

WHEN ‘KINGDOM OF GOD’ MEANS MONARCHY

OT prophecies about the Messiah and his earthly reign are extensive. Ever since the Sinaitic covenant was made with Israel, they had the promise that if they were obedient to the terms of the covenant, they would be a kingdom of priests and a holy nation, because all the earth belonged to the Lord (Exod 19:6). A kingdom of priests is translated by the Septuagint as a royal priesthood, that is, a priestly nation of royal power and glory, not just a nation of priests governed by the Lord. They were to be God’s nation who would govern the world for him.

But Israel did not keep the covenant, their idolatry and disobedience disqualified them. This came to a head when they rejected Jesus as their Messiah and handed him over to Pilate. Jesus then conferred the kingdom on his followers, so that it is now Christian believers from all nations who will reign with the Messiah (1 Pet 2:4-5, 9, Rev 1:6, 5:9-10). Daniel is the only prophet who foresaw the exaltation of the saints to the extent that they would rule with the Messiah. They are called the saints of the Most High (Dan 7:18, 21-22, 27).

The following verses make it clear that Israel forfeited their right to the kingship, and that it was subsequently given by Jesus to his followers who consist of redeemed people from every tribe language, and nation. This is the church that Jesus is building for himself. As children of God through the new birth, they are members of God’s family (Jn 1:12), which makes them heirs, heirs of God, and co-heirs with Christ (Rom 8:17). They and their Lord are only heirs because they have not begun to rule yet. Jesus will be king, and his followers will constitute his monarchy. They all inherit the kingship.

Forty-four percent of all the ‘Kingdom of God’ verses refer to believers, teaching them about their relationship to the Kingdom of God and their position in the monarchy. One aspect of the church’s glorification is to rule with Christ after his return to earth as his government during the millennium.

The Messianic monarchy *belongs* to the humble (Mt 5:3, 10, 19:14, Mk 10:14-15, Lk 6:20, 12:32, 18:16-17, Col 1:12-13, Jas 2:5).

Believers are *entering* the monarchy now (Mt 13:38, 16:19, 19:23-24, 21:31, 43,22:2, 9-10, 23:13, Mk 4:26, 10:15, 23-25, 12:34, Lk 9:62, 12:32, 14:15, 16:16, 18:17, 24-25, Jn 3:3, 5).

The monarchy is characterized by righteousness, justice, joy in the Holy Spirit (Rom 14:17), and power (1 Cor 4:20).

The Messiah is calling individuals from *all nations* into the monarchy in a largely unnoticed process (Mt 13:24, 38, 47, 22:2, 9, Mk 4:26, 29, Lk 13:20, 29).

The monarchy is growing from a small number to a multitude (Mt 13:31-32, Mk 4:30-32, Lk 13:18-19).

When the Kingdom of God refers to the saints, it teaches us about their present position in Christ. The Kingdom of God is theirs in the sense that they are heirs. They will not exercise their kingship until Jesus returns. Because of their present status, many scholars have mistakenly concluded that the Kingdom of God is already inaugurated. Even Jesus is only an heir; his Messianic reign has not begun. After the seventh trumpet is blown the kingdom of the world will become the kingdom of our Lord (Rev 11:15). That is the beginning of his reign. The hallelujah chorus “Hallelujah, for the Lord God Almighty reigns” (Rev 19:6) does not become reality until Jesus returns and the world kingdom, “Babylon,” falls. Most versions simply translate ‘reigns,’ but the verb is aorist and should be translated “has become king,” or “has begun to reign” as is appreciated by several of them.

In the following Kingdom of God verses, kingdom means kingship and refers to the *monarchy*. It is the Messianic kingship (government) that believers inherit. They are qualified to share in the inheritance of God’s holy people in the kingdom of light, the kingdom of the Son he loves, in contrast to Satan’s dominion of darkness from which they came (Col 1:13).

Entering or inheriting the Kingdom of God is not about the lordship of Christ as some teach. Entering the kingdom is entering the kingship, the Messianic government. The kingdom of the Son he loves is the Messianic kingdom which Jesus called the Kingdom of God.

Unbelievers will not inherit this kingdom. This does not mean they won't be there; it means they have no chance of inheriting the kingship and being part of the ruling class. They are rejected as unbelieving Israelites were. Both Israel and surviving unbelievers will be subjects of the kingdom.

There are different *status* levels within the monarchy. Not everyone is equal because the saints will be rewarded according to what they have done.

Believers *enter* God's family when they are born again. They are sons of God. When Jesus returns, they inherit the monarchy. One day I asked my African translation team what it meant to enter a kingdom in their language. Without hesitation they said it meant to enter the government. That transformed my way of thinking about the Kingdom of God. There are many verses that speak about entering or not entering the kingdom now. Although the Messianic reign is future, believers can rejoice in their present position. They are saved, they have eternal life, their names are written in the Lamb's book of life, and they are heirs of the kingdom.

1. **Mt 5:3** Blessed are the poor in spirit, for theirs is the ~~kingdom of heaven~~ **Messianic monarchy.**

Lk 6:20 Looking at his disciples, he said: "Blessed are you who are poor, for yours is the ~~Kingdom of God~~ **Messianic monarchy.**"

Every king has a monarchy. Jesus said his monarchy belongs to the poor and the poor in spirit; those who are humble. Kingship that comes from God, in contrast to the world, is conferred on the poor and the weak; those who recognise that they need God and have put their faith in him. It is important to realize here that the kingdom belongs to them; they are not subjects; they are heirs and will be rulers over the earth. "Blessed are the meek, for they will inherit the earth" (Mt 5:5). We will only inherit the earth when we rule over it with Christ during the millennium. The prophet Daniel saw these things in his visions. "As I watched, this horn (Antichrist) was waging war against the holy people and defeating them, until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High,

and the time came when they possessed the kingdom” (Dan 7:21-22). “Then the sovereignty, power, and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High” (Dan 7:27).

2. **Mt 5:10** Blessed are those who are persecuted because of righteousness, for theirs is the ~~kingdom of heaven~~ **Messianic monarchy**.

The righteous are persecuted for identifying themselves with Jesus and doing God’s will. Their reward is the kingship that comes from God. As sons of God, they are heirs of the Messianic kingdom. They have not yet begun to reign, but the kingship is assuredly theirs. Salvation, eternal life, resurrection, and inheriting the kingdom are different aspects of their glorification.

3. **Mt 6:33** But seek first ~~his kingdom~~ **the Messianic monarchy** and his righteousness, and all these things will be given to you as well.

Lk 12:31 But seek ~~his kingdom~~ **the Messianic monarchy**, and these things will be given to you as well.

When Jesus told the Jews to seek the Kingdom of God and his righteousness, what was he telling them to seek? Not the church or the Messianic reign that did not exist yet. As in so many of Jesus’ sayings relating to his disciples, the Kingdom of God stands for the Messianic monarchy. Jesus was telling the crowds not to be anxious about their lives. There is more to life than eating and drinking and clothes. The answer to their problems is found when they seek and believe in the Messiah who would give them the right to become children of God and come under his loving provision. Unbelievers are concerned about many things, but God-fearers should seek first of all to know the Messiah and the glorious royal future that is a part of their glorification. In finding him they will have everything.

4. **Mt 11:11** Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist, yet whoever is least in the ~~kingdom of heaven~~ **Messianic monarchy** is greater than he.

Lk 7:28 I tell you, among those born of women there is no one greater than John, yet the one who is least in the ~~Kingdom of God~~ **Messianic monarchy** is greater than he.

The person who is least in the kingdom is still a very privileged person. He is saved, he has eternal life, and he is part of the monarchy who, after the resurrection, will rule with the Messiah. The Law and the Prophets were proclaimed until John; since then the good news of the Kingdom of God is preached (Lk 16:16). The *status* or *privilege* of one who is a member of God's royal family through being born again is greater than the status of John as a herald of the kingdom. Of course, John, as a believer in Jesus, will also be part of the monarchy along with the Jewish patriarchs, after the resurrection. We are not greater than him.

5. **Mt 13:11** He replied, "Because the knowledge of the secrets of the ~~kingdom of heaven~~ **Messianic monarchy** has been given to you, but not to them."

Mk 4:11 He told them, "The secret of the ~~Kingdom of God~~ **Messianic monarchy** has been given to you. But to those on the outside everything is said in parables.

Lk 8:10 He said, "The knowledge of the secrets of the ~~Kingdom of God~~ **Messianic monarchy** has been given to you, but to others, I speak in parables so that though seeing, they may not see; though hearing, they may not understand."

