

# WHEN ‘KINGDOM OF GOD’ MEANS MESSIANIC REIGN

The remaining Kingdom of God verses have a future context and refer to the Messianic reign which was the hope and expectation of godly Jews. Some verses refer to the Messiah’s reign, others to the reign of the monarchy, and some to both. Jesus presented himself carefully as the Jewish Messiah in a necessarily ambiguous manner, especially as he and the apostles spoke about the Messianic reign.

Jesus and others announce the good news about the coming reign of the Messiah (Mt 24:14, Acts 1:3, 19:8, 20:25, 28:23, 31, Col 4:11).

The Messianic reign is *coming*. It is *expected* in the future when the Messiah returns (Mt 6:10, Mk 11:9-10, Lk 11:2, 14:15, 19:11, 21:31, 23:42-43, Acts 1:6, 8:12, 2 Tim 4:1, 18).

Tribulation will precede his reign (Acts 14:22, 2 Thess 1:5, Rev 12:10).

The Messiah will reign forever (Lk 1:32-33, Heb 1:8, 12:28, 2 Pet 1:11, Rev 11:15).

The saints will rule with the Messiah (Mt 5:19-20, 7:21, 8:11-12, 13:41, 43, 25:1, 14, 21, 34, Mk 9:47, Lk 13:28-29, 23:42-43, 1 Cor 15:50, 1 Thess 2:12, Rev 5:10).

There will be different *status* levels within the monarchy (Mt 5:19, 20:21).

The Messiah will celebrate a banquet with the saints during his reign (Mt 26:28-29, Mk 14:25, Lk 22:16, 18, 29-30).

Messiah’s reign will not be shared by the unrighteous (1 Cor 6:9-10, Gal 5:21, Eph 5:5).

The Messiah will defeat all enemies and eventually hand over his reign to God the Father (1 Cor 15:24-25).

Eight passages are from the Gospels, seven from Acts, seventeen from the Epistles, and two from Revelation.

1. **Mt 5:19** Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the ~~kingdom of heaven~~ **Messianic reign**, but whoever practices and teaches these commands will be called great in the ~~kingdom of heaven~~ **Messianic reign**.

Least in the Kingdom of God means least in status in the Messianic monarchy and least in authority in the Messianic reign. A prerequisite is obedience to the word of God and sound teaching. Some will have more responsibility and honor than others. When the Son of Man comes in his Father's glory with his angels, he will reward each person according to what they have done (Mt 16:27).

2. **Mt 5:20** For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the ~~kingdom of heaven~~ **Messianic reign**.

Entering the kingdom of heaven can mean entering the Messianic monarchy when one is saved or entering the Messianic reign when Jesus returns. When sinners are born again, they are not required to be righteous; righteousness is imparted to them as a gift for their faith. But when Christ returns, no one can enter his reign without the righteousness that is imparted by God and a practical outworking of it.

3. **Mt 6:10** Your ~~kingdom~~ **reign** come, your will be done, on earth as it is in heaven.

**Lk 11:2** Your ~~kingdom~~ **reign** come.

What are Christians praying for when they repeat this sentence from the Lord's prayer? It is a prayer that the Messianic reign will be established. The Jews of Jesus' day were expecting the Messianic kingdom and would have interpreted the prayer in that light. Only then will God's will be done on earth. It is the Father's kingdom because it has its origin in him. God's own kingdom (kingship) cannot come, his sovereignty is eternal. This clause of the prayer is eschatological; it is a prayer for the Messiah to come, and 'come' is in the aorist tense, pointing to a single event, the return of Christ. It is not a gradual process. Preachers often talk about building the Kingdom of God and they think of this verse as a prayer for the church and its progress in the world, but the Kingdom from God never refers to the visible

church, and Jesus' sermon on the mount to the Jews is not the right time or context for Jesus to be talking about the church. Jesus is building his church, not his kingdom. It is when he returns to earth that his kingdom is established, and only then will God's will be done on earth.

4. **Mt 7:21** Not everyone who says to me, 'Lord, Lord,' will enter the ~~kingdom of heaven~~ **Messianic reign**, but only the one who does the will of the Father who is in heaven.

This entry into the kingdom is future, meaning entry into the millennial reign. Before Jesus returns, believers are heirs of the kingdom. When he returns, they will inherit it and enter the Messianic reign. But Jesus added that on that day, many will say they have prophesied or driven out demons or performed miracles in his name, and he will tell them plainly, "I never knew you. Away from me evildoers."

5. **Matthew 8:11-12** I say to you that many will come from the east and the west and will take their places at the feast with Abraham, Isaac, and Jacob in the ~~kingdom of heaven~~ **Messianic reign**. But the subjects of the ~~kingdom~~ **reign** will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.

**Lk 13:28-29** There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the ~~Kingdom of God~~ **Messianic reign**, but you yourselves thrown out. People will come from east and west and north and south and will take their places at the feast in the ~~Kingdom of God~~ **Messianic reign**.

OT saints will be resurrected together with the church at Jesus' return and will take their places in the Messianic reign. Abraham is there because he is the father of all who believe (Rom 4:11, 16). The Church, Christian believers who come from the East and the West, will be there because they have received the Holy Spirit and have become fellow citizens with the saints and members of the household of God (Eph 2:19). The feast is the meal when the monarchy comes together for fellowship and planning. The elaborate provisions for King Solomon's daily feasts can be seen in 1 Kings 5:22-23.

Sons of the kingdom should not be translated as subjects. The sons spoken of here were the Jews, who, as sons, were the original heirs of the monarchy. Because of unbelief, and because their leaders did not accept Jesus as their Messiah, Israel as a nation lost its right to the Messianic monarchy. Millions of Jews remain in unbelief today. This should not be interpreted as a total rejection of Israel as a nation. The prophets and Paul assure us that the last generation of Jews will have a glorious future during the millennium, not in the Messiah's monarchy, but as the Messiah's nation on earth. Israel and especially the Levites, who are still aware of their identity today, will lead the nations in worshiping God and the Messiah during the Messianic reign. During the present church age, Israel experiences a partial hardening until the full number the Gentiles comes in (Rom 11:25-26). After Jesus returns and the Church and the OT saints have been resurrected, all of Israel left on earth will be saved. Their ancestors having forfeited the kingdom, they will now be the Messiah's people on earth, while the resurrected saints will reign with him from New Jerusalem in the sky (Rev 3:12, 21:2).

**6. Mt 13:41** The Son of Man will send out his angels, and they will weed out of his ~~kingdom~~ **reign** everything that causes sin and all who do evil.

'His kingdom' is the Son of Man's kingdom, the Messianic reign that Jesus will establish on his return. The harvests of the righteous and wicked at the end of the age are described in more detail elsewhere (Mt 3:12, 25:33-34, 41, Rev 14:14-20). On the one hand, he will send out his angels to resurrect and gather his elect from the four winds (Mt 24:31) so that they might experience eternal life (Mt 25:46) and take their inheritance, the kingdom prepared for them since the creation of the world (Mt 25:34). On the other hand, a great judgment takes place at his coming when the wrath of God is poured on unbelievers, and he defeats the wicked armies at the battle of Armageddon, removing them from his kingdom. He will trample them as in a winepress outside the city (Isa 63:1-6, Rev 14:20, 19:15). The wicked are sent away for eternal punishment but their final judgment does not take place until after the millennium.

7. **Mt 13:43** Then the righteous will shine like the sun in the ~~kingdom of~~ **Messianic reign established by** their Father.

The righteous shine like the sun during the Messianic reign because they live in New Jerusalem which shines with the glory of God. Daniel was told that his people, whose names were written in the Book of Life, would be delivered at the time of trouble and be resurrected, and they would shine like the brightness of the heavens (Dan 12:2-3). However, their bodies may not always shine, as Jesus' body didn't shine when he appeared to his disciples after his resurrection.

8. **Mt 20:21** "What is it you want?" he asked. She said, "Grant that one of these two sons of mine may sit at your right hand and the other at your left ~~in your kingdom~~ **during your reign.**"

Jesus had announced that when he returned to rule over the new world, his twelve disciples would rule with him (Mt 19:28). Salome, the mother of James and John and sister of Jesus' mother Mary, naturally thought that Jesus' cousins should have the highest positions, so she asked for the two top spots on his right and left when he returns to reign. This clearly illustrates how Jesus' followers understood that they would be the ones who would rule with Jesus as his monarchy.

9. **Mt 24:14** And this gospel of the ~~kingdom~~ **Messianic reign** will be preached in the whole world as a testimony to all nations, and then the end will come.

The disciples asked Jesus what the sign of his return would be at the end of the age. He replied that when the good news about his coming reign had been preached in the whole world, then the end would come. The gospel of the kingdom is the good news that Jesus is the Messiah and that he is returning to earth to establish a reign of peace and righteousness. God's servants are proclaiming the message through evangelism and Bible translation so that people from every people, tribe, language and nation have the opportunity to respond and enjoy eternal life. As the gospel has now been preached everywhere; the end cannot be far away.

10. **Mt 26:28-29** This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that

day when I drink it new with you ~~in my Father's kingdom~~  
**during the Messianic reign established by my Father.**

**Mk 14:25** Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new ~~in the Kingdom of God~~  
**during the Messianic reign.**

**Lk 22:16, 18** For I tell you, I will not eat it again until it finds fulfillment in the ~~Kingdom of God~~ **Messianic reign.** ... For I tell you I will not drink again from the fruit of the vine until the ~~Kingdom of God~~ **Messianic reign** comes.

Matthew says, 'In my Father's kingdom,' Mark says, 'in the Kingdom of God,' Luke says, 'until the Kingdom of God comes.' Jesus will again drink wine with his followers because he has conferred kingship on them, and they will rule the world together. This does not happen in heaven or in the church, but during the Messianic reign, when the Lord will prepare a feast for all peoples on Mount Zion (Isa 25:6, Mt 8:11, Lk 14:15).

**11. Mk 9:47** And if your eye causes you to stumble, pluck it out. It is better for you to enter the ~~Kingdom of God~~ **Messianic reign** with one eye than to have two eyes and be thrown into hell.

What Jesus says is hypothetical, no one can really enter the Messianic reign disabled. Flesh and blood cannot inherit the Kingdom of God; only those with resurrection bodies. Jesus is teaching them the gravity of sin and the reality of hell. When he returns, the righteous will inherit the kingdom while the wicked will be consigned to eternal punishment (Mt 25:34, 46).

**12. Mk 11:9-10** And those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the coming ~~kingdom~~ **reign** of our father David!" Hosanna in the highest heaven!"

The crowds who followed Jesus as he made his triumphant entry into Jerusalem were confident that Jesus was the Messiah and that he would take up his reign on the throne of David. Jesus' triumphant entry was symbolic and prophetic; the establishment of the kingdom was much further into the future than the people imagined.

13. **Lk 1:32-33** He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his ~~kingdom~~ **reign** will never end.

The first of thirty-nine references to the kingdom in Luke's Gospel, which teaches about Jesus, his monarchy, or his reign. The angel Gabriel told Mary that God would give her miraculously conceived baby Jesus the throne of his ancestor David and he would reign over Jacob's descendants forever. Mary accepted this promise literally, believing that her son would reign over Israel as King David's long-awaited successor. When Jesus returns at the end of this age, he will reign as the Father's regent over the nation of Israel. After the millennial reign, at the end of the world, Jesus will surrender his earthly kingship to God the Father (1 Cor 15:24), but he and the saints, as God's family, will continue to rule forever (Rev 22:5).

Jesus is the righteous branch that God will raise up for David to rule over Israel, whom he will bring back to live in their land (Jer 23:5-8). This is the Messianic reign, the Kingdom of God. See God's promises: Ps 2:7-9, 89:35-37, Isa 9:7-9).

14. **Lk 19:11** While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the ~~Kingdom of God~~ **Messianic reign** was going to appear at once.

The Jews were expecting an earthly Messianic kingdom and they were hoping that the Messiah would soon save them from Roman oppression. In this parable, a man of noble birth (Jesus) departs (at the ascension) to a distant country (heaven) to receive royal authority before he returns to reign. He gave his slaves (officials) some capital and told them to trade with it until he returned. Meanwhile, his subjects (the Jews) sent a delegation (the Pharisees) to say they did not want him to reign over them.

When he returned as king (vs 15), he rewarded his officials according to their faithfulness. One would rule over ten cities during his reign, another over five, while another official was unproductive and was not rewarded. He ordered the rebellious subjects to be executed in his

presence. The parable taught that the Messianic reign would not begin immediately; in fact, it would not begin until he returned from heaven (2000 years later), where he went to receive the royal authority.

**15. Lk 21:31** Even so, when you see these things happening, you know that the ~~Kingdom of God~~ **Messianic reign** is near.

**Mt 24:33** Even so, when you see all these things, you know that it (or he) is near, right at the door.

This could be interpreted as metonymy, ‘you know that the Messiah is near.’ Instead of Luke’s ‘Kingdom of God,’ Matthew has a pronoun, which is likely to be a personal ‘he’, standing at the door. Just as surely as trees coming into leaf (in spring) are a sure sign that summer is coming, the signs that Jesus gave in Luke 21:25-26 are a sure sign that the Messiah and his reign will quickly follow their fulfilment. The signs that he gave are that the sun, moon and stars will appear to shake and there be darkened, the seas will roar, and the nations will be in turmoil with people fainting in terror, apprehensive of what is coming on the world. The generation of Christians who see these fearful signs is told to raise their heads because their redemption is not far away (Lk 21:28).

**16. Lk 23:42-43** And he said, “Jesus, remember me when you come ~~into your kingdom~~ **to reign**. Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

This verse has been variously translated as, “when you come to your throne” (NEB), “when you come as King” (NEB), or when you come to reign” (Moffat). As kingdom means kingship, all these translations are valid. The criminal on the cross next to Jesus, like any believer who dies, would not be in the messianic reign on that day, but he would go to paradise, the heavenly Jerusalem where the spirits of the righteous are (Heb 12:28). This city descends from heaven when the Lord returns and establishes his kingdom (Rev 21:2).

**17. Jn 18:36** Jesus said, “My ~~kingdom~~ **kingship** is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my ~~kingdom~~ **kingship** is from another place.”



Jesus speaks of his kingship which comes from another place (heaven). By saying that his kingship was not of this world, he was not denying that he had royal authority, but he was avoiding Pilate's question as to whether he was a king and therefore a threat. For now, his kingship is from another place, so Pilate should not worry about it, but when he returns, he will establish his Messianic reign.

**18. Acts 1:3** After his suffering, he presented himself to them and gave them many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the ~~Kingdom of God~~ **Messianic reign**.

What was the most important thing for Jesus talk to them about? His disciples were disappointed and confused that he was not staying with them with any more. He assured them that his work on earth was not finished. He was the Messiah and would return to reign. In the meantime, they had work to do as he had told them. They would be clothed with power from on high and must preach repentance and forgiveness of sins in his name to all nations (Lk 24:47-48).

**19. Acts 1:6** Then they gathered around him and asked him, "Lord, are you at this time going to restore the ~~kingdom~~ **Messianic reign** to Israel?"

Having seen the resurrected Jesus and been given the promise of the Holy Spirit, the disciples asked Jesus whether he would now restore the kingdom to Israel (Jer 29:10-14, Hos 3:4-5). After years of teaching from Jesus, they still believed that God had a future for Israel, and in replying that it was not for them to know the times or dates that the Father had set by his authority, Jesus implied that it would happen one day. But their job was to be witnesses for Jesus in Jerusalem, Judea, Samaria, and to the ends of the earth. Paul later taught that Israel had experienced a hardening in part until the full number of the Gentiles has come in, and only then would all Israel be saved (Rom 11:25-26). The hope of Israel was always that their kingdom would be restored by the Messiah when he came.

**20. Acts 8:12** But when they believed Philip as he proclaimed the good news of the ~~Kingdom of God~~ **Messianic reign** and the

name of Jesus Christ, they were baptized, both men and women.

Philip went to Samaria and proclaimed the Messiah to them, as the Samaritans held the same hope in the Messiah as the Jews did. The good news of the Kingdom of God for them meant an earthly Messianic reign. Philip was confirming to them that Jesus was the Messiah and he would return to reign over Israel.

**21. Acts 14:22** (They were) strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the ~~Kingdom of God~~ **Messianic reign**,” they said.

World tribulation will precede the Messianic reign and Christians will be persecuted. There are two occasions on which people enter the Kingdom of God; the first is via the new birth (Jn 3:5) when one enters the monarchy, and the second is via the resurrection (Rev 20:4) when one enters the Messianic reign on earth. The disciples had already entered the monarchy, but during their Christian lives, they were bound to experience persecution and hardship. Paul said, if we endure, we will reign with him (2 Tim 2:12).

**22. Acts 19:8** Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the ~~Kingdom of God~~ **Messianic reign**.

For three months Paul evangelized the Jews in the synagogue at Ephesus, trying to convince them that Jesus was the promised Messiah. Although he was crucified, he rose from the dead and would return to earth to establish his reign as prophesied in their Scriptures.

**23. Acts 20:25** Now I know that none of you among whom I have gone about preaching the ~~kingdom~~ **Messianic reign** will ever see me again.

Verse 24 says that Paul’s commission from the Lord Jesus was to testify to the good news of God’s grace. But he also describes it as proclaiming the Messianic kingdom, which was especially relevant for the Jews whose prophets had predicted it. Although the church at Ephesus was predominantly Gentile, the Messianic reign was a focus of his message. Luke makes the same observation in the following

text. It is instructive to note that whereas we talk about preaching the gospel, Paul talked about proclaiming the kingdom. Jesus also consistently spoken about as proclaiming the good news of the kingdom. There is only one gospel and the redemptive teaching of the cross, although extremely important, is only the means to the end, the consummation of God's plan to bring unity to all things in heaven and on earth under Christ, the rewarding and vindication of the saints during the Messianic reign, and the vindication of God's glory and holiness before the nations and powers in the heavenly realm.

**24. Acts 28:23, 31** They arranged to meet Paul on a certain day and came in even larger numbers to the place where he was staying. He witnessed to them from morning till evening, explaining about the ~~Kingdom of God~~ **Messianic reign**, and from the Law of Moses and from the Prophets he tried to persuade them about Jesus ... He proclaimed the ~~Kingdom of God~~ **Messianic reign** and taught about the Lord Jesus Christ – with all boldness and without hindrance.

Paul lived in Rome for two years and initially called together the local leaders of the Jews, announcing the Messianic reign to them. Some were convinced, others did not believe him. Then he continued to proclaim the Messianic reign and teaching about Jesus to all who came to him, this time predominantly Gentiles (verse 28). In all seven of these verses in the Acts of the Apostles, it was the good news of the Messianic reign that was proclaimed by Jesus, Philip, and Paul.

**25. 1 Cor 6:9-10** Or do you not know that wrongdoers will not inherit the ~~Kingdom of God~~ **Messianic reign**? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the ~~Kingdom of God~~ **Messianic reign**.

Inheriting the Messianic kingdom is a future event, a taking possession of the kingship under Christ's rule. Christians are already heirs, but they will not inherit the reign until Christ returns. Evildoers, with special emphasis on the sexually immoral, are excluded from the Messianic reign.

**26. 1 Cor 15:24-25** Then the end will come, when he hands over the ~~kingdom~~ **Messianic reign** to God the Father after he has destroyed all dominion, authority, and power. For he must reign until he has put all his enemies under his feet.

The end spoken of here is the end of this world, planet Earth. When the Messianic reign is finished, the earth and sky will flee from God's presence without leaving a trace (Rev 20:11). The new sky and earth that John saw in Revelation 21:1 describe the millennial reign with New Jerusalem coming down from heaven to be the home of God and the resurrected church during that period.

Christ and his monarchy will reign over earth for 1000 years subduing all opposition, including all evil, evildoers, and the devil. "You made them (mankind) rulers over the works of your hands; you put everything under their feet" (Ps 8:6). At the final judgment, the last enemy, death, and Hades will be annihilated, and Jesus will hand over his royal power to the God the Father, so that he may be sovereign over all.

**27. 1 Cor 15:50** I declare to you, brothers and sisters, that flesh and blood cannot inherit the ~~Kingdom of God~~ **Messianic reign**, nor does the perishable inherit the imperishable.

You would think that this verse would put an end to the false teaching that Christians are already in the Kingdom of God. We are presently heirs of the kingship but it is only after Jesus' return that we possess our royal authority. The heirs can have flesh and blood bodies, but before they can enter the Messianic reign, their bodies need to be transformed by resurrection or rapture at Jesus' return.

Believers enter the monarchy at conversion when they are born again as God's children (Jn 3:5). They enter the Messianic reign after resurrection. That is why Paul goes on to talk about the mystery of the resurrection, when at the last trumpet sound, all believers will be changed. The dead will be raised imperishable and will meet the Lord in the sky. This is clear evidence that the Messianic reign is future. It is not a heavenly state or the church or God's rule in the heart. The return of Christ and the resurrection of the righteous is followed by the millennium when Christ reigns until he has put all enemies under his

feet. This reign is not in heaven or in the church or in our hearts, it is a political reign on earth, a theocratic reign over the surviving unregenerate nations with a rod of iron. The resurrected church will enter the heavenly realm as Jesus did, and they will rule with him from New Jerusalem that comes down to earth out of heaven from God. The resurrection body is spiritual and supernatural; it can exist in the heavenly realm, and it can exist on earth, as Jesus showed after his resurrection. New Jerusalem presently exists in heaven and is the abode of the spirits of the righteous, including the patriarchs who are looking forward to the city that has foundations, whose architect and builder is God (Heb 11:10, 12:22-23). The subjects of the kingdom will have flesh and blood bodies; they do not enter the kingdom, meaning the kingship.

**28. Gal 5:21** I warn you, as I did before, that those who live like this will not inherit the ~~Kingdom of God~~ **Messianic reign**.

As we have already seen, the ungodly will not inherit the kingship and reign with Christ. That privilege is only for those who are saved, who are born again of the Holy Spirit, as evidenced by a holy life.

**29. Eph 5:5** For of this you can be sure: No immoral, impure or greedy person – such a person is an idolater - has any inheritance in the ~~kingdom~~ **Messianic reign** of Christ and of God.

The ungodly will not take part in the future kingdom which is ‘of Christ’, because he is the king, and ‘of God’, because its origin is in God. The Messianic reign should not be confused with Christ’s high-priestly presence on our behalf at the right hand of God in heaven. He has not yet begun his Messianic reign. Reigning with Christ on earth is an inheritance, yet to be possessed, as taught in all these Kingdom of God verses.

**30. Col 4:11** These are the only Jews among my co-workers for the ~~Kingdom of God~~ **Messianic kingdom**.

While imprisoned in Rome, Paul had only three Jewish fellow-workers, which was disappointing for him. Paul continually proclaimed the Kingdom of God, the Messianic kingdom which was the goal and purpose of his work. His whole ministry involved

bringing people into a relationship with Jesus, saving them from their sin, bringing them into the monarchy as God's children, and ensuring them a glorious future in the Messianic kingdom, the climax toward which all Christian work is heading. He doesn't say they are working for the church; their purpose is higher; their service has the Messianic kingdom in view.

**31. 1 Thess 2:12** Encouraging, comforting, and urging you to live lives worthy of God, who calls you into his ~~kingdom~~ **reign** and glory.

God calls people into his kingdom and glory, 'his' because it is the glorious reign that he will establish for his Son when he returns to earth. Jesus will give those who are victorious the right to sit with him on his throne, just as he was victorious and sat down with his Father on his throne (Rev 3:21). God in his grace calls and invites us to share in Christ's glorious reign; not as subjects but as co-rulers. Kingdom and glory are closely linked implying a future glorious reign.

**32. 2 Thess 1:5** All this is evidence that God's judgment is right, and as a result you will be counted worthy of the ~~Kingdom of God~~ **Messianic reign**, for which you are suffering.

The Thessalonians will be counted worthy to participate in the Messianic reign because of their perseverance and faith in the face of persecution. It is evidence that God is working in their lives. They are suffering for the kingdom and suffering precedes glory. We share in Christ's sufferings so that we might share in his glory (Rom 8:17). If we have died with him, we will also live with him; if we endure, we will also reign with him (2 Tim 2:11-12).

**33. 2 Tim 4:1** In the presence of God and of Jesus Christ, who will judge the living and the dead, and in view of his appearing and his ~~kingdom~~ **reign**, I give you this charge:

Paul makes a solemn charge to Timothy based on future realities; the return of Jesus to judge the living and the dead and to rule the world. When Jesus returns, he judges the dead by raising the righteous to reign with him and consigning the wicked to their punishment as portrayed in the parable of the sheep and the goats (Mt 25:31-46). He judges the living by catching up the righteous to be with him forever

(1 Thess 4:16-17) and by making war on the rebellious nations and striking them down and ruling the survivors with a rod of iron (Rev 19:11-16).

**34. 2 Tim 4:18** The Lord will rescue me from every evil deed and bring me safely into his heavenly ~~kingdom~~ **reign**.

As a child of God, Paul has already entered the Messianic monarchy, but he knows he is not reigning yet (1 Cor 4:8). He knows that his ultimate destination is to reign with Christ. The word ‘heavenly’ means something that is in heaven or that comes from there. Christ’s reign is heavenly because he comes down from heaven to reign and he will resurrect Paul and bring him into the heavenly Jerusalem from where the saints will reign.

**35. Heb 1:8** But about the Son he says, “Your throne, O God, will last forever and ever; a scepter of justice will be the scepter of your ~~kingdom~~ **reign**.”

The writer of Hebrews is stressing the supremacy of God’s Son over the angels. The quotation is from Psalm 45, a Messianic Psalm that ascribes both humanity and divinity to the King. His scepter of justice and righteousness will characterize his reign or kingship which lasts forever (i.e., as long as the earth remains).

**36. 2 Pet 1:11** And you will receive a rich welcome into the eternal ~~kingdom~~ **reign** of our Lord and Saviour Jesus Christ.

Peter encourages Christians to make sure of their calling and election so that they will be assured of a royal welcome into the Messiah’s eternal reign. Daniel prophesied about the saints inheriting the kingdom over 2,570 years ago: “Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him” (Dan 7:27).

**37. Rev 11:15** The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The ~~kingdom~~ **kingship** of the world has become the ~~kingdom~~ **kingship** of our Lord and of his Messiah, and he will reign forever and ever.”

The blowing of the seventh trumpet signals the climax of the book, when the Lord and his Regent, the Messiah, take over the sovereignty of the world and reign forever. All earthly kingdoms will come to an end as prophesied by Daniel (Dan 2:44, 7:14), and Jesus will be king. Revelation 20 speaks of a thousand-year period when Satan will be bound and the nations will no longer be deceived by him. The saints are resurrected and reign with the Messiah during this period as priests of God and the Messiah.

**38. Rev 12:10** Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the ~~kingdom of~~ **kingship** from our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down.”

Satan defeated mankind in the garden of Eden, but he could not defeat Jesus when he tempted him, and he will not be able to defeat the church when he tempts Christians to follow the Antichrist during the great tribulation. They will triumph over him by the blood of the Lamb and by the word of their testimony, not loving their lives so much as to shrink from death. So being defeated, he will be cast down from heaven. If he had been bound, he would not need to be hurled down out of heaven. The deceiver of the whole world will come down from heaven to earth together with his demonic hordes for the final showdown. This is the catalyst for the final events to take place, the final 3 ½ years, when Satan seeks to destroy Israel and the church. He fails, and voices in heaven sing praise to God because deliverance has arrived for the saints with power, as God takes over the kingship of the world, and his regent, the Messiah, begins his authoritative reign.