



Where is the Kingdom Jesus Told Us to Pray For?

Matthew 3:1-2: (NASB) ¹*Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,*
²*Repent, for the kingdom of heaven is at hand.*



What part of the gospel did Jesus most focus on teaching? For many of us the answer would be simple: Jesus taught love; love one another as he and God love us. While this is a beautiful and profound answer, it is surprisingly incorrect. Jesus focused probably three times more on teaching about the kingdom of God and the kingdom of heaven. As a matter of fact, he taught about the kingdom more than he taught about anything else. Amazing and true! Now, if Jesus was so laser-beam focused on the kingdom, it is probably smart for us to know what he was talking about! And, by the way, Jesus described the kingdom in several seemingly contradicting ways. So, *what is the kingdom, where is the*

kingdom and when is the kingdom?

Let's start with a look at the different ways *the kingdom of heaven or the kingdom of God* is used.

The kingdom is here.

Jesus himself "carried" the kingdom with him:

Matthew 4:12,17: (NASB) ¹²*Now when Jesus heard that John had been taken into custody, He withdrew into Galilee...* ¹⁷*From that time Jesus began to preach and say, Repent, for the **kingdom <932>** of heaven is at hand.*

If Jesus was here, the kingdom was here.

Kingdom: Strongs #932 basileia; properly, royalty, i.e. (abstractly) rule, or (concretely) a realm (literally or figuratively)

The kingdom is in you.

Jesus' true followers also "carry" the kingdom:

Luke 17:20-21: (KJV) ²⁰*And when he was demanded of the Pharisees, when the **kingdom <932>** of God should come, he answered them and said, The **kingdom <932>** of God cometh not with observation: ²¹*Neither shall they say, Lo here! or, lo there! for behold, the **kingdom <932>** of God is within you.**

He was talking to the Pharisees, though, who were not his followers. Was the kingdom in them? (More on page 4.) Jesus was saying, "You are in line for the kingdom; it is within you because of your heritage, God's chosen people." But they did not accept him; therefore, the kingdom would be within those who *did* accept him.

The kingdom is in the future.

Matthew 6:10: (KJV) *Thy **kingdom <932>** come. Thy will be done in earth, as it is in heaven.*

But why would you pray for something to come that you already carry? Is this a contradiction? Is it already here or is it future?



 **God's dream, What Do We Mean When We Pray 'Thy Kingdom Come,'**
Episcopal Bishop Michael Curry

- *Jesus taught us to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," to pray for God's kingdom to come in our midst. To pray for God's reign to be realized in our midst is to pray for God's will to be done, to pray that God's dream might be realized in our lives and in our time.*

"God's kingdom to be realized in our midst" - perhaps he means the kingdom is around but not visible...? "Pray that God's dream might be realized" - technically, God does not have "dreams"; He has plans and purposes - written, clear plans set in stone long ago.



Observations about the kingdom so far, according to Jesus:

- It is here
- it is within you
- it is future

The kingdom is a message to be spread:

Matthew 4:23: (KJV) *And Jesus went about all Galilee... preaching the gospel of the **kingdom <932>**, and healing all manner of sickness and... disease....*

The kingdom is associated with healing. Did the people Jesus healed stay that way forever? They still died, so is the kingdom temporary?

The kingdom is difficult to enter.

Matthew 18:3: (KJV) *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the **kingdom <932>** of heaven.*



How do you enter something that is already in you?

These are all statements of Jesus, but this subject he talked about more than any others seems to be the most complicated, with statements that directly contradict each other.

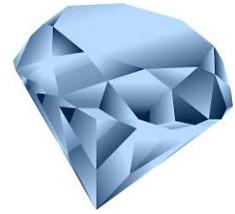
The kingdom has to do with the resurrection:

1 Corinthians 15:22,24: (NASB) *²²For as in Adam all die, so also in Christ all will be made alive.... ²⁴then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.*

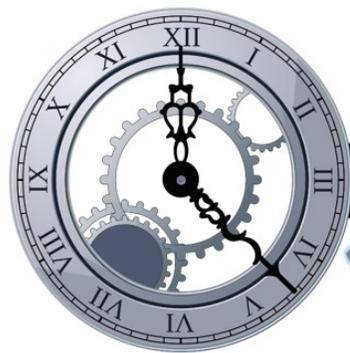
- It is a message to be spread
- it is difficult to enter
- it has to do with the resurrection



We see the *kingdom* can mean any *one of many facets* of THE kingdom, referring to people, events or an end result. It can refer to:



- Jesus himself in his first advent
- the context of the development of the true church” in this present time - the true followers of Christ (because it is in them)
- the time of resurrection
- the final reign of God after all enemies - even death, are destroyed



God’s kingdom encompasses several stages and aspects and cannot be fully understood unless all of the pieces are put in place.

Kingdom Key



This sounds complicated! How do we set a foundation? Where does the kingdom actually begin?

As with so many of the teachings of the Bible, there is an answer to the complication, but it is not necessarily on the surface. If we apply the basic rules of Bible study, if we examine things topically and in their appropriate context, we will make headway. Let’s start at the end of the Old Testament.

The very last words of the Old Testament:

Malachi 4:5-6: (NASB) ⁵Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. ⁶He will restore the hearts of the fathers to their children.

A 400-year silence elapsed after these words were spoken, and the New Testament picked up right where it left off...the first event of the New Testament was the prophecy of John the Baptist’s birth (Luke 1:5-24). John was a picture of Elijah predicted in that last Malachi text.



Once John the Baptist grows up and preaches, what does he say?

Matthew 3:1-2: (NASB) ¹Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ²Repent, for the kingdom of heaven is at hand.

John, even before Jesus spoke a word, said the kingdom was *at hand*.



))) **We build up the kingdom, *Thy Kingdom Come Just Live It,***
Father Larry Richards

- *Whose kingdom do I proclaim by the way I live? Do I proclaim the kingdom of God? Do I build up the kingdom of God? Do I exist to bring people to God's kingdom? Or do I exist to build a name for myself, to build up my kingdom, to build up my own reality? We need to be people who are bringing and building up God's kingdom. And so what that means practically is that what our goal has to be in everything is to bring everyone we meet into the reality of God. That they come to know they're loved. Do you know the deepest need in everyone's heart is to be loved? You know that, and we do everything in our power to try to fill up that need. So, when we're building up the kingdom of God, we are being people of love in a world that doesn't know love, because the kingdom of heaven is the kingdom of love. So, am I building up this kingdom of love by the way I live?*

Does the kingdom mean knowing God's love? The speaker might be looking at a small piece of the kingdom and calling it THE kingdom as a start.

Preparation Time for Jesus and his church

FIRST

PHASE

Back to that conversation with the Pharisees. Jesus arrived, and with him, the first phase of the kingdom began. Jesus explained this first phase to those who were in line for it, but they rejected their opportunity as *it was not what they expected!*

Luke 17:20-21: (KJV) ²⁰And when he was demanded of the Pharisees, when the **kingdom <932>** of God should come, he answered them and said, The **kingdom <932>** of God cometh not with observation: ²¹neither shall they say, Lo here! or, lo there! for, behold, the **kingdom <932>** of God is within you.

Let's start the building blocks. Jesus IS the kingdom, the primary foundation, the very beginning. This is different than what we would think of as a kingdom, as in a city on a hill ruled by a king.

Jesus explains that the kingdom BEGINS within those who are called to be part of it. The Pharisees (and other Jews at that time) heard the call but rejected it.

The call, therefore, had to go to others:

John 3:5: (ACV) *Jesus answered, Truly, truly, I say to thee, if any man is not begotten from water and Spirit, he cannot enter into the kingdom of God.*

Jesus told this powerful scriptural truth only to Nicodemus. He explained that in the first phase of the kingdom, those called out would be blessed with God's Holy Spirit, His power and influence working within them.

If any man is not begotten from water - the symbol of water baptism for those who have answered the call.

The infant stages of the kingdom of God are within those in whom the Spirit of God dwells.



Jesus explains that those in the first phase of the kingdom will be blessed with God's influence, the Holy Spirit:

Matthew 13:10-11: (NASB) ¹⁰And the disciples came and said to him, Why do you speak to them in parables? ¹¹Jesus answered them, To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

He was separating out the "called out" ones, who would understand the parables. The "everybody else" would not understand. This seems contrary to what we would think - he was speaking mysteriously on purpose so that all those people out there would not "get" it. The kingdom of God is selective!

Jesus explains that those in the kingdom's first phase will be given understanding; those around them will not:

Mark 10:24-25: (NASB) ²⁴The disciples were amazed at his words. But Jesus answered again and said to them, Children, how hard it is to enter the kingdom of God! ²⁵It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.



We often hear of a special gate leading into the Old City of Jerusalem specifically made large enough only for a camel to pass through while stooped down and its baggage removed, showing it would take great difficulty to unload and pass through. However, no evidence of that gate exists today or as far back as at least the 15th century. Some believe the Greek was misprinted, *kamilos* ('camel') should really be *kamêlos*, meaning "cable" or "rope," the lesson being it is easier to thread a needle with a rope than for a rich man to enter the kingdom. Others believe the Aramaic word *gamla* in Matthew 19:24 means both "rope" and "camel," possibly because the ropes were made from camel hair. Regardless of the pictures used, his audience would have understood Jesus' exaggerated size comparison of two things was deliberate. It taught that wealth could be a hindrance to being a true follower, and one cannot buy their way into the kingdom by having any special social standing.

We, the called-out ones, must divest ourselves of worldly goods and with humility get on our knees, serve God for our entire lives before we have a reward to enter into in the kingdom of heaven. It is not about our "stuff" or status; it is about our spiritual life.

Jesus explains that those followers of Christ in the kingdom's first phase must be all about their spiritual life.

In the words of Jesus, the phrases *kingdom of God* and *kingdom of heaven* are interchangeable:



Matthew 13:31: (NASB) He presented another parable to them, saying, The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;

Luke 13:18-19: (NASB) ¹⁸So he was saying, What is the kingdom of God like, and to what shall I compare it? ¹⁹It is like a mustard seed, which a man took and threw into his own garden.



The parables in which Jesus spoke of the kingdom were all lessons about the context in which the true church (those who are part of the first phase of the kingdom) would be developed in their lifetime. They are not about a future glory, but instead things we need to watch out for during our development.

God's kingdom **BEGINS**
in the present time with Jesus
and the calling out and development
of footstep followers.
The kingdom only begins here.



This is the beginning of the kingdom. Jesus came and the kingdom began because Jesus was here. When he died and went up to heaven, did the kingdom leave?

Matthew 28:20: (NASB) *I am with you always, even to the end of the age.*

Throughout the entire Gospel Age (the age of the development of the gospel message), the followers of Christ having God's Holy Spirit (His power and influence) represent the kingdom in its developmental stage.

The kingdom of heaven is more than someone just saying, "I believe in Jesus." It involves receiving God's Spirit, personal development of a Christlike character, divesting our earthly desires for the sake of the heavenly calling and more.

**The first phase of the kingdom is about the followers of Jesus.
Why? What are they called to do?**

"Why" is always an important question. Often we do not really think about the destiny of the footstep followers of Jesus beyond happiness, heaven and harps. The reality is that these few are called, tried and faithful because there are future responsibilities for which they are being groomed.

The first phase of the kingdom now is a preparation time.



Pockets of heaven, *Heaven and Earth, The Bible Project*

- *And so what John is claiming right here is that Jesus is a temple. He is now the place where heaven and earth overlap.*

This philosophy says heaven perfectly overlapped earth in the Garden of Eden. When sin came, the overlap got shifted and the kingdom is all about trying to re-establish that perfect overlap.



- *What's interesting about Jesus is that he isn't staying in this safe, clean space. He's running around hanging out with sinners. He's healing people of their sicknesses, and forgiving people of their sins.*
- *He's basically creating little pockets of heaven where people can be in God's presence, but he's doing it out there in the middle of the world of sin and death.*
- *And he keeps telling everyone that the kingdom of heaven is at hand.*
- *And he even told his followers to pray regularly that God's kingdom come, and that His will be done here on earth just as it is in heaven.*

They are saying that followers of Jesus are creating little pockets of heaven to make that overlap again. This is an interesting perspective, but not ours.

The previous segment was all about the kingdom of God being present and within Jesus' followers. Now:

Luke 22:17-18: (NASB) ¹⁷And when he had taken a cup and given thanks, he said, Take this and share it among yourselves; ¹⁸for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.

Until the kingdom of God comes - This obviously shows us a *future* part of the same kingdom.

What does this future part look like?

John 14:1-3: (NASB) ¹Do not let your heart be troubled; believe in God, believe also in me. ²In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³If I go and prepare **a place** for you, **I will come again** and receive you to myself, that where I am, there you may be also.

This sounds like a paradise in heaven at a future time and place! This is the first time Jesus references a location for the kingdom. The time here is described as future and a place as being not anywhere we can see. But what will the faithful followers of Jesus be doing? Here are the future RESULTS of the first phase of the kingdom. Remember, this is still the first phase.

Preparation Time
for Jesus and his church

FIRST

PHASE



They will be delivered (they will die and be resurrected in heaven) from the final time of trouble before it happens:

First **Romans 5:8-9:** (NASB) ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by his blood, we shall be saved from the wrath of God through him.

Wrath of God - describing the time of trouble (Matthew 24:22) that ends the present evil world. (Galatians 1:4) The true church will not be living during this time of trouble.



They have a long résumé of responsibility laid out for them as the faithful:

1 Peter 2:9, 12: (NASB) *⁹But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;*



Proclaiming the excellencies of Him - This is not only today, but in the future as well. God will be glorified eternally.

Chosen race - This special class of people are given responsibilities.

Royal priesthood - a priesthood nurtures and guides.

A holy nation set apart - separated from the rest of the world in order to be developed.

A people for God's own possession - This is more than saying, "I love Jesus. Praise God." Christlikeness within you; following the pattern that was set. That is the goal in our Christian walk.

¹²*Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*

What if we are footstep followers of Jesus, the kingdom is within us and God's Spirit is working within us, we are divesting ourselves of worldly interests...and we are being slandered as evil doers? This can happen. We are to have godly behavior so that even if we are slandered or made fun of because of our example and what we stood for, they may glorify God in the future.

The day of visitation - The Day of Judgment, which is not a PASS/FAIL type of judgment, but instead is a time period of reconciliation and accountability.

For more on this subject, see [CQ Episode 934, "Will Sinners be Happy on Judgment Day?"](#) September 5, 2016.

God's justice is a restorative justice, reclaiming people by making them accountable. That is why they will be able to glorify God. They will have seen the example of the faithful Christians who were tested during this *present evil world* ([Galatians 1:4](#)), those who are following Christ now under difficult circumstances with Satan running the world. The fact that there are those who are glorifying God in this text means they are making progress and doing well under God's rule after they have been resurrected.

Even though they do not know it, the world longs and waits for those true followers:



Romans 8:18-19: (NASB) *¹⁸For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. ¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

Everyone is looking for an answer to the lack of peace on earth. If the world needs the sons of God (the faithful followers of Jesus during the Gospel Age), this means they must have some part in the kingdom. (More on the part of the "everybody else" soon!)



In God's wisdom, He gave the faithful ones all the experiences of mankind now to be able to sympathize with the world later and help them eventually reconcile back to God. What wisdom God designed in His plan!

This high level of accountability the prospective "church class" members have to God now will have a ripple effect in the future to glorify God.

The called-out ones will work side-by-side with Jesus throughout the whole reconciliation/judgment process:

Matthew 25:31-33: (NASB) *³¹But when the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²All the nations will be gathered before him; and he will separate them from one another, as the shepherd separates the sheep from the goats; ³³and he will put the sheep on his right, and the goats on the left.*



For more on this topic, please see CQ Episode 760, "Are You a Sheep or a Goat?" May 5, 2013. There will be work at the end of the judgment period to separate who is really complying with God's laws of righteousness. This is part of what the true followers of Jesus are being developed for.

God's kingdom continues in the future with those faithful ones of the first phase being raised to glory so they can assume the responsibilities of worldwide reconciliation and judgment.



Many of us see the kingdom as relating to just faithful Christians. What is the rest of the story?

There is much more! The first phase has different parts and is clearly defined. What does the second phase look like? The second phase of the kingdom can be broadly described as the phase that deals with everybody else. This includes every man, woman and child who ever lived before and after Jesus.

Implementation Time to benefit the whole world



If man does find the solution for world peace it will be the most revolutionary reversal of his record we have ever known. – George C. Marshall



Typically Christianity only focuses on the called-out ones and not the greater aspect of the kingdom, the fate of "everybody else."

Jesus told us to pray for *this* aspect of the kingdom:

Matthew 6:9-10: (NASB) ⁹Pray, then, in this way: *Our Father who is in heaven, hallowed be Your name. ¹⁰Your kingdom come. Your will be done, on earth as it is in heaven.*

This acknowledges that God's kingdom will be in heaven, but it will also be on earth. The first phase of the kingdom was all about those who would be in heaven. Jesus introduces the second phase of the kingdom by telling us to always think about it and pray for it. How many Christians pray that prayer without really thinking about the kingdom on earth?

These next texts show us the two phases of the kingdom in the same verse:

1 John 2:2: (KJV) *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

1 Timothy 4:10: (KJV) *For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.*



Sacrifice spreads uniting, Heaven and Earth, The Bible Project

- *But a lot of people are threatened by Jesus and they kill him, which seems to spoil this whole plan to reunite heaven and earth.*
- *But we have to go back to a scene earlier on in Jesus' story where John the Baptist saw Jesus and said, "Behold this is the Lamb of God who takes away the sin of the world."*
- *So, Jesus isn't just talked about as being a temple, he's also talked about as being the temple sacrifice.*
- *The cross is now the place where Jesus absorbs sin to create a clean space that is not limited like animal sacrifices. Jesus' sacrifice has the power to keep spreading and spreading and reuniting more and more of heaven on earth.*

They are speaking of this "clean space" in the present world; but it is actually in the future. Satan is the ruler of this world now. As far as the world goes, the kingdom does not belong here yet because of who is in charge.

Hebrews 11 speaks of what we call "ancient worthies" - people who died before Jesus did, who were SO faithful to God that they are specially acknowledged.

John the Baptist was one of these worthy ones:

Matthew 11:11: (NASB) *Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.*

These faithful prophets and servants are clearly NOT part of the kingdom's first phase (they lived and died before Jesus sacrificed his life), even though they were called faithful.

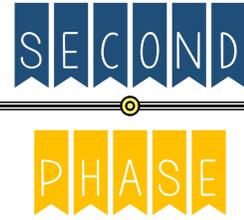
But they were loyal, which does not go unrewarded:

Hebrews 11:39-40: (NASB) ³⁹*And all these, having gained approval through their faith, did not receive what was promised, ⁴⁰because God had provided something better for us, so that apart from us they would not be made perfect.*



They could have no resurrection until the first phase was complete. Jesus was the first to be raised from the dead and his followers would be next. Then there is this other group of faithful people who died prior to Jesus, that *apart from us they would not be made perfect* -

because of the church class of Jesus being tried and found worthy, those "ancient worthies" receive a reward. They are part of the second phase of the kingdom.



How does the second phase of the kingdom start? What is presently in place must be removed:

Daniel 2:44: (NASB) *In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.*

*The God of heaven will set up a kingdom - the kingdom of God in an Old Testament prophecy. It will **replace** Satan's present evil world, not recycle or try to improve it; Satan's kingdom (our world today under the reign of sin and death) will end in destruction.*

This removal will by no means be a happy event:

Zephaniah 3:8: (NASB) *⁸Therefore wait for Me, declares the LORD, for the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; for all the earth will be devoured by the fire of My zeal.*

This sounds harsh!

Gather nations, to assemble kingdoms - this will happen in an organized way; this is orderly rather than an uncontrolled wrath.

For all the earth will be devoured by the fire of My zeal - the society, nations and false beliefs will be destroyed. These are all under the control of Satan. His rule will be destroyed, not the physical earth. Fire is symbolic of destruction. We know this by verse 9 coming up in the next segment.

This shows a final work. The kingdoms of this world have to end in destruction, because they are Satan's. The second phase of the kingdom of God has its place on earth. There is no room for both Satan's kingdom and God's kingdom.

Once the present systems are removed, then the world will see the evidence by resurrection:

John 5:28-29: (NASB) *²⁸Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, ²⁹and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of **judgment <2920>**.*

*An hour is coming - a specific time has been set aside in which **all who are in the tombs** (all meaning ALL, everyone who has ever lived). Just like when Jesus raised Lazarus, **all will come forth**. Some will have been faithful and will have a resurrection to life. Others who did evil will come to a resurrection of judgment. The King James Version translates this as *resurrection of damnation*. But the word in Greek means "decision, a trial."*



Judgment: Strongs #2920: crisis; decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): 1) a separating, sundering, separation; 1a) a trial, contest

Judgment Day is a process of development; a period of time during which individuals will have to be accountable and prove themselves to be worthy of life. God's justice will require accountability, helping the individual to rise to a level where the individual can earn the right to live. Judgment and accountability are the door to life in the second phase of the kingdom.

Remember we just went over this text? This is the second phase mankind is waiting for without even realizing it:

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

This resurrection of judgment for the masses of humanity will be in the context of full disclosure:

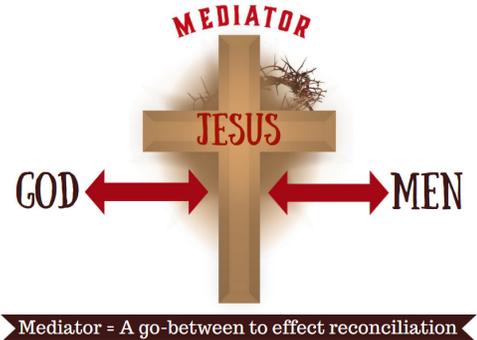
1 Timothy 2:3-6: (NASB) *³This is good and acceptable in the sight of God our Savior, ⁴who desires all men to be saved and to come to the knowledge of the truth.*

Knowledge: Strongs #1922, epignosis; recognition, i.e. (by implication) full discernment, acknowledgement

⁵For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all, the testimony given at the proper time.



This is another evidence of the two phases: For the faithful followers, the Bible describes Jesus as their *advocate*. (1 John 2:1) The world of mankind has him as their *mediator* - it is a different relationship.



The second phase of God's kingdom is clearly for everyone!
It begins with trouble and with God's government orchestrating full accountability for each and every resurrected individual.





How does it all end? What will the world look like? What will mankind be like in God's kingdom?

The truth is, it does not end. The Bible is FULL of prophecies that show us God's plan for His human creation is life on earth, except for those few whom He has chosen to give life in heaven. Complete annihilation does wait for any who will not comply, but for the vast majority it will be life and peace.

 **A dome to rule, Thy Kingdom Come, mertman88**

- *God's solution is to establish a dome in which He is king against Satan's kingdom. This is the planting of the kingdom of God, which brings us back to the very beginning - what is the kingdom of God? It is the domain over which He reigns. On earth, it is wherever Jesus has control, and that amazingly is our choice. Remember, this is a kingdom of love and with love there must be choice. You see, we have a kingdom, too. So does Satan. We all have domains of influences, but here's the challenge - will you continue to rule over your domain or allow God to rule instead? His kingdom or yours?*

This view of God's kingdom is limited to only what is happening now. The scriptural teaching is that for the called-out ones, the *kingdom of God* is within them because they are in the earliest stages. Their eventual kingdom home is in heaven. For the rest of the world, *thy kingdom come on earth* - earth will be their home.

Finishing the Zephaniah verse:

Zephaniah 3:9: (NASB) *For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.*

So the earth is intact and the people are teachable. This second phase is all because of Jesus:

Isaiah 9:6-7: (NASB) *⁶For a child will be born 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. ⁷There 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... .*

Look at our world today and our inability to even remotely bring world peace. *There will be no end to the increase of his government or of peace* - this is a Bible prophecy. If we believe in God as the Creator of all things, we must take this seriously. **Please see the Bonus Material for more prophecies of peace.**

After the description of the fourth beast in Daniel 7, the prophecy adds details to how the second phase works:

Daniel 7:27: (NASB) *Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.*

Christ AND his church reign. What does this reign look like?

Peace and prosperity - the same peace that will be in the heavenly realm under the same God:

Micah 4:3-4: (NASB) *³And He will judge between many peoples and render decisions for mighty, distant nations. Then 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 train*



for war. ⁴Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken.



My son is in an anti-terrorism unit in the United States Coast Guard and has dangerous training. His work is designed to protect those of us who enjoy our freedoms. I love the fact that he does that work, but I love even more the fact that never again will they train for war. His job will be obsolete because it is of the world's kingdoms and not God's kingdom.

Peace on earth is not a pipe dream; it is scriptural prophecy fulfilled in its due time. Kingdom in heaven, kingdom on earth. You cannot have a kingdom on earth if the earth is burned up. You cannot have people glorifying God if they are burning in hell.

The reign of sin with all of its chaos and tragedy will end:

Revelation 21:4: (NASB) *And He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.*

The ability to take away the terror, trauma, sickness and death - *the former things* - is powerful. God's plan will come through exactly as planned.

Now we can see these next verses in a clear and shining light:

1 Corinthians 15:22-26, 28: (NASB) ²²*For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at his coming, (This shows us the first phase of the kingdom) ²⁴then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy that will be abolished is death. (This shows us the second phase - destruction of present systems, resurrection of all and Jesus' ransom in full authority) ²⁸When all things are subjected to him, then the son himself also will be subjected to the One who subjected all things to him, so that God may be all in all. (God rules supremely over His human family - just as He planned it to be!)*

The redemptive work of Jesus and his called-out ones will come to an end. Jesus gloriously hands over this finished work to God. God is supreme over all forever, amen!

The **second phase** of God's kingdom is **built upon the first phase.**

His kingdom is an ever-growing universal kingdom in which all will live in harmony under God.

Every being that lives will have been accountable and tested thoroughly, all to the honor of God.





When we look at the whole picture of the kingdom, starting with the verses that appeared to be contradictory, it all makes perfect sense if we are willing to put it in the context of all of the kingdom Scriptures in the Bible. Jesus and his followers are part of the first phase based on Jesus' ransom sacrifice so the blessings can go to the rest of the world.

*So, where is the kingdom Jesus told us to pray for?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on July 16, 2018:
Ep. #1031: What Happens to My Christianity
When I Go to Work?

Bonus Material

Peace on earth would mean the end of civilization as we know it. — Joseph Heller

First, a reminder that Jesus is THE WAY that all of this is possible and the true church is privileged to work beside him:

Colossians 1:18-20: (NASB) ¹⁸He is also head of the body, the church; and he is the beginning, the firstborn from the dead, so that he himself will come to have first place in everything. ¹⁹For it was the Father's good pleasure for all the fullness to dwell in him, ²⁰and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, I say, whether things on earth or things in heaven.

The kingdom is lasting and powerful:

Psalms 145:9-13: (NRSV) ⁹The LORD is good to all, and his compassion is over all that he has made. ¹⁰All your works shall give thanks to you, O LORD, and all your faithful shall bless you. ¹¹They shall speak of the glory of your kingdom, and tell of your power, ¹²to make known to all people your mighty deeds, and the glorious splendor of your kingdom. ¹³Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. The LORD is faithful in all his words, and gracious in all his deeds.

The kingdom will be developed out of equity and the restored favor that Israel has been given:

Jeremiah 31:27-34: (NASB) ²⁷Behold, days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. ²⁸As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant, declares the LORD. ²⁹In those days they will not say again, The fathers have eaten sour grapes, and the children's teeth are set on edge. ³⁰But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge. ³¹Behold, days are coming, declares the LORD, when I will make a new covenant



with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the LORD. ³³But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.

Zechariah 8:20-23: (NASB) ²⁰Thus says the LORD of hosts, It will yet be that peoples will come, even the inhabitants of many cities. ²¹The inhabitants of one will go to another, saying, Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; I will also go. ²²So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. ²³Thus says the LORD of hosts, In those days ten men from all the nations will grasp the garment of a Jew, saying, Let us go with you, for we have heard that God is with you.

The context of the Daniel 7 text we quoted - a kingdom that will not pass away:

Daniel 7:13-18: (NASB) ¹³I kept looking in the night visions, And behold, with the clouds of heaven one like a Son of Man was coming, and he came up to the Ancient of Days and was presented before Him. ¹⁴And to him was given dominion, Glory and a kingdom that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed. ¹⁵As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me. ¹⁶I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things: ¹⁷These great beasts, which are four in number, are four kings who will arise from the earth. ¹⁸But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.

After the description of the fourth beast:

Daniel 7:27: (NASB) Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.

A kingdom based on justice and accountability that produces peace:

Isaiah 11:1-9: (NASB) ¹Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. ²The 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. ³And 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; ⁴but 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. ⁵Also righteousness will be the belt about his loins, and faithfulness the belt about his waist. ⁶And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them. ⁷Also the cow and the bear will graze, their young will lie down together, and the lion will eat straw like the ox. ⁸The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. ⁹They 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.



A kingdom where each will have ample space and opportunity to support themselves:

Isaiah 65:21-25: (NASB) ²¹They will build houses and inhabit them; they will also plant vineyards and eat their fruit. ²²They will not build and another inhabit, they will not plant and another eat; for as the lifetime of a tree, so will be the days of My people, and My chosen ones will wear out the work of their hands. ²³They will not labor in vain, or bear children for calamity; for they are the offspring of those blessed by the LORD, and their descendants with them. ²⁴It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear. ²⁵The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain, says the LORD.

An earthly kingdom with heavenly rule and blessings:

Revelation 11:15: (NASB) Then the seventh angel sounded; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.

Revelation 21:1-4: (NASB) ¹Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. ²And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³And I heard a loud voice from the throne, saying, Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.

