, 1996. – P. 451ff. [↑](#footnote-ref-58)
59. Zorn, p. 26-28. [↑](#footnote-ref-59)
60. Ibid., p. 78. [↑](#footnote-ref-60)
61. Ibid., p. 26-28. [↑](#footnote-ref-61)
62. Ibid., p. 26-29. But Zorn notes that the prediction in Psalm 110 is not completely fulfilled, since it also predicts the realization of God’s rule when His eschatological kingdom appears. [↑](#footnote-ref-62)
63. We recall that during His earthly ministry, Jesus claimed that the kingdom of God and His kingdom were the same (see Matt 13:41; 16:28). [↑](#footnote-ref-63)
64. Zorn, p. 48-49. [↑](#footnote-ref-64)
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66. Zorn, p. 133. [↑](#footnote-ref-66)
67. Ibid., p. 67. [↑](#footnote-ref-67)
68. Ladd, p. 28-30, 41. [↑](#footnote-ref-68)
69. Schmidt, p. 100. [↑](#footnote-ref-69)
70. Material taken from Zenkovsky, History of Russian Philosophy. Audio series. [↑](#footnote-ref-70)
71. Finkenzeller, p. 421. [↑](#footnote-ref-71)
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73. Ibid., p. 157. [↑](#footnote-ref-73)
74. Thomas J. H. Paul Tillich // Nineham D. E. Robertson E. H. Makers of Contemporary Theology. – Richmond VA: John Knox, 1965. – P. 39-41. [↑](#footnote-ref-74)
75. “Kairos” is from the Greek καίρος and means “time.” [↑](#footnote-ref-75)
76. Pannenberg W. Theology and the Kingdom of God / Neuhaus R. J. ed. – Philadelphia, PA: Westminster Press, 1977. – P. 53-93; Pannenberg W. Systematic theology. – Grand Rapids, MI: Eerdmans, 1991-1998. – V. 3. – P. 464. [↑](#footnote-ref-76)
77. Pannenberg, Theology and the Kingdom of God, p. 76. [↑](#footnote-ref-77)
78. Ibid. [↑](#footnote-ref-78)
79. Ibid., p. 77. [↑](#footnote-ref-79)
80. Ibid., p. 82. [↑](#footnote-ref-80)
81. Ibid., p. 61. [↑](#footnote-ref-81)
82. Ibid., p. 51-54. [↑](#footnote-ref-82)
83. See Gentry K. L. Postmillennialism // Bock D. L. Three Views on the Millennium and Beyond. – Grand Rapids: Zondervan, 1999. – P. 50-55. [↑](#footnote-ref-83)
84. Thiessen H. C. Introductory Lectures in Systematic Theology – Grand Rapids, MI: Eerdmans, 1949. – P. 506; Mueller J. T. Christian Dogmatics. – St. Louis, MO: Concordia, 1934. – P. 619ff. [↑](#footnote-ref-84)
85. A dispensation is a period of time during which a certain relationship between God and humanity is established. For example, the special feature of the sixth dispensation, which lasted from the time of Moses to the time of Christ, was observance of the Torah. [↑](#footnote-ref-85)
86. Bass C. B. Backgrounds to Dispensationalism. – Grand Rapids, MI: Eerdmans, 1960. – P. 30, 36. [↑](#footnote-ref-86)
87. Compare the following texts: Matt 4:17//Mk 1:15; Matt 5:3//Lk 6:20; Matt 19:14//Mk 10:14; Matt 19:23//Lk 18:24; Matt 11:11//Lk 7:28; Matt 13:11//Lk 8:10 (Allen, p. 73). In Matthew 19:23-24, Matthew himself uses these terms interchangeably (Stein, p. 451). [↑](#footnote-ref-87)
88. It is “secret” because there was no revelation about it in the Old Testament (Fruchtenbaum A. G. Israel and the Church. – Willis W. R., Master J. R. Issues in dispensationalism. – Chicago, IL: Moody Press, 1994. – P. 117). [↑](#footnote-ref-88)
89. Ryrie, p. 22-23. [↑](#footnote-ref-89)
90. Ladd, p. 15. [↑](#footnote-ref-90)
91. Finkenzeller, p. 421. [↑](#footnote-ref-91)
92. Ibid. [↑](#footnote-ref-92)
93. Zorn, p. 75-76. [↑](#footnote-ref-93)
94. Ibid. [↑](#footnote-ref-94)
95. Finkenzeller, p. 421. [↑](#footnote-ref-95)
96. Hill Brennen R. Exploring Catholic Theology. – Mystic, CN: Twenty Third Publishers, 1995. – P. 191-192. [↑](#footnote-ref-96)
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98. Noted in Dusing M. The New Testament Church // Horton C. Systematic Theology. – Rev. Ed. – Springfield, MO: Gospel Publishing House, 2007. – P. 615. [↑](#footnote-ref-98)
99. Ibid. [↑](#footnote-ref-99)
100. Ibid. [↑](#footnote-ref-100)
101. Schmidt, p. 99; Zorn, p. 48; Ladd, p. 18-9; Stein, p. 453. [↑](#footnote-ref-101)
102. Allen, p. 1. [↑](#footnote-ref-102)
103. See Matt 4:8; 12:25-26; 24:7; Mk 6:23. [↑](#footnote-ref-103)
104. Ladd, p. 114. [↑](#footnote-ref-104)
105. Schmidt, p. 99-100. [↑](#footnote-ref-105)
106. For example, in relation to people: Ezra 8:1; 2 Chr 12:1; Jer 49:34; Dan 2:37; 5:26, 31; Lk 19:12-15; Rev 17:12. In relation to God: Ps 145:11, 13; Matt 6:33; Mk 10:15. [↑](#footnote-ref-106)
107. Ladd, p. 117. [↑](#footnote-ref-107)
108. Zorn, p. 52-65; Ladd, p. 17-22. [↑](#footnote-ref-108)
109. Bright, p. 243. [↑](#footnote-ref-109)
110. Ladd, p. 22-23. [↑](#footnote-ref-110)
111. Hort F. J. A. The Christian Ecclesia. – London: MacMillan, 1900. – P. 19. [↑](#footnote-ref-111)
112. Stephens J. H. The Churches and the Kingdom. – Westport, CT: Greenwood Press, 1959. – P. 45. [↑](#footnote-ref-112)
113. Ridderbos H. N. De Komst van het Koninkrift. – Kampen: J. H. Kok, 1950. – С. 307. Taken from Zorn, p. 81. [↑](#footnote-ref-113)
114. Blaising C. A. Progressive Dispensationalism. – Wheaton, IL: Victory Books, 1993. – P. 286. [↑](#footnote-ref-114)
115. Zorn, p. 81. [↑](#footnote-ref-115)