

## 221106-1 The Kingdom Coming Series, Pt 2 of 4, The Kingdom Coincides with the Second Coming—CThurman

The previous lesson was a summarization of the kingdom of Israel, of its beginning and of God's dealings with the people of Israel until they were carried away to Babylon. The glory-days of this kingdom reached its apex in the reign of King Solomon, but soon after that the nation split into two kingdoms, north and south. The northern kingdom was first carried away by the Assyrians and later the southern kingdom by the Babylonians. It was during the time of the Babylonian captivity that the LORD revealed to the pagan king, Nebuchadnezzar, a great vision. The LORD used Daniel, one of the Jewish captives, to interpret this vision for the king. This vision revealed that there would be four great kingdoms of men on this earth, followed by the last and greatest kingdom, the kingdom of Jesus Christ. The time of these four great kingdoms is referred to as the *times of the Gentiles*. The *times of the Gentiles* is the time when Gentiles authorities have dominion over the earth as opposed to Israel. For sin against the LORD Israel has become the tail among the nations rather than head over them. (cf. Deu.28.13)

Also during Israel's Babylonian captivity the LORD revealed to the prophet Daniel, through the angel Gabriel that Israel has an appointed seventy weeks of years. Salted within the *times of the Gentiles* the LORD has set aside small periods of time that deal specifically with national Israel. To this day sixty-nine weeks of those seventy have been fulfilled. There is one week remaining of Daniel's seventy weeks to be fulfilled. In other words there is a seven-year period remaining in which the LORD will specially deal with national Israel. I believe that the Book of Revelation is God's microscope into that last week of Daniel. In it is revealed the catastrophic judgments which bring an end to the *times of the Gentiles*, the final dissolution of the things that Nebuchadnezzar's image represented. But in it is also Israel's last sufferings, deliverance and exaltation, which runs quite parallel to that which the churches suffer at this time.

In light of what Daniel's seventieth week is about, the judgment of the Gentiles which leads to the salvation of Israel it is my understanding that when the seventieth week begins the *fullness of the Gentiles* to be saved has reach its mark. Three times in Revelation it is written that they, the Gentiles, repented not. The seventieth week is for Israel's repentance and salvation.

I know that saying these things probably floods the mind with so many questions, but this was only a summary of the kingdom of Israel. We considered Nebuchadnezzar's vision, Daniel's seventy Weeks, the times of the Gentiles and the fulness of the Gentiles. Both Nebuchadnezzar's vision and Daniel's seventieth Week close with the second coming of Jesus Christ. When Christ returns the second time He will set up His millennial kingdom. At this place let me say that it seems that we must conclude that the kingdom of Israel, the kingdom of our Lord Jesus Christ and the millennial kingdom are synonymous terms which describe the same kingdom. After all Jesus Christ is the King of this kingdom and King of Israel.

#### At His birth

*Mt 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

#### At His triumphal entry into Jerusalem

*Jn.12.12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,  
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

#### At His death

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

When the time comes for the dissolution of kingdoms of the world then will Christ's kingdom come. When the time comes for the dissolution of this world then Christ's kingdom shall be where the new heavens and earth are. Christ's kingdom has no end. It must begin here and continue into eternity. It is an everlasting kingdom.

The future of the kingdom of Israel, the kingdom of Jesus Christ, the millennial kingdom is certain. Today consider that the coming of the kingdom coincides with Christ's second coming. and the first resurrection.

*Mt 16:24-28 (28) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in (Gr. ἐν, also, 'with') his kingdom.*

Under the idea of self-denial Christ affirms that when He returns He is bringing His reward with Him.

*Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

Also it is revealed that there would be some disciples on the earth when He returns, which leads me to understand that not all of His disciples necessarily die but that some will be living on this earth when He returns. But also, when the Son of man returns He comes in (with) His kingdom. This was the confession of the thief that was crucified on a cross next to the Lord Jesus.