In Mt 13 Jesus teaches the crowds many parables which relate mainly to the Messianic monarchy. After telling the parable of the sower, the disciples ask why he speaks in parables. He answered that these secrets or mysteries were for them to know and understand but not for others. His disciples are blessed because they see, hear, and understand that Jesus is the Messiah and that they will constitute his monarchy. Many prophets and righteous people longed to see the Messiah and hear his teaching, but they did not have that opportunity.

6. **Mt 13:19** When anyone hears the message about the ~~kingdom~~ **Messianic monarchy** and does not understand it, the evil one comes and snatches away what was sown in their heart.

Jesus is explaining the parable of the sower. As the sower teaches the message about the kingdom, people respond in different ways. The majority are distracted for various reasons and do not embrace it, but some seed falls on good soil and these bear fruit. “So is my word that goes out from my mouth: It will not return to me empty but will accomplish what I desire and achieve the purpose for which I sent it” (Isa 55:11).

7. **Mt 13:31-32** He told them another parable: “The ~~kingdom of heaven~~ **Messianic monarchy** is like a mustard seed, which a man took and planted in his field. Although it is the smallest of all seeds, when it grows, it is the largest of garden plants and becomes a tree so that birds come and perch in its branches.

Mk 4:30-32 Again he said, “What shall we say the ~~Kingdom of God~~ **Messianic monarchy** is like, or what parable shall we use to describe it? It is like a mustard seed, symbolically the smallest of all seeds on earth. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.”

Lk 13:18-19 Then Jesus asked, “What is the ~~Kingdom of God~~ **Messianic monarchy** like? What shall I compare it to? It is like a mustard seed that a man took and planted in his garden. It grew and became a tree, and the birds perched in its branches.

The mustard seed is very tiny, but its tree grows big enough for birds to perch in. Compare the Messianic passage of Ezekiel 17:22-24, in which the Lord plants a sprig from a cedar tree and all kinds of birds come to dwell and nest in it. The birds that come and perch in the tree are believers who become the monarchy in Messiah’s kingdom, not mere subjects. The Messiah is planting seed in his garden; the whole world. It started as the small group of Jesus’ disciples, but on the day of Pentecost 120 believers gathered, then they multiplied to 3000 and then 5000. Over the centuries people from all nations and ethnic groups have responded. Today multitudes of Christians exist around the world and it is they who will possess the kingship in the kingdom that God will establish on earth. The Jewish audience were expecting

the Messiah to come in power and defeat their enemies. They were not expecting the kingdom to start like this.

8. **Mt 13:24** Jesus told them another parable: “~~The kingdom of heaven~~ **Messianic monarchy** is like a man who sowed good seed in his field.

This is the parable of the weeds. The sower is the Messiah and the good seed that he sows are the sons of the kingdom: the monarchy (See Mt 13:38 below). Through the preaching of the gospel in all the world, the Messiah and his servants call forth people from all nations, and after the resurrection (harvest) at the end of the age, they will shine like the sun in the Messianic monarchy. Meanwhile, the devil is sowing weeds. Those who follow the devil’s ways will be separated from the righteous at the end of the age. Their destiny is compared to weeds being burned.

9. **Mt 13:33** He told them still another parable: “~~The kingdom of heaven~~ **Messianic monarchy** is like yeast that a woman took and mixed into sixty pounds of flour until it worked all through the dough.”

Lk 13:20-21 Again he asked, “What shall I compare the ~~Kingdom of God~~ **Messianic monarchy** to? It is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.”

This time the Messiah’s monarchy is compared to yeast that a woman mixes (the Greek verb is ‘hide’) into three measures of flour until it permeates the whole. The amount of yeast is tiny compared to the flour. It is inconspicuous, but it permeates the whole sixty pounds of flour. Presumably, the yeast represents the gospel of the kingdom and the flour, the world. The woman stands for Jesus and his disciples who spread the good news. The result is that the whole world is evangelized, and the Messianic monarchy called out, millions of people from every tribe and nation.

10. **Mt 13:38** The field is the world, and the good seed stands for the ~~people of the kingdom~~ **Messianic monarchy**.

In explaining the parable of the weeds, Jesus said the good seed is sown by the Son of Man and the weeds are sown by the evil one. The

good seed the Messiah sows is not the message; the seed are ‘the sons of the kingdom,’ not the people of the kingdom). This is a Jewish idiom. It is the sons of the kingdom (the Jews) who are thrown outside (In Mt 8:12). They were meant to be the rulers, but they forfeited the kingdom. In 2 Kings 11:1 Athalia destroyed the whole royal family (Hebrew: all the royal seed), the heirs. The good seed are the monarchy, not the citizenry. The weeds are the sons of the evil one who will be punished in hell. The process is not visible, but the world population is polarized into two groups who will be judged and separated by the Messiah at the end of the age. Then righteous will shine like the sun in the Messianic reign established by their Father (Mt 13:43).

11. Mt 13:44 The ~~kingdom of heaven~~ **Messianic monarchy** is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all that he had and bought that field.

The treasure is the Messianic monarchy. What could be better than becoming a prince? When people discover how, whether described as salvation, eternal life, or the Kingdom of God, they realize it is something priceless and they are prepared to surrender all that they possess to obtain it.

12. Mt 13:45-46 Again, the ~~kingdom of heaven~~ **Messianic monarchy** is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it.

This is similar to the previous parable. Both men give up everything to obtain the treasure they have found. Like Paul, they count everything as loss because of the surpassing worth of knowing Christ and being found in him (Php 3:7-8).

13. Mt 13:47 Once again, the ~~kingdom of heaven~~ **Messianic kingship** is like a net that was let down into the lake and caught all kinds of fish.

The lake is the world, the fish, people of every tribe and nation. Just as a net being cast into the lake will catch fish of every kind, so the message of the kingdom attracts many different kinds of people and

they don't all turn out to be good. At the end of the age when the Messiah returns, judgment takes place. The angels come and separate the righteous from the wicked.

- 14. Mt 13:52** He said to them, “Therefore every teacher of the law who has become a disciple in the ~~kingdom of heaven~~ **Messianic monarchy** is like the owner of a house who brings out of his storeroom new treasures as well as old.”

Teachers of the law who have become disciples in the Messianic monarchy, or better, have been discipled or trained for the Messianic monarchy, are now teachers who learned things from the old covenant and now have new insights into God's word from the master Teacher of the new covenant.

- 15. Mt 16:19** I will give you the keys of the ~~kingdom of heaven~~ **Messianic monarchy**; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

The key to the house of David is mentioned in Isaiah 22:22 and again in Revelation 3:7 where Jesus is the one who has the authority to open and shut, to admit or exclude people from his monarchy. He gives these keys to Peter, and then to all the apostles (Mt 18:18) and tells them to go and make disciples of all nations. The keys represent the authority they have to preach the gospel and enable people to enter the monarchy. He was talking to the apostles, but by analogy, this authority passes down through the ages to all believers. Through preaching the gospel they open the door to people to become members of the Messianic monarchy. Those who respond to evangelistic ministry become children of God and enter the kingship. The future perfect aspect of the verbs indicates that the apostles will be fulfilling what God has already decided. The binding and loosing are best interpreted in the light of John 20:22-23: “And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

- 16. Mt 18:1, 3-4** At that time the disciples came to Jesus and asked, “Who, then, is the greatest in the ~~kingdom of heaven~~

Messianic monarchy ... And he said, “Truly I tell you, unless you change and become like little children, you will never enter the ~~kingdom of heaven~~ **Messianic monarchy**. Therefore, whoever takes the lowly position of this child is the greatest in the ~~kingdom of heaven~~ **Messianic monarchy**.”

The kingdom of heaven is not the church as a whole; they are the genuine believers who will rule with Christ during the millennium. To become a true believer, one needs to display the humility and trusting nature that small children exhibit, to be born again and become a new creation in Christ. Jesus often said the first will be last and the last first. Status in this age will not be recognized in the next. The poor in spirit, the meek, the merciful, the pure in heart, and the peacemakers will be exalted. Not everyone will have equal status in the monarchy, but worth will not be decided by worldly standards.

17. Mt 18:23 (-35) Therefore, the ~~kingdom of heaven~~ **Messianic monarchy** is like a king who wanted to settle accounts with his servants.

The parable is in response to Peter’s question about how often he should forgive his brother. Brother infers someone with a close tie, like a fellow believer. Jesus’ parable about a king and his servants teaches the forgiving relationship that should exist between members of his monarchy. They are brothers and should forgive each other from their heart. Although the word used for servants is literally slaves, it refers to the king’s officials. Slaves would not owe the king such a great amount of money. God has shown such love to them in forgiving them all their sins, that they must respond in like manner toward each other.

18. Mt 19:14 Jesus said, “Let the little children come to me, and do not hinder them, for the ~~kingdom of heaven~~ **Messianic monarchy** belongs to such as these.”

Similar to the above, this verse expresses the need for humility to enter the monarchy. “God opposes the proud but shows favor to the humble” (Jas 4:6, 1 Pet 5:5). Even young children can enter the monarchy and should be encouraged to trust God. Many, if not most believers, find the Lord in their youth. The KJV “of such is the Kingdom of God” is

a correct literal translation. The Messianic monarchy consists of people like this.

Mk 10:14-15 When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the ~~Kingdom of God~~ **Messianic monarchy** belongs to such as these. Truly I tell you, anyone who will not receive the ~~Kingdom of God~~ **Messianic monarchy** like a little child will never enter it.”

Lk 18:16-17 But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the ~~Kingdom of God~~ **Messianic monarchy** belongs to such as these. Truly I tell you, anyone who will not receive the ~~Kingdom of God~~ **Messianic monarchy** like a little child will never enter it.”

The Messianic monarchy consists of people who are humble like small children. People need to repent and humble themselves before God if they want to be part of the Messiah’s monarchy. God gives them eternal life and kingship that begins with a thousand-year reign on earth. His salvation is a gift, so they should receive it humbly with wonder and gratitude.

19. Mt 19:23-24 Then Jesus said to his disciples, “Truly I tell you, it is hard for someone who is rich to enter the ~~kingdom of heaven~~ **Messianic monarchy**. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the ~~Kingdom of God~~ **Messianic monarchy**.

Mk 10:23-25 Jesus looked around and said to his disciples, “How hard it is for the rich to enter the ~~Kingdom of God~~ **Messianic monarchy!**” The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the ~~Kingdom of God~~ **Messianic monarchy!** It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the ~~Kingdom of God~~ **Messianic monarchy.**”

Lk 18:24-25 Jesus looked at him and said, “How hard it is for the rich to enter the ~~Kingdom of God~~ **Messianic**

monarchy! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the ~~Kingdom of God~~ **Messianic monarchy.**”

Humility is needed for someone to surrender their life to Jesus and be born again. It is an admission that their life is not what it should be. Without the new birth, nobody can enter the Messianic monarchy. That is why it is hard for the rich. Only those who believe in Jesus and receive him in humility can become children of God and co-heirs with Christ.

This is the first of many verses that speak about entering the kingdom. The basic meaning of the Greek word for kingdom is ‘kingship,’ so entering the kingdom means joining those people who have royal authority; the royal family or the monarchy. Christians are never referred to as subjects in the Messianic kingdom.

The initial inquiry that Jesus was responding to was about what one must do to get eternal life. Jesus spoke about entering the kingdom, and then the disciples asked, “Who then can be saved?” Salvation, eternal life, and life in the Messianic monarchy are different ways of looking at the destiny of the righteous. Everyone who is saved has eternal life and is a member of God’s royal family.

20. Mt 20:1 For the ~~kingdom of heaven~~ **Messianic monarchy** is like a landowner who went out early in the morning to hire workers for his vineyard.

The parable is about a landowner and the workers he hires to work in his vineyard. As the Kingdom of God is compared to it, the landowner represents the Messiah and the workers are his monarchy. The parable is to do with the king’s generosity toward his people, his grace which transcends human ideas about fairness. Nobody will receive less than they deserve, and so nobody should despise the generosity shown to those who get saved and do not seem to do much; *all* are saved by grace. At the judgment seat of Christ, everyone will receive what is due for the things done in the body, whether good or bad (2 Cor 5:10), but this parable is not to do with rewards for faithful service; it is about the important social position

or status each one receives when they are saved. As God's children, they are all heirs of the monarchy.

21. Mt 21:31 Jesus said to them: "Truly I tell you, the tax collectors and the prostitutes are entering the ~~Kingdom of God~~ **Messianic monarchy** ahead of you."

The parable of the two sons was spoken by Jesus to the Jewish leaders, the chief priests, and elders. When given work to do, the first son said he didn't want to, but later he went. The second son said "I'll go, sir," but he didn't. The Jewish leaders agreed that the first son did better, then Jesus applied it to them, saying: Tax collectors and prostitutes are entering the Messianic kingship ahead of them. He came to his own but his own did not receive him, but to those who did believe in him as the Messiah, he gave the right to become children of God (Jn 1:9).

22. Mt 21:43 Therefore I tell you that the ~~Kingdom of God~~ **Messianic monarchy** will be taken away from you and given to a people who will produce its fruit.

In the parable of the Tenants, Israel fails in its task to run God's vineyard. They stoned the prophets and killed the Son who was the heir of the vineyard. When the Jewish leaders rejected the Messiah and handed him over to the Romans, even the crowds chose Barabbas and told Pilate to crucify him. So Israel lost their right to the kingship, and God gave it to a new people called out from all nations who would be fruitful believers.

23. Mt 22:2 The ~~kingdom of heaven~~ **Messianic monarchy** is like a king who prepared a wedding banquet for his son.

The parable of the wedding feast has the same teaching as the parable of the tenants. Through unbelief, Israel forfeits the kingship, and people of all nations are invited to replace them. In this parable, God is the king who invites the guests (Israel) to a wedding feast for his Son, Jesus the Messiah. The parable focuses on the attitude of those who are invited. They are too busy with the affairs of the world and they reject the invitation. The king deems them unworthy and tells his servants to go and invite whoever they can find. Believers in Jesus are not only guests at the Messianic banquet which takes place when Jesus

returns; as the resurrected and glorified church, they will be the bride (Rev 19:6-9, 21:2, 9-10).

24. Mt 23:13 Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the ~~kingdom of heaven~~ **Messianic monarchy** in people's faces. You yourselves do not enter, nor will you let those enter who are trying to.

The teachers of Moses' law and the Pharisees had the keys to the kingdom, but they failed in their commission to teach their people faithfully. They failed to believe in the Messiah when he came, and they persecuted those who wanted to follow him. So Jesus gave the keys of the kingship to the apostles, and preaching the gospel to the lost is now the church's major mission in the world. Those who believe in Jesus are born again and enter the kingship. When Jesus returns, they will reign with him on earth (Rev 5:10).

25. Mt 25:1 (2-13) At that time the ~~kingdom of heaven~~ **Messianic monarchy** will be like ten virgins who took their lamps and went out to meet the bridegroom.

This parable, like the others in Matthew 25, concerns the return of the Messiah and is a warning for Christians to be ready. Five virgins are not ready when he returns and he says he does not know them. Those who are ready go into the marriage feast. These latter are not only bridesmaids, they are the bride of Christ and will be resurrected and raptured to meet the Lord in the air. Compare the unready virgins with one of those entrusted with the Messiah's property in the parable of the talents. He was rejected and cast out because he was not a faithful servant. Not Christians are genuine. True believers are sealed with the Holy Spirit, symbolized here by the oil.

26. Mt 25:14 (2-30) Again, it (**the Messianic monarchy**) will be like a man going on a journey, who called his servants and entrusted his wealth to them.

This parable is similar to the parable of the minas (Lk 19:11-27), but here, instead of a man of noble birth going to a far country to be appointed king, it is just a man going on a journey. Both men refer to the Messiah and his servants are Christians. When the Messiah returns, he settles accounts with his servants, two of whom have been faithful

and one not. He congratulates the faithful servants and says: “You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness.” In Luke’s Gospel, the faithful servants are put in charge of ten and five cities respectively. In Matthew 24:7 the Master rewards his faithful servants by putting them in charge of all his possessions. They will reign with Christ. See also the following verse.

27. Mt 25:34 Then the king will say to those on his right, “Come, you who are blessed by my Father, take your inheritance, the ~~kingdom~~ **monarchy** prepared for you since the creation of the world.

The king is the Messiah, the inheritance is the monarchy that God has prepared for them (Compare Mt 20:23). God’s original purpose for the world will now be fulfilled by those who are saved. Redeemed mankind will rule the world as the Messianic monarchy, as Daniel prophesied: “Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High” (Dan 7:27). They will reign on earth for a thousand years (Rev 5:10, 20:6). Ruling over the earth is preferable to ‘on earth.’ The saints will not live on earth during the millennium, they will rule over it from New Jerusalem in the sky (Rev 21:10).

28. Mk 4:26 He also said, “This is what the ~~Kingdom of God~~ **Messianic monarchy** is like. A man scatters seed on the ground.”

This parable is about seed that a man scatters on the ground. It sprouts and grows day and night, producing first a stalk, then a head of grain full of seed, and when it is ripe, it is harvested. The man represents the Messiah and as in the parable of the weeds, the seed that he sows are the sons of the kingdom, hearers of the word who become members of his royal family. After they are born again and become children of God, they develop and become fruitful, and are finally harvested by the Messiah at the resurrection of the righteous. It all happens unobtrusively. This, of course, is much different from the way the Jews were expecting the Messianic reign to arrive.

29. Mk 12:34 You are not far from the ~~Kingdom of God~~
Messianic monarchy.

When Jesus heard that one of the scribes gave a wise answer, he told him that he was not far from the Kingdom of God; that is, he was close to entering the Messianic monarchy, that group of believers, the community that he was building, who will one day reign with him.

30. Lk 9:62 Jesus replied, “No one who puts his hand to the plow and looks back is fit for service in the ~~Kingdom of God~~
Messianic monarchy.”

This enquirer wanted to say goodbye to his family before he followed Jesus as his disciple. Saying goodbye to his family may seem innocent enough, but how many enquirers have been side-tracked by their family or friends? The decision to follow Jesus must be enthusiastic and show definite commitment, otherwise the convert is not worthy to serve in the Messianic monarchy.

31. Lk 12:32 Do not be afraid, little flock, for your Father has been pleased to give you the ~~kingdom~~ **Messianic monarchy.**

Jesus’ group of disciples was only a ‘little flock,’ but they were not to be afraid, because it was the pleasure of the Father to give them the Messianic kingship. The Father predestined them for adoption to himself as sons through Jesus Christ (Eph 1:5) and they were sealed by the Holy Spirit, who is the guarantor of their inheritance (Eph 1:13-14). They should not be afraid, they are a royal family.

32. Lk 14:15 (16-24) When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the ~~Kingdom of God~~ **Messianic monarchy.”**

The Jewish guest may have believed that only godly Jews would have the privilege of eating at the king’s table in the Messianic monarchy so Jesus taught him through the parable that many Jews who were invited to his great banquet would be found unworthy of the privilege and that others from outside would be brought in to replace them.

33. Lk 16:16 The Law and the Prophets remained until John. Since then, the good news about the ~~Kingdom of God~~ **Messianic**

monarchy has been proclaimed, and everyone entering it is under attack (ISV).

The ISV translation of this difficult verse makes good sense. It interprets the Greek as saying “everyone entering it is under attack,” rather than “everyone forces his way into it” which is followed by most translations. The early Ethiopic translation has “everyone entering it is oppressed for it.” No one, let alone everyone, can force his way into the Messianic monarchy. The Law and the Prophets teach the old covenant, while the proclamation of the Messianic monarchy belongs to the new covenant, Christianity. See the parallel passage (Mt 11:12) above (Number 4.)

34. Lk 22:29-30 And I confer on you a ~~kingdom~~ **kingship**, just as my Father conferred one on me, so that you may eat and drink at my table in my ~~kingdom~~ **monarchy** and sit on thrones, judging the twelve tribes of Israel.

Jesus had already told his disciples that the Father was pleased to give them the kingship (Lk 12:32), and now at the Passover meal, he tells them that he is assigning kingship to them. He is bestowing royal power on his disciples as they are to be his monarchy during his future reign. Their special responsibility will be to judge or rule over Israel when Jesus sits on his glorious throne at the renewal of all things (Mt 19:28). Israel, having forfeited their right to kingship, will be among the subjects of the kingdom. The disciples will eat and drink at the king’s table, and that same promise is given to all the saints (Rev 3:21). The Messianic feast should not be spiritualized. Isaiah said that on Mount Zion the Lord will prepare a feast of rich food for all peoples (every tribe language and nation) and swallow up death forever (Isa 25:6-8). The apostles, as Jews, will rule over Israel. Other Christians will likely rule over the nations where they came from or served God.

35. Jn 3:3, 5 Jesus replied, “Very truly I tell you, no one can see the ~~Kingdom of God~~ **Messianic monarchy** unless they are born again.” ... Jesus answered, “Very truly I tell you, no one can enter the ~~Kingdom of God~~ **Messianic monarchy** unless they are born of water and of the Spirit.”

To see the Kingdom of God is to experience the monarchy that God confers on people, and equivalent to entering it. The implication is that one day they will rule with Christ. The entry point is through being born from above of the Holy Spirit, being born again into God's family (Jn 1:12). Being born again is a status, the state of being a true Christian, a child of God, and an heir of the Messianic kingdom. Entering a kingdom is entering the monarchy, which usually happens through being born into a royal family. Nicodemus, being a member of the Jewish Sanhedrin, may have aspired to rule with the Messiah when he came. He did not have a problem with the concept of entering the kingdom, but he wasn't sure about the concept of being born from above, which is a fulfilment of Ezekiel's prophecy (Ezek 11:19-20, 36:25-27).

36. Rom 14:17 For the ~~Kingdom of God~~ **Messianic monarchy** is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.

The context here is about how Christians should deal with food laws. Are they to follow the Jewish food laws, or does the Messianic monarchy have different emphases? Yes, the kingdom is about righteousness and peace and joy in the Holy Spirit, and that being the case, the Roman Christians should not be quibbling about food laws. Some claim that this verse shows that the Kingdom of God has already been inaugurated, but Paul is simply using Messianic values to guide the church in their present behavior.

37. 1 Cor 4:20 For the ~~Kingdom of God~~ **Messianic monarchy** is not a matter of talk but of power.

Jesus will rule the world with an iron rod and so will his monarchy (Rev 2:26-27). Paul is ready to come to the Corinthians with a rod of discipline if they do not respond in the right way to his letter. Paul is making the point that just as Jesus and his monarchy will rule his kingdom with authoritarian power rather than argument, he too, as their father, will do so in the present situation if necessary.

38. Col 1:12-13 And giving thanks to the Father, who has qualified you to share in the inheritance of his holy people in the ~~kingdom~~ **monarchy** of light. For he has rescued us from

the dominion of darkness and brought us into the ~~kingdom~~ **monarchy** of the Son he loves.

God rescues his people from Satan's dark domain and enables them to have a share with all the saints, including OT saints, in the Messianic monarchy. Such great light will shine from the Messiah's glorious throne that nations from all over the world will be drawn to it, but at the present time it is only an inheritance. In Christ, we are saved, we have eternal life, our sins are forgiven, and we have become children of God. We are seated with Christ in the heavenly realm and are heirs of his monarchy. After the resurrection we will enter his millennial reign which is characterised by light without and within.

39. Heb 12:28 Therefore, since we are receiving a ~~kingdom~~ **monarchy** that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe.

Receiving the kingship is equivalent to inheriting it. The kingdoms of the world all crumble and fall and the saints will possess a kingship that cannot be shaken. We should thank God for making us rulers over a world that will have a stable, permanent government under the rule of Christ.

40. Jas 2:5 Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit (literally: to be heirs of) the ~~kingdom~~ **monarchy** he promised those who love him?

The promise may refer to the beatitudes, especially, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Mt 5:3). God chose the poor to possess the coming kingdom.

41. Rev 1:6 (Jesus) has made us to be a ~~kingdom~~ **monarchy** and priests to serve his God and Father – to him be glory and power forever and ever! Amen.

Jesus has made us to be a monarchy, a royal household, those who will reign with Christ and serve God as priests. The nation of Israel was called to be a kingdom of priests (Exod 19:6) but they failed. Believers are a holy priesthood even now (1 Pet 2:5), they offer themselves to him, they praise him, and they intercede for others..)

42. Rev 1:9 I, John, your brother and companion in the suffering and ~~kingdom~~ **monarchy** and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

John wrote Revelation while he was imprisoned on the island of Patmos because of his Christian testimony and his commitment to the Bible. He saw himself as a brother and colleague of his fellow Christians in the suffering they endure and in their common status as monarchy in Jesus' coming reign. Many Christians will be martyred during the coming tribulation, so they need patience to endure faithfully to the end (Rev 6:9-11, 7:3, 12:17, 13:7-10, 14:12, 16:6, 17:6, 18:20, 24, 20:4).

43. Rev 5:10 You have made them to be a ~~kingdom~~ **monarchy** and priests to serve our God, and they will reign on earth.

The Kingdom of God has its origin in heaven, but the Messiah and his royal household will reign over the earth together. The saints constitute his monarchy; it is they who will have royal authority and who serve as intermediaries between God and the subjects of the kingdom. They will reign over the earth from their home in New Jerusalem (Rev 21:2) appearing on earth in their resurrection bodies as necessary, just as Jesus did after his resurrection.