

The Second Adam and the Image of God as it relates to God's Kingdom

Introduction:

What purpose does the millennial reign of Christ serve? Why is a millennium needed?

How does the present aspect of the kingdom fit in with the future aspect of the millennial kingdom?

In the redemptive work of Christ He restores and enhances mankind's expression of the image of God.

Theme: Mankind is created in God's image to show forth His glory.

Key Verses: Gen 1:26 (NASB) Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Gen 1:27 (NASB) And God created man in His own image, in the image of God He created him; male and female He created them.

Only mankind is capable of showing forth the image of God.

Exo 20:4 (NASB) "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

Exo 20:4 (KJV) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

I. The first Adam was made in the image of God.

Gen 1:26 (NASB) Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Gen 1:27 (NASB) And God created man in His own image, in the image of God He created him; male and female He created them.

The image of God is twofold.

A. The image of God is displayed in relationship.

Gen 1:27 (NASB) And God created man in His own image, in the image of God He created him; male and female He created them.

1. The relationships that are to be displayed are a oneness or unity.

a. The oneness of God is seen in the plural pronouns and singular nouns.

Gen 1:26 (NASB) Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

b. The oneness of relationship was to be displayed in the "marriage" of Adam and Eve.

Gen 2:23 (NASB) And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

Gen 2:24 (NASB) For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

c. However, as a result of the fall that image of "oneness was marred.

(1) The "oneness" in marriage was marred.

Gen 2:25 (NASB) And the man and his wife were both naked and were not ashamed.

Gen 3:7 (NASB) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Gen 3:16 (NASB) To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

Gen 4:6 (NASB) Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

Gen 4:7 (NASB) "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

- (2) The oneness among brothers and sisters was marred.

Gen 4:8 (NASB) And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

Gen 4:9 (NASB) Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

Gen 2:15 (NASB) Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

- B. The image of God is displayed in mankind's kingship or rule over the earth.

Gen 1:26 (NASB) Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

1. The dominion of Adam is seen in his naming of the animals.
- a. In naming the animals Adam is expressing purpose for the animals.
- (1) Adam was to develop the animal world putting them to good use and fulfilling God's purpose in creating them.

Gen 2:19 (NASB) And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

Gen 2:20 (NASB) And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, **but for Adam there was not found a helper suitable for him.**

- (2) However, there were none among the animal kingdom that

could help Adam in fulfilling God's purpose for his own life.

- b. In the creative act of God He has purpose for all that He has made.

Isa 40:26 (NASB) Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power Not one of them is missing.

- 2. Adam's dominion was to be exercised in two ways.

- a. Adam was to develop the earth.

Gen 2:15 (NASB) Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

He was to be "creative" in the exercise of his dominion over the earth.

There was gold to mine or pan for. There were precious metals and stones to utilize.

Gen 2:10 (NASB) Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

Gen 2:11 (NASB) The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

Gen 2:12 (NASB) And the gold of that land is good; the bdellium and the onyx stone are there.

- b. Adam was to protect and preserve the earth.

Gen 2:15 (NASB) Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

God had made everything "good" and it was to be kept in "good" condition.

- 3. However, Adam failed miserably in that dominion and thus marred the image of God.

- a. Adam failed in protecting and preserving Eve.

Gen 3:6 (NASB) When the woman saw that the tree was good for

food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

- b. As a result, he failed in protecting his family and God's image was marred.

Gen 4:8 (NASB) And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

Gen 4:9 (NASB) Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

- c. Adam failed in protecting and keeping the earth.

- (1) Not only had his sin marred God's purpose for Adam and his family. It had marred God's purpose for all of creation.

Gen 3:17 (NASB) Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life.

Gen 3:18 (NASB) "Both thorns and thistles it shall grow for you; And you shall eat the plants of the field;

- (2) Now the process of developing the earth was going to be much more difficult and frustrating.
- (3) Now work would not be a source of joy as the creative work had been for God, but now work would be a source of toilsome effort.

II. Through Christ, the second Adam, the image of God is not only restored but enhanced.

A. Christ is the second Adam.

1 Cor 15:45 (NASB) So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit.

B. Christ as the second Adam is the express, perfect, exact image of God.

2 Cor 4:4 (NASB) in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Col 1:15 (NASB) And He is the image of the invisible God, the first-born of all creation.

Heb 1:3 (KJV) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Heb 1:3 (NASB) And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

Christ is the true expression of God in both relationship and rule.

C. As Christians the image of God is renewed in us as we are united to Christ and conformed to the image of Christ.

1. Through union with Christ the image of God is being restored in regenerate mankind.

Col 3:9 (NASB) Do not lie to one another, since you laid aside the old self with its evil practices,

Col 3:10 (NASB) and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him

2. Through union with Christ, the image of God is being restored as a result of being conformed to Christ's image.

Rom 8:29 (NASB) For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

2 Cor 3:18 (NASB) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

3. Through union with Christ we have the image of God restored that was marred through our union with Adam.

1 Cor 15:49 (NASB) And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

D. The image of God's oneness in relationship is being restored.

1. The "oneness" of relationship that was to be displayed in marriage is being restored

Eph 5:1 (NASB) Therefore be imitators of God, as beloved children;

Eph 5:2 (NASB) and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Eph 5:22 (NASB) Wives, be subject to your own husbands, as to the Lord.

Eph 5:23 (NASB) For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

Eph 5:24 (NASB) But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Eph 5:25 (NASB) Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

Eph 5:26 (NASB) that He might sanctify her, having cleansed her by the washing of water with the word,

Eph 5:27 (NASB) that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

The principle of the "one flesh" is restored.

Eph 5:28 (NASB) So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

2. The "oneness" of relationship among brothers and sisters in Christ is restored We are to have a oneness as Christians that reflects the oneness of the trinity,

John 17:20 (NASB) "I do not ask in behalf of these alone, but for those also who believe in Me through their word;

John 17:21 (NASB) that they may all be one; *even as Thou, Father, art in Me, and I in Thee, that they also may be in Us*; that the world may believe that Thou didst send Me.

John 17:22 (NASB) "And the glory which Thou hast given Me I have

given to them; **that they may be one, just as We are one;**

John 17:23 (NASB) I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

A unity of subordination and care. A union of one mind, one purpose one devotion.

No longer the rivalry that existed in the mind of Cain towards Abel.

III. The image of God's dominion is being restored in the second Adam.

A. Through union with Christ, the second Adam, the dominion over the earth will be restored.

Heb 2:6 (NASB) But one has testified somewhere, saying, "WHAT IS MAN, THAT THOU REMEMBEREST HIM? OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM

Heb 2:7 (NASB) "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;

Heb 2:8 (NASB) THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

The rule of mankind in the kingdom of God motif is very significant in the Old Testament and the New Testament

1. Christ will preserve the earth by a godly rule.

Isa 9:6 (NASB) For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isa 9:7 (NASB) There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

2. Christ as the second Adam will rule perfectly

Isa 11:1 (NASB) Then a shoot will spring from the stem of Jesse, And a

branch from his roots will bear fruit.

Isa 11:2 (NASB) And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Isa 11:3 (NASB) And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

Isa 11:4 (NASB) But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

Isa 11:5 (NASB) Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.

Isa 11:6 (NASB) And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them.

Isa 11:7 (NASB) Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox.

Isa 11:8 (NASB) And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

Isa 11:9 (NASB) They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.

Isa 11:10 (NASB) Then it will come about in that day That the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

IV. The Future reign of Christ as the second Adam in the millennium is the establishment of man's earthly rule that displays fully the image of God.

A. The aspect of all things in subjection to Christ is a future aspect of the kingdom,

Heb 2:8 (NASB) THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

B. It is essential that in the future as part of God's kingdom we, as a regenerate mankind renewed in the image of God, reign over the earth.

2 Tim 2:12 (NASB) If we endure, we shall also reign with Him; If we deny Him, He also will deny us;

- C. The rule is significant for it is a rule with Christ. It is a fullness of the expression of the image of Christ both in oneness (relationship) and dominion (rule.)

Rev 20:6 (NASB) Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

1. A restoration not only of the fact of the rule
2. Also a restoration of the relationship of the rule.
 - a. We rule alongside of Christ.
 - b. We rule under the authority of Christ.
 - c. We rule in keeping with the manner of Christ.
 - d. We rule in displaying the true image of God.

- V. The future millennial kingdom will consummate in the final and ultimate glory of God.

This helps us to see why a millennial kingdom is needed and not just the New Heaven and New Earth in the eternal state.

- A. There will come a time when Christ's rule as the second Adam comes to an end.

1 Cor 15:24 (NASB) then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

- B. That rule will come to an end when Christ has subdued all his enemies,

1 Cor 15:25 (NASB) For He must reign until He has put all His enemies under His feet.

- C. The last enemy that is to be destroyed is death

1 Cor 15:26 (NASB) The last enemy that will be abolished is death.

.Revelation 20 describes the destruction of all of Christ's enemies climaxing with the destruction of death.

Rev 20:4 (NASB) And I saw thrones, and they sat upon them, and judgment was

given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; **and they came to life and reigned with Christ for a thousand years.**

Rev 20:5 (NASB) The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.

Rev 20:6 (NASB) Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev 20:7 (NASB) And when the thousand years are completed, Satan will be released from his prison,

Rev 20:8 (NASB) and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

Rev 20:9 (NASB) And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

Rev 20:10 (NASB) And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Rev 20:11 (NASB) And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

Rev 20:12 (NASB) And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

Rev 20:13 (NASB) And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Rev 20:14 (NASB) And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

D. The turning of the kingdom over to the Father is future and is not present.

1 Cor 15:24 (NASB) then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1 Cor 15:25 (NASB) For He must reign **until** He has put all His enemies under His feet.

E. The turning of the kingdom over to the Father is the last act of obedience of the

second Adam resulting in the honor and glory of God.

1 Cor 15:24 (NASB) then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1 Cor 15:28 (NASB) And when all things are subjected to Him, then **the Son Himself also will be subjected to the One who subjected all things to Him**, that God may be all in all.

“That this does not mean inferiority of person or nature is shown by the tense of the verb: “The son will be made subject “. If there were inherent inferiority , the present tense would be expected — i.e. “:He is ever subjected to the Father.” But the future of Christ’s (the second Adam) subjection to the Father must rather be viewed in the light of the administrative process in which the world is brought from sin and disorder by the power of the Son, who died and was raised and who then, in the economy of the Godhead turns it all over to God the Father, the supreme administrative head. All this to be done so that God will be recognized by all as sovereign, and --- He the triune God - will be supreme. *The Expositor’s Bible Commentary*

- F. Thus, the second Adam fulfills God’s purpose for mankind that was marred through the first Adam in bringing honor and glory to God in having a righteous dominion over the earth.

Phil 2:8 (NASB) And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Phil 2:9 (NASB) Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,

Phil 2:10 (NASB) that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth,

Phil 2:11 (NASB) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

VI. Concluding Applications:

- A. We need to be showing forth the image of God as inhabitants of His kingdom.
- B. We should be showing forth the image of God in the oneness of our relationships.
- C. We should be showing forth the image of God in the cultivating and keeping nature of the exercise of all rule and authority.
- D. Our relationships should reflect the “oneness of the Godhead. That is the love,

commitment and subjection that is to be seen in the Godhead,

- E. The exercise of our authority should reflect the character of God in the exercise of His authority.
 - 1. That is our aim should be to develop (cultivate) all of creation.
 - 2. That is our aim should be to protect (keep) all of creation,
 - 3. All of our relationships and the exercise of any authority should bring honor and glory to God.
 - 4. We are to fulfill God's purpose in creating man.

Appendix 1

I. Relevance of the future aspect of the Kingdom to our lives.

It is important to understand the tension that exists between the "already" and "not yet" - present and future reign of Christ. In one sense He rules now and in another sense His reign is yet future.

- A. This tension should be an incentive for responsible Christian living.
- B. This tension should help us to understand our struggle in complete devotion to Christ.
- C. This tension helps us to understand the martyrdom of the saints.
- D. This tension helps us to understand the conflicts that arise between Christianity and earthly governments.

Conflicts that existed with Christ and Rome, Shadrach, Meshach and Abednego with Babylon, Lot with Gomorrah, the believers and Russia, and yes Believers and the United States government.

- E. This tension helps us to understand great theological questions concerning God's rule over the universe.
 - 1. Why is there evil in this world?
 - 2. Why does God allow suffering?
 - 3. Why aren't the ungodly punished?

4. All of these things are going to be dealt with in the future!

II. How should one pray for the coming of the Kingdom?

There is threefold application when we pray, "Thy Kingdom Come."

- A. First, it applies to the external sphere of God's grace here on earth: "Let thy Gospel be preached and the power of the Spirit attend it; let thy church be strengthened; let thy cause on earth be advanced and the works of Satan be destroyed."

- B. Second, it applies to God's internal Kingdom, that is, His spiritual reign of grace in the hearts of people; "Let thy throne be established in our hearts; let thy laws be administered in our lives, let thy purposes be fulfilled in our activities, and thy name be magnified in our walk."

- C. Third, it applies to God's Kingdom in its future glory: "Let the Day be hastened when Satan and his hosts shall be completely vanquished, when thy people will be done with sinning forever, and when He shall have put down all rule and all authority and power that God may be all in all."

Appendix 2

I. Even creation itself is longing for the day that is coming in which it will be free from the curse in association with God's redemption.

A. Creation is standing on tiptoes looking for the future restoration.

Rom 8:19 (NASB) For the anxious longing of the creation waits eagerly for the revealing of the sons of God,

Rom 8:19 (NIV) The creation waits in eager expectation for the sons of God to be revealed.

B. The future restoration will take place in association with great work accomplished for mankind.

Rom 8:19 (NASB) For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

C. Presently, creation is frustrated in fulfilling its purpose.

Rom 8:20 (NASB) For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

Rom 8:20 (NIV) For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

1. The earth is not able to produce fruit which was originally intended due to the curse incurred by mankind.

Gen 3:17 (NASB) Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I

commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life.\ Gen 3:18 (NASB) "Both thorns and thistles it shall grow for you; And you shall eat the plants of the field;

2. This frustration came not at the choice of creation.

Rom 8:20 (NIV) For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

- a. This frustration is a result of the curse placed on it by God.

Rom 8:20 (NIV) For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

- b. However there is reason for great encouragement in the midst of the frustration.

Rom 8:20 (NIV) For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

- D. Creation is anxiously awaiting a deliverance. This deliverance comes as a result of the work of the second Adam.

- E. Creation will share in the fruits of the redemptive work of Christ.

1. All of creation will share in the fruits of the redemptive work of Christ.

Rom 8:21 (NASB) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

2. Creation is a slave to sin just as mankind is a slave to sin.

Rom 8:21 (NASB) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

Rom 7:14 (NIV) We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.

3. Creation will be set free from its corruption just as the child of God is set

free from his corruption.

Rom 8:21 (NASB) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

II. Just as the believer, groans, longs and suffers in this age waiting for deliverance, so too the creation groans, longs and suffers in this age waiting for deliverance.

A. All of creation, not just mankind needs deliverance from the curse of sin.

Rom 8:22 (NASB) For we know that the whole creation groans and suffers the pains of childbirth together until now.

B. There is suffering in this present age that is shared by all of creation until the new age comes.

Rom 8:22 (NASB) For we know that the whole creation groans and suffers the pains of childbirth together until now.

C. We along with creation are looking forward to the setting free of corruption that will occur when our bodies are resurrected.

Rom 8:23 (NASB) And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

Appendix 3

I. The importance of the Kingdom

A. The importance of the Kingdom can be seen in the emphasis it receives in Christ's teaching.

1. In Mat. 4:23 the early Galilean ministry with the following words:

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

2. Luke records that Christ came for the Kingdom's purpose.

Luke 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

3. The Sermon on the Mount is devoted to an exposition of the character and conduct of those who are citizens of the Kingdom. It begins with a series of pronouncements of blessing to those who belong to the Kingdom and concludes by making a sharp division between those who will enter the Kingdom and those who will not.

4. In forecasting the course of the age to His disciples Jesus said:

Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

5. In teaching the truths of salvation Jesus speaks of the Kingdom to

Nicodemus.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

B. The importance of the "Kingdom" is seen in the narration of the events in Christ's life.

1. His birth

.Mat 2:2 (NASB) "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him."

Mat 2:3 (NASB) And when Herod the king heard it, he was troubled, and all Jerusalem with him.

2. His miracles

After Christ's feeding the 5,000 we read in John 6:

John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

3. In the Triumphal Entry

All four gospels record the Triumphal Entry as fulfillment of Zech. 9:9

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

4. In His death

a. The accusation that the Jews brought against Jesus pertained to the "Kingdom."

Luke 23:2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

b. The mockery of Christ centered on the "Kingdom."

Mat 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Mat 27:41 Likewise also the chief priests mocking him, with the scribes and elders, said,

Mat 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

- c. The official placard at His death related to the Kingdom.

Mat 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

II. Scripture's use of the term "Kingdom."

In order to understand the scriptural teaching of the Kingdom, we have to understand its usage in the Scripture.

- A. The eternal aspects of the Kingdom.

This is the most comprehensive usage of the term Kingdom of God. It refers to the rule of God in all spheres of the universe and the rule is as old as the universe itself.

1 Chr 29:11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

Psa 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

God rules over all Peoples, nations, beings and powers.

Dan 4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

Dan 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes

unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

- B. There is also the present aspect of the kingdom that was ushered in at the coming of the Lord.

In this second sense God rules in the hearts of all who trust in His salvation. In part this is a recognition of who and what God is. This is also the kingdom that is in our midst.

Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Luke 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Note the present tense of the verb. We are made a part of His kingdom now. A kingdom that we were not a part of before.

This is the aspect of accepting Christ as Lord and Savior. He forgives our sins and sits on the throne of our lives. He rules our thoughts and actions. We acknowledge His supremacy and rejoice in His protection.

- C. The third aspect of the Kingdom is the millennial kingdom.

We must understand that the fact of Christ's present spiritual Kingdom and the fact that God is eternally king over the entire universe do not negate the predictions of a Kingdom of Christ which is to come into this world in the future.

This future Kingdom, is a Kingdom with a visible earthly manifestation in which Christ will reign over two classes of people, those who recognize Him as Lord, and those who give only nominal recognition; and a Kingdom in which in absolute authority He will maintain external peace, safety and righteousness.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

- D. There is the kingdom associated with the New Heaven and New Earth.

Rev 22:3 (NASB) And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him;

III. here is an emphasis in Scripture on the future aspect of the Kingdom.

- A. Jesus taught us to pray for the coming aspect of the Kingdom.

Mat 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

- B. At the Last Supper Jesus looked forward to the day when He would drink wine in His father's Kingdom.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

- C. At the ascension Jesus speaks of the future aspect of the Kingdom.

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

- D. In N.T. prophecy the book of Revelation centers around the coming Kingdom.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

- E. The N.T. explains the tensions that exist in the believer's life as a result of the fact that Christ's Kingdom has not yet come.

Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.