*Lk.23.42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.*

That Christ would come with His kingdom used to be a most basic tenet of the Christian faith; that when Christ came he would set up His kingdom and reign over all the earth from His throne in Jerusalem, but that is not true anymore. Now, either there has to be a world-wide revival to usher in the kingdom (postmillennialism), or there is no kingdom to be expected at all on this earth (Ammillennialism). That born-again thief confessed that Christ would come in or with His kingdom. He didn't say, I'm bringing you to my kingdom, but I'm bring my kingdom to you. The thief on the cross knew more than most professing believers today. He expected that at the second coming of Jesus Christ the kingdom would come to this earth. Jesus said that *there be some standing here*, on this earth, this globe, this very planet. The kingdom begins *here*! It succeeds the previous kingdoms that were here.

*Dan.2.44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

Read Lk.19.11-15, 27 (16-26, bringing His reward); The kingdom comes *first* to this earth, then into the eternal age. The parable shows the nobleman leaving until it was time to receive his kingdom. Then he return, judges his servants, and

slays them that rejected the right of his rule. The whole parable pertains to this time, to this earth, and to the people of this earth. It directly corresponds to Jesus Christ, his ascension into glory until the time is right for His kingdom. Then He will return, reward His servants and destroy them that rejected His right to rule. All of this pertains to this time and this earth. We could as well have read 2Th.1.7b-10.

(There is much confusion about what pertains to this earth and what pertains to the new earth. But in the coming kingdom of Christ to this earth there will be a lifting of the curse from the earth so that it might yield superabundantly to the sower; a lifting of the curse upon animal kind so that the fear of man and predatorial nature are removed; and some lifting of the curse upon man to remove sorrow in childbirth and restore man's length of days. The new earth was never cursed so. [Is.11.4-9, reference to the *sea*, comp. to Re.21.1; 65.17-25 (v.17 new earth, but do not overlook the BUT of v.18); Ez.34.11-31, especially noting vss. 25-27; 36.8-15; 22-30, etc.; Hos.2.14-22; Amos 9.13-15; Ro.8.19-22; **Ge.4.16-19 curses lifted**])

The coming of the kingdom is connected to the second coming of Jesus Christ. We read that the Son of man comes with His kingdom. Question: Could this kingdom come at any time in human history? No. I think that this should tell us something about Christ's coming as well. In Nebuchadnezzar's vision we saw a sequential succession of each kingdom. God ordered them to be one after the other. The kingdom of Christ would come *after* these kingdoms and be the last kingdom on this earth, a kingdom not to be succeeded by any other kingdom. So, the coming of Christ's kingdom could not precede the Babylonian kingdom, or the Medo-Persian kingdom, or the Greek kingdom, or the Roman kingdom. As a matter of fact the kingdom could not precede even the extension of that Roman kingdom represented by the ten toes of iron mixed with clay. We read that the kingdom would come *in the days of these kings*, which refers to the days of the last ten kings of Nebuchadnezzar's vision.

*Da 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

The kingdom won't precede even the Antichrist, who is called the man of sin, son of perdition.

Read Dan.7.23-27, saint delivered into the hands of Antichrist for a time, times and half a time. (comp. to 9.27, *in the midst of the week*, which is parallel to Re.13.4-7, *forty-two mos.* is the same span of time as *a time, times, and half a time*; Re.11.2, *anew, Jerusalem shall be trodden under foot for forty-two mos.*; Dan.12.1, 2, 5-8, Daniel's people shall be in a most dreadful time of trouble unlike anything they've ever suffered, for *a time, times, and half a time. ... which is the last half of Daniel's seventieth week.*)

Clearly God has ordered the whole history of mankind on this earth. In order God has ordained that Christ's kingdom shall follow all of these other kingdoms. It shall be the last, the greatest and the most blessed kingdom the earth, the animal kingdom, and mankind have ever enjoyed. But did you see it? The kingdom of Christ comes after a time of unparalleled trouble under the tyranny, the most severe oppressive power of the man of sin, the son of perdition, the man called The Antichrist. This man is Satan incarnate. (Re.12.12, 13 *the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast down to the earth ...*)

So, when our Lord Jesus returns He shall bring His kingdom with Him. Now, *when* the kingdom comes has not been revealed. Our Heavenