

- I. **“WELL, WHEN YOU REALLY UNDERSTAND THAT THE KINGDOM OF GOD IS PRIMARILY AN INTERNAL REALITY”**
 - A. **"THE HOPE OF ISRAEL HAD BEEN THAT THE TEMPLE SHOULD, ON 'THE DAY OF THE LORD' (WHEN THE KINGDOM OF GOD SHOULD BE REVEALED), STAND UPON ITS LOFTY HILL AS THE RELIGIOUS CENTRE OF THE WHOLE WORLD. JESUS SAYS, ON THE CONTRARY, THAT, NOW THAT THE KINGDOM OF GOD HAS COME, THE TEMPLE HAS NO FURTHER PLACE; IT WILL BE SUNK, HILL AND ALL, INTO THE SEA. THE 'FAITH' BY WHICH THIS COMES ABOUT IS THE ACKNOWLEDGMENT THAT THE KINGDOM OF GOD IS HERE. . . . IT IS THE FIG-TREE THAT IS TO BE CAST INTO THE SEA. THE FIG-TREE, WE KNOW, WAS A SYMBOL OF THE PEOPLE OF GOD. WHETHER IT IS THE TEMPLE, OR THE JEWISH COMMUNITY, THE MEANING IS MUCH THE SAME. AND HERE WE PROBABLY HAVE A CLUE TO THE EPISODE OF THE BLASTED FIG-TREE (MK. XI. 12–14, 20) WHICH INTRODUCES THE MARCAN SAYING ABOUT THE MOUNTAIN. THE 'FIG-TREE' IS ISRAEL, NOW DOOMED TO PERPETUAL STERILITY." (C. H. DODD, THE PARABLES OF THE KINGDOM, 3RD ED. (P. 63, N. 1)**

- II. **ETYMOLOGY OF KING-DOM.**
 - A. **KINGDOM: A NATION HAVING AS SUPREME RULER A KING AND/OR QUEEN.**
 1. **KING- A MALE MONARCH; A MAN WHO HEADS A MONARCHY.**

 - B. **-DOM- BELONGING TO A DOMAIN OR JURISDICTION. I.E. THE PHYSICAL DOMAIN THAT A KING REIGNS OVER.**

 - C. **FROM MIDDLE ENGLISH -DOM FROM OLD ENGLISH "JUDGEMENT, STATE, CONDITION, AUTHORITY, JURISDICTION"**

- III. **KINGDOM/KINGDOMS IS USED 321 TIMES IN THE BIBLE, 127 OF THESE ARE NEW TESTAMENT**
 1. The Kingdom in Scripture is not understood differently. Based on these ideas that we relate to we can make an informed picture of the Kingdom of God:
 - a. It is to be a physical place, where YHWH reigns and exercises judgment over those within His Kingdom.

- IV. **The Easy**

- A. The belief that we have already inherited the kingdom of God is dishonoring to Scripture, arrogant towards the Jewish people, displaces time-wise our eternal reward, eases the hardness of inheriting eternal reward, and frankly invalidates Jesus life mission.
- B. Concerning the timing and nature:
1. 1 Cor 15:50 Now I say this, brothers and sisters, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.
 - a. We must be resurrected to enter the kingdom of God; Paul's hope is yet future
 2. Mt. 8:11 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..."
- C. Concerning signs that confirm the timing:
1. Lk. 21: 25" There will be [u]signs in the sun and moon and stars, and on the earth distress among nations, in perplexity at the roaring of the sea and the waves, 26people fainting from fear and the expectation of the things that are coming upon the [v]world; for the powers of [w]the heavens will be shaken. 27And then they will see the Son of Man coming in a cloud with power and great glory. 28But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near. 29And He told them a parable: "Look at the fig tree and all the trees: 30as soon as they put forth leaves, you see for yourselves and know that summer is now near. 31So you too, when you see these things happening, [x]recognize that the kingdom of God is near.
 - a. Very clear things we should look for to identify when the kingdom of God is drawing near.
 2. Lk. 22:And He said to them, "I have eagerly desired to eat this Passover with you before I suffer; 16for I say to you, I shall not eat it again until it is fulfilled in the kingdom of God." 17And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; 18for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."
- D. Concerning *how* we inherit this kingdom and it's timing
1. Acts 14:22 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, thinking that he was dead. 20But while the disciples stood around him, he got up and entered the city. The next day he left with Barnabas for Derbe. 21And after they had preached the gospel to that city and had made a good number of disciples, they returned to Lystra, to Iconium, and to Antioch, 22strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "It is through many tribulations that we must enter the kingdom of God."

- a. They believed they had still not entered; and it was very difficult to enter because it was a lifelong endurance of devotion to the Gospel which meant persecutions should organically produce tribulations for those devoted to the message of the kingdom.

E. Concerning what the message of the kingdom should produce in it's hearers:

F. Matt. 10:7-15 And proclaim as you go, saying, 'The kingdom of heaven is at hand.'^c 8Heal the sick, raise the dead, cleanse lepers,^d cast out demons. You received without paying; give without pay. 9Acquire no gold or silver or copper for your belts, 10no bag for your journey, or two tunicse or sandals or a staff, for the laborer deserves his food. 11And whatever town or village you enter, find out who is worthy in it and stay there until you depart. 12As you enter the house, greet it. 13And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. 14And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. 15Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

1. The response of the kingdom being at hand was to *repent* -not to rejoice.

2. The Kingdom of Heaven is at Hand

- a. Repent

- b. Synonymous with: The Day of Judgment/The Day of the Lord

- c. "At Hand"

- (1) 1 Pt. 4:7

- (2) James 5:8

V. Concerning how we pray:

A. Matthew 6:10 "Your kingdom come, Your will be done, On earth as it is in heaven."

1. Jesus primary instruction for prayer commands us to pray for the kingdom to come

2. Acts 1:6-8 Why did the apostles not believe the kingdom had come yet especially when Jesus said it will be obvious?

- a. Luke 17:24 "Like lightning flashing from the east to west"

- b. "As it was in the days of Naoh"

- c. As it was in the days of Lot"

- d. Taught on the kingdom for 40 days

VI. The Hard

- A. The great irony of realized eschatology is that it relies on texts which in truth perfectly contradict its message. Realized eschatology argues that certain kingdom texts communicate
1. A good thing of divine blessing
 2. Aimed at believers
 3. Individually
 4. In the present
- B. However the kingdom being at hand, coming upon you, and coming into your midst is very much:
1. A bad thing of divine judgment
 2. Aimed at unbelievers
 3. Corporately
 4. In the future
- C. Realized eschatology actually turns Jesus message on its head and robs it of its strength and conviction. Instead of producing fear and trembling, leading to repentance and conversion, it deludes its hearers into believing a lie. In the end, those who do not work out their salvation with fear and trembling will not inherit eternal life.
- D. Matthew 13:
1. “According to Dodd, and those who have followed him the revealing of realized eschatology is the primary purpose of the parables. Hence the core elements of :the secret” of the kingdom of God is believed to be realized eschatology (that the kingdom was not an apocalyptic future reality, but rather a spiritual present reality....
 2. The parables are not primarily not meant to reveal some new kind of truth, but rather to convict the ungodly of the plain truth.