



Cherreguine Bible Doctrine Ministries

dikaosune.com

THE FUTURE OF THE KINGDOM OF GOD

Instead of a world-transforming power, the kingdom is present in an almost imperceptible form like a bit of leaven hidden in a bowl of dough.

However, this same kingdom will yet fill the earth as the leavened dough fills the bowl (Matthew 13:33). In neither of these two parables is the idea of slow growth or gradual permeation important, for our Lord nowhere else used either idea. In Scripture natural growth can illustrate the supernatural (I Corinthians 15:36-37).

The coming of the kingdom of God in humility instead of glory was an utterly new and amazing revelation. Yet, said Jesus, men should not be deceived. Although the present manifestation of the kingdom is in humility, indeed, its Bearer was put to death as a condemned criminal, it is nevertheless the kingdom of God, and, like buried treasure or a priceless pearl, its acquisition merits any cost or sacrifice (Matthew 13:44-46).

The fact that the present activity of the kingdom in the world will initiate a movement that will include evil men as well as good should not lead to misunderstanding of its true nature.

In the future, God will divide or categorize men into eschatological salvation and eschatological judgment of condemnation or eternal damnation [Matthew 13:47-50].

The Kingdom as the Realms of Redemptive Blessing: A reign must have a realm in which its authority is exercised. Thus the redemptive rule of God creates realms in which the blessings of the divine reign are enjoyed. There is both a future and a present realm of the kingdom.

The Future Realm: God calls men to enter His own kingdom and glory (I Thessalonians 2:12). In this age the sons of the kingdom will experience suffering (2 Thessalonians 1:5) and tribulations (Acts 14:22), but God will rescue them from every evil and save them for his heavenly kingdom (2 Timothy 4:18). Men should be careful to assure entrance into the kingdom of Jesus Christ (2 Peter 1:11).

Paul frequently speaks of the kingdom as a future inheritance (I Corinthians 6:9-10; 15:50; Galatians 5:21; Ephesians 5:5). In the Gospels the eschatological salvation is described as entrance into the kingdom of God (Mark 9:47; 10:24), into the age to come (Mark 10:30), and into eternal life (Mark 9:45; 10:17, 30; Matthew 25:46).

These three idioms are interchangeable. The consummation of the kingdom requires the coming of the Son of man in glory. Satan will be destroyed (Matthew 25:41), the dead in Christ rose in incorruptible bodies (I Corinthians 15: 42-50), which are no longer capable of death (Luke 20:35-36) to inherit the kingdom of God (I Corinthians 15:50; Matthew 25:34).

Before his death Jesus promised his disciples renewed fellowship in the new order (Matthew 26:29) when they would share both His fellowship and His authority to rule (Luke 22:29-30).

The Gospels picture only a single redemptive event at the return of Christ with resurrection (Luke 20:34-36) and judgment (Matthew 25:31-46). Revelation pictures a more detailed consummation. At the return of Christ (Revelation 19), Satan is bound and shut up in a bottomless pit, the first resurrection occurs, and the resurrected saints share Christ's rule for a thousand years (Revelation 20:1-5).

In this millennial reign of Christ and His saints is found the fulfillment of such teachings as Revelation 5:10; I Corinthians 6:2; Matthew 19:28; Luke 22:30. Only at the end of the millennium is Satan cast into the Lake of Fire and death finally destroyed (Revelation 20:14).