

**THE GOSPEL OF THE KINGDOM**  
**Mark 1:14-15**

This morning we want to get back to our study in the book of Mark. Last time we were in the book of Mark we studied the preparatory moments of Christ for ministry with His baptism and His time of testing in the wilderness. Now, Mark introduces us to when Jesus actually starts His ministry. And we're only going to look at a couple of verses today because in order to understand Jesus' ministry that we will be studying throughout Mark, it's imperative that we study why He does ministry the way He does – why He would preach what He preached, why He performed all of these miracles and why His focus was to the Jews in particular. Mark 1:14-15, "Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

The first thing we notice deals with the **starting location** of Jesus' ministry:

**I. JESUS BEGINS MINISTRY IN GALILEE (V. 14)**

So about the time John went off the scene by being taken into custody and imprisoned, Jesus came onto the scene. John's preaching that the kingdom of heaven was at hand is stifled by persecution and but Jesus continues to preach it. Mark 6 tells us more about the reason John was taken into custody. It says that John had been saying to Herod that it was unlawful for him to have married his brother's wife Herodias. Well, Herod and Herodias didn't like that righteous preaching and so they imprisoned him and it's ultimately why he was beheaded.

According to Matthew 4:12, when John was taken into custody, Jesus withdrew into Galilee in northern Israel, specifically Capernaum on the north shores of the sea of Galilee and began to preach up there and heal different sicknesses and diseases among the people. He became popular with the common people there. Matthew says news about Him spread throughout all Syria and large crowds began to follow Him. They even followed Him back down to Judea and beyond the Jordan later on. And it was while He was in Cana of Galilee that He actually did His first miracle of turning water into wine and John 2:11 said concerning this, "This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him."

The **content** of Jesus' preaching is really our main focus today.

**II. JESUS PREACHES THE GOSPEL OF THE KINGDOM. (VV. 14-15)**

The most difficult or confusing thing that we will deal with today is the question of what is this gospel of God that He is preaching? And what did He mean that the kingdom of God was at hand? What is this gospel of the kingdom? And these are important questions to ask because if you want to understand His ministry or God's plan for the ages, you need to get grasp on the kingdom of God concepts in Scripture. If we want to be a church with the right mission and focus, we've got to get at least a basic grasp on this.

This word "kingdom" gets thrown around a lot today and pretty loosely. Churches and missionaries talk about how they're building the kingdom and doing whatever it takes to make the kingdom come... but they don't really define what they mean by the word kingdom.... and it's important that we do. In the OT, God promised to set up His kingdom on earth and the Revelation describes it as a kingdom where He reigns on earth for 1,000 years after His return to earth. We call it the

**Millennial Kingdom.** But many teach that we're living in the *kingdom now* – it's called "**Kingdom Now**" **theology or Amillennialism or Realized Eschatology or Inaugurated Eschatology** – there's a lot of words for it. The idea is that the church is the kingdom of God on earth now, reigning on the earth – God's rule is through His church. But with that kind of focus, us thinking that we're the kingdom of God on earth, that really begins to impact the focus and mission and operation of the church. I'll give you a few examples though of how "Kingdom-Now" theology effects the church mission and focus. When the church begins to think it is the kingdom of God on earth:

1. **The church loses its pilgrim status.**<sup>1</sup> We start to think that this is our home. Instead of being recipients of a *future* inheritance in the kingdom, we start to begin thinking that we are ruling and reigning on this earth now. And this leads into various theological fallacies like the **prosperity gospel** – where become all about health and wealth and we're supposed to be "living our best life now" since we're children of the King. And we are children of the King! But as we're going to study, the kingdom hasn't come yet. And if the church is supposed to reign now, that also leads into something we call **dominion theology**, where the church is supposed to dominate the world and society. This is how you end up things like the Holy Roman Empire and Vatican City. It's the idea of the church growing to a point where it rules the world – and that's the kind of mindset that led both Catholics and Protestant 500 years ago to think it was okay to burn heretics at the stake. It also introduces blends nicely with the **sign gifts**. When Christ returns the second time and sets up His Millennial Kingdom, the deaf will hear, the mute will speak, the lame will walk – humanity will experience unmatched health. Well, if we're living in the kingdom now, then that should be our experience today. Sign gifts should be in full operation and there should not be any of this sickness going around or any physically impaired human beings but the gifts of healing would be operating to their fullest effect.
2. **We begin to preach a social gospel** that basically seeks to change the world through humanitarian efforts and by Christians seeking to transform the social structures through Christian ethics. It's separate from but linked to dominion theology. And I'm not saying there's anything wrong with the desire to influence through Christian ethics or wanting to get involved in society and transform it, feeding the poor and caring for the sick – we just studied our need to do good deeds in the book of Titus – but there is a social gospel out there emphasizing good deeds, but then what you notice is the gospel of salvation and making disciples and pure doctrine is being downplayed and ecumenicalism is encouraged at the sake of pure doctrine.
3. **It leads to a discarding of prophecy.** Why look for the blessed hope and the kingdom of His second coming when we're supposed to be it? Why bother with prophecy about a future coming kingdom if we spiritualize it into today? Prophecy takes a backseat in "Kingdom-Now" theology.
4. **It creates a disregard for the nation of Israel.** Those who believe we are living in the Millennial Kingdom now typically believe that we are the new Israel – that the church is the new Israel – which makes us apathetic or even belligerent towards the nation of Israel. But if we are not Israel and there is a future promised to Israel in the coming Kingdom when Christ returns, then I'm excited about Israel being regathered as nation in 1948. That means God is working and His coming could be soon.<sup>2</sup>

So there's a whole string of theological dominoes resting on what your idea of what the kingdom is and that's why it's so important that we discuss it in depth today. The last few weeks we've seen how in *Christ's 1<sup>st</sup> coming*, He offered **spiritual restoration to the kingdom of God** and at *His 2<sup>nd</sup> coming* **He actually**

**brings the Kingdom.** But there was also another dynamic going on that I didn't mention and it's that the Kingdom He brings in the 2<sup>nd</sup> coming was offered to the Israel at His 1<sup>st</sup> coming through the preaching of the gospel of the kingdom. This Kingdom however was rejected because they rejected the King. There was a dynamic taking place within a dynamic – Jesus was offering the kingdom but also knew He would be rejected and it was prophesied that He would be. So there's a lot to take in.

The first thing I want to point is that **this is not the same gospel as the gospel of God's grace in Christ that we preach today.** There is a spiritual restoration element to it that is similar but it's still different.

**A. The Gospel of the Kingdom is different than the Gospel of Grace that we preach.**

The gospel, or good news, that we preach is according to 1 Cor. 15:1-4 that Jesus died for our sins, was buried and raised to life again and that everyone who believes in Him will have everlasting life. That hasn't happened yet as of Mark 1 and the disciples who preached the Kingdom Gospel didn't understand the grace gospel yet. They were all looking for a literal, earthy, political and spiritual kingdom. And in Jesus' ministry or when Jesus sent out the 12 disciples in Matthew 10, He gave them power to cast out demons and heal diseases and sicknesses to prove that the kingdom could come if Israel repented and accepted Christ as their Messiah. He said, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel. And as you go, preach, saying, "The kingdom of heaven is at hand." So this is something that was first and only for the Jews and why Jesus said He was sent only to the lost sheep of Israel (Mt. 15:24).

❖ **The gospel of the kingdom is for the house of Israel.**

If you want to understand this gospel, I think you need to get that down right away. It is not the same gospel we preach – it is to the Jews and about *a coming theocratic kingdom of God*. By theocracy, I mean we're talking about **God governing the earth**. This kingdom gospel was preached to the 1<sup>st</sup> century Jews in Jesus' day until His rejection by them and **we don't see it resurface again until Great Tribulation period** when the kingdom is offered to Israel again (Mt. 24:14).

## Kingdom Gospel vs. Grace Gospel

	Gospel of the Kingdom	Gospel of Grace
<b>Commissioning</b>	Matthew 10:5-7	Matthew 28:18-20
<b>Content</b>	Kingdom is here; at hand; near; in your presence.	Believe in the death, burial and resurrection.
<b>Audience</b>	The House of Israel	All Nations
<b>Compliment</b>	Miraculous Demonstrations	Preach/Make Disciples/Baptize
<b>Consequence/Outcome</b>	Spiritual Restoration/Theocratic Kingdom comes	Spiritual Restoration now/Future Reign in Millennial Kingdom
<b>Intent</b>	Israel's National Repentance	Individual Repentance/Mainly Gentile

One of the reasons for the confusion around the gospel of the kingdom is because it's never explicitly explained in the NT but I think that's because we should understand from the OT what He talking about. All throughout the OT there is this promise and talk about a coming kingdom – the prophets left off talking about how a Messiah King who would come to earth and rule from Jerusalem. They were looking forward to Jerusalem becoming the religious and political center of the world. They were reading different prophecies in Daniel explaining that a Messiah would come and deliver them from the oppression of Gentiles rulers like Rome and He would establish His heavenly kingdom, ushering in peace and prosperity and righteousness. If you were in our Sunday school last summer on Heaven, you are familiar with the Millennial Kingdom because we talked about how it's going to be heaven on earth.

Isaiah spoke a lot about this coming kingdom. **Isaiah 9:6** spoke of a son that would be born and the government would rest on His shoulders. **Isaiah 2:1-4** describes the kingdom as having perfect peace, “Now it will come about in the last days, the mountain of the house of the Lord will be established as the chief of mountains, and will be raised above the hills, and all the nations will stream to it... And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.” Sadly, that verse is inscribed on the United Nations building in New York now but won't be fulfilled through them. Only Christ's kingdom will bring peace like that. **Isaiah 35:5-6** spoke of the physical health blessings to come to humanity: “Behold, your God will come with vengeance; the recompense of God will come, but He will save you. Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and tongue of the mute will shout for joy.” Humanity will experience unmatched health. There's even wonderful pictures of true social justice described in the kingdom where everyone is able to work and able to enjoy the fruits of their own labor without it being taken from them involuntarily. **Isaiah 65:22** says, “The shall not build and another inhabit. They shall not plant, and another eat... [but] they shall enjoy the work of their hands.” **Micah 4:4**, the favorite biblical picture George Washington had for young America, says, “But they shall sit every man under his vine and under his fig tree.” So true social justice is everyone working and everyone enjoying the labor of their hands and everyone being able to give freely from their earnings. And this kingdom, **Daniel 2:44** says, is everlasting: “In the days of those kings the *God of heaven* will set up a *kingdom* which will never be destroyed.”

The Jews were waiting on this incredible promised kingdom. They wanted out from under Rome's oppression. And when Jesus came, He was offering it to them on a silver platter if they would only repent and accept Jesus Christ as their King – their Messiah. Notice I said, “if”. That's a condition.

❖ **The Kingdom of God as described in the OT was being offered to Israel *if* they would repent and accept Christ as their Messiah.**

And that was the major problem. As we saw through our Easter series, they rejected Jesus as their King on part because He wasn't willing to be the political King they wanted without them first being willing to repent spiritually. They wanted the political, but not the spiritual. Through the Sermon on the Mount, Jesus made it clear that **the kingdom was not only political, but spiritual and moral**. And His emphasis on the moral qualities of His kingdom kind of set the stage for His rejection because they would rather pursue righteousness by works rather than by genuine repentance and faith.

There's actually a huge turning point in Matthew 12:24 where this gospel of the kingdom ceases to be preached. After listening to Jesus' teaching and observing the miracles that He was doing for some time now, the Pharisees decide that He is doing it by the power of Satan. At that point, having made up their mind about Jesus, the phrase, "Repent, for the kingdom of heaven is at hand," virtually disappears and it doesn't resurface until the **offer is re-extended to a future generation of Jews living during the Great Tribulation period (Mt. 24:14)**. The GT is a future, 7 year period of wrath designed for Israel (it is called Jacob's Trouble or Israel's Trouble) to cause them to repent and receive Jesus as their Messiah. So from that we learn that the future Tribulation events must occur now in order for the Kingdom on earth to materialize. It will not happen before then. That is something many prophecies make clear and that Jesus alluded to in Matthew 23:37-39. He said, "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were **unwilling** [there's a conditional element]. Behold, your house is being left to you desolate! For I say to you, from now on you will not see Me **until** you [Jerusalem/Israel] say, "Blessed is He who comes in the name of the Lord!" In other words, because Israel rejected their Messiah, we're sort of stuck in the times of the Gentiles where Gentile kingdoms continue to rule and God's coming kingdom is postponed. The last Gentile kingdom is what? The Anti-Christ's – a revived, Satanically inspired Roman-style empire during the Great Tribulation.

One of the questions you might ask is why is this kingdom dependent on Israel's response to Christ? Because it is to Israelites that the promises and covenants of the kingdom were made with.

❖ **The Coming Kingdom is contingent upon Israel's response to the Messiah because it is to them that the promises/covenants have been made.**

As it's been said, "Hypothetically, the entire Gentile world could embrace Christ. Yet, if tiny Israel fails to enthrone Him, the kingdom cannot materialize. Conversely, the entire Gentile world could reject Christ. Yet, if Israel fulfills the condition... [of] enthroning Jesus as the Messiah, the kingdom of God will materialize upon the earth."<sup>3</sup>

One of the greatest things I think I can do this morning to help you understand all of this is to explain the difference between **God's Universal Kingdom** and the earthly, **Theocratic Kingdom**. If you want to know *how Satan could offer to Jesus the kingdoms of the world* and why Satan is called the ruler of this world but yet at the same time God is sovereign over everything in this world, there needs to be a mental grasp of the difference between the two expressions of the kingdom of God. **The phrase *the kingdom of God* is used in different ways in the Scriptures** so when we talk about the Kingdom of God, it can be really helpful to specify which expression of the Kingdom we're talking about. And I've put a helpful chart in your notes about this from Alva McClain's book, called *The Greatness of the Kingdom* – which I have modified a bit – but basically what you've got is **two phases or expressions of the Kingdom: Universal and Theocratic**.

# Universal vs. Theocratic Kingdom of God

	Universal Kingdom	Theocratic Kingdom
<b>TIME</b>	Eternal (Ps. 93:1-2; 103:19)	Pre-Fall & Future (Dan. 2:44, 7:13-14, 27; Rev. 11:15)
<b>SCOPE</b>	Universal (Ps. 103:19)	Earthly (Dan. 2:35, 44-45)
<b>RULE</b>	God rules directly (Dan. 4:17)	God rules through a human agent (Ps. 2:6-9)
<b>ESTABLISHMENT</b>	Always (Ps. 93:1-2)	Contingent upon a man's response (Exod. 19:5-6; Matt. 3:2; 11:2-6, 14; 23:37-39)

Alva J. McClain, *The Greatness of the Kingdom* (Grand Rapids: Zondervan, 1959), 19-21.

The Universal Kingdom of God is *eternal* in **time** – from everlasting. It is *universal* in **scope** – meaning God rules over everything and everyone. The **rule** of the universal kingdom is *direct*, meaning He moves and interacts through it personally – He doesn't need man's help to do it. And the **existence of it** or **establishment of it** is *always* – it is nonstop/never-ceasing – God always rules over the universe, earth included. In the book of Daniel, chapter 4, this is clearly demonstrated in the case of Nebuchadnezzar. Nebuchadnezzar is ruling over Babylon, the greatest empire on earth that is currently ruling over the Israelites who have been exiled there and he is pretty impressed with himself. He says to himself in Dan. 4:29, "Is this not Babylon the great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?" And while the words were on his lips, a voice comes from heaven telling him that it had been decreed for him that his worldly sovereignty be removed and he would be driven away from mankind and would eat grass like cattle. It says, "Seven periods of time will pass over you until you recognize that the Most High is the ruler over the realm of mankind and bestows it on whomever He wishes." And that's exactly what happened. His reasoning was removed from him and he became like a beast for a while until, it says, he raised his eyes toward heaven and acknowledged that God's dominion over the universe. As a result, Nebuchadnezzar said, "For His dominion is an everlasting dominion, and His Kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off his hand or say to Him, "What have You done?" God made Nebuchadnezzar aware of His Universal Kingdom over mankind. But then in Daniel 2 and Daniel 7 there is a bunch of talk about God setting up a kingdom on earth in the future. So what's going on? Is he ruling or not ruling? And the answer is found in that there are two kingdom expressions. Daniel 4 is about His Universal Kingdom and Daniels 2 and 7 are about His Theocratic Kingdom.

The Theocratic Kingdom is a *narrower* expression than the Universal Kingdom. You could even say that the theocratic kingdom is a **subset** or **province** of His kingdom on earth. It's more *earthly* in **scope**. We're not talking about His rule over everything but more specifically over the **righteous governing of the earth**. As far as **time**, the Theocratic Kingdom was only *firmly* established from **Creation to the Fall** and will be

re-established in the *future* when Christ returns as He inaugurates the 1,000 year *Millennial Kingdom*. I think the theocratic light shone for a while when Israel was obediently under the Law and in the land but it wasn't firmly established. God's **rule** in the Theocratic Kingdom is *through a human agent* – like Israel, or an Adam. And the **establishment of it** or **existence of it** is *contingent upon man's response*. If you just keep in your mind that this is the earthly righteous rule of God over man, you should do fine. And it's this Theocratic Kingdom of God is what the gospel of the kingdom is referring to. It is what Jesus was preaching.

**B. The Gospel of the Kingdom focuses on the Theocratic Kingdom of God.**

The earthly kingdom won't a democracy where the whole population rules and decides through their chosen representatives. It's not man ruling. It's God ruling. It's a **theocracy** where He rules through His representative(s). Multiple times this theocracy is portrayed as contingent upon the willingness of man, even clear back in Genesis when God had Adam start naming different created things.

In the Bible, being in a position to name something or someone is a sign of authority.<sup>4</sup> Kind of like how in 2 Kings on a couple of occasions, a king would overtake or appoint another lesser-king and rename that king (2 Ki. 23:34; 24:17). Or like when Nebuchadnezzar renamed Daniel and his friends (Dan. 1). Renaming them meant that he was in authority over them. Parents name their children – they are the ones who have authority over them. At creation, God named the *light* “day” and *darkness* “night”. He also named the *expanse* “heaven”. God has authority over them. But after he created the animals, beasts and cattle and birds, *He actually brought them before Adam to see what Adam would name them*. God didn't name them, Adam did. Whatever Adam called the creature, that was its name. This is significant because God gave Adam authority over created things. He created man to rule over the **earthly province** of His Universal Kingdom. **It was originally designed to be God ruling theocratically through Adam.**

However, this worldly rule, we know, was usurped by Satan. Instead of ruling over creation with authority, Satan took the form of a beast, or a creeping thing in creation – the serpent – and Adam listened to him instead of God. As a result, God's administrative rule over the world system through His representative was lost, and with it, the Theocratic side of the Kingdom. When Adam defected from God, he handed over the world system authority to Satan.<sup>5</sup> In the temptation of Jesus in the wilderness, Satan declared this was so and Jesus didn't deny it. Matthew 4:8 says, “the devil took Him [Jesus] to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, “All these things I will give You, if You fall down and worship me.” Jesus said, “Go, Satan! For it is written, “You shall worship the Lord Your God and worship Him only.” So as in Daniel 4, **it's clear that God rules over everything, but there is a worldly administration aspect ruled by Satan.** Instead of being under theocracy, this world is under a satanocracy.<sup>6</sup> That rule of Satan has been there since the fall of man. Jesus called Satan “the prince of this world” (Jn. 12:31; 14:30; 16:11) more than once. Paul called him “the god of this age” (2 Cor. 4:4) and “the prince of the power of the air” (Eph. 2:2). John said, “the whole world lies in the power of the evil one” (1 Jn. 5:19). And it's quite obvious that this true still today. Satan is not bound like Rev. 20 says he will be during the Millennial Kingdom. However, this doesn't mean that God's Universal Kingdom ceases to rule. It's only the worldly, theocratic expression of the kingdom that has been hindered.

The good news though, is that ever since the Fall of man into sin and this usurping of the world rule by Satan, **God has promised to crush Satan and his world system, and to restore the Theocratic Kingdom rule of the whole world through another Adam** – a descendant of Adam – called the **Last Adam or Heavenly Adam – Jesus Christ**. We talked a bit about this the last time we were in Mark. Jesus is that Adam who didn't fall when tempted by Satan, and therefore is able and eligible to also offer the Kingdom of God spiritually and will bring it physically. In **Genesis 3:15** God indicated that Adam and Eve would eventually have a seed (man-child) that would crush Satan's head. Then God chose that the Savior-King

who would set up this kingdom would come specifically through Abraham, whose descendants became the Jewish-Hebrew people.

However, again, Israel rejected Him the first time He came. Whenever Israel rejects God or turns away from God, it doesn't mean that the covenants God made with them are now obsolete because the covenants were unconditional. That means they could never forfeit the **ownership** of these promises, but by their temporary rejection of Him, they could forfeit the experiential **possessing** of the blessings of those covenants. Israel must obey God to enjoy the promises. This was demonstrated through their exile to Assyria and Babylon. They rejected God and so God let them be taken out of the land promised to them – but it wasn't forever because God made a promise to their forefathers Abraham, Isaac and Jacob. After they repented in exile, God brought them back into the land. It's the same way at the present time – they have rejected the Savior and so wrath has come upon them (as in AD 70 with the destruction of the temple) – but when the Church is raptured and God in His mercy goes back to work on Israel during the GT, Israel accepts Christ, and He returns. Until then, they will continue to be dominated by Gentile rulers. We are living in **the times of the Gentiles** (Rom. 11:25), with God doing His work primarily among the Gentiles like us who are non-Jewish and He's provoking them to jealousy through it (Rom. 11:11).

Daniel is an interesting book though because it speaks very boldly about both the Universal Kingdom and the Theocratic Kingdom. Daniel 4 clearly and unashamedly points out that God is sovereign over everything through His Universal Kingdom but in chapter 2 and chapter 7, there is also prophecy about *the future Coming Kingdom of God*. In chapter 2, Nebuchadnezzar has this dream of a great and giant statue. The head was made of gold, the breast and arms of silver, the legs of iron, and the feet and toes of clay mixed with iron. Then a stone cut “without human hands” comes in and strikes the statue, pulverizing it and it blows away, and then the stone becomes this great mountain that fills the whole earth. What this statue represents is the rule of Gentile kingdoms in the world: the gold represents Babylon; the silver, the Medes and Persians; the bronze, Greece; and the clay/iron, Rome. But this stone that comes and crushes those kingdom and rules is Christ and His Kingdom. Those who are Kingdom-Now theologians teach that this stone is a reference to the first coming and the growing mountain is the church filling the earth. The problem is that Christ's coming kingdom won't be overtaken – it's everlasting – but in the GT, which clearly has not taken place in history, Satan rules through the Anti-Christ. So it's not a reference to the first coming. Other prophecies make it clear like Daniel 7 or Revelation 20.

In Daniel 7, God gives a similar dream/vision to Daniel. Instead of the Gentile kingdom described as four metals, they are described as four beasts because the Gentiles ruling was beautiful to Nebuchadnezzar but to a Jew, it is terrible. The four beasts are: a lion with wings (Babylon), a bear (Medo-Persia), a leopard (Greece's takeover was fast), and the last is a terrible iron beast (referencing Rome). And the iron beast of Rome has ten horns and a little horn that rules over those ten. And this little horn makes great boasts. Well, context tells us the little horn is the Anti-Christ and the Son of Man comes and destroys him and the iron beast and sets up His everlasting Kingdom (vv. 11-14). It's after the Anti-Christ rules.

It is not even until Revelation 11:15 that it is said, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.” So the kingdom is future. Our reigning is future. According to I John, the spirit of the Anti-Christ is active today and is going to come in full force in the GT. But during the Millennium when Christ returns, he is thrown into Lake of Fire and Satan is locked up in the abyss where he cannot deceive the nations. During that time, the Bible says we will reign with Christ on earth. And 1,000 years may seem long but with the eternal perspective of God, 1,000 years is like a day. When the 1,000 years are completed, Satan is released for a short time period and all those who have



been living itching to turn on Christ during that time will reject Christ but their anarchy will be quickly snuffed out. After that, the Great White Throne judgment takes place and then God creates the New Heaven and New Earth and New Jerusalem to dwell with all His saints from all time.

I know I this sermon was longer than normal and more difficult than usual, but it's incredibly important. Our concept or view of the kingdom of God had a domino effect to it. As a church, we want to be wise about what our mission and our focus is. We want to be wise servants of the Savior in this life so that we have the fullest rewards in the next one – in the Millennial Kingdom and New Jerusalem.

---

<sup>1</sup> Alva J. McClain, *The Greatness of the Kingdom* (Grand Rapids: Zondervan, 1959).

<sup>2</sup> Andy Woods, *Consequences of Kingdom Now Theology*, spiritandtruth.org, accessed 16 April 2020.

<sup>3</sup> Andy Woods, *The Coming Kingdom* (Duluth, MN: Grace Gospel Press, 2016).

<sup>4</sup> Ibid.

<sup>5</sup> Renald Showers, *There Really Is A Difference* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1990), 162.

<sup>6</sup> Ibid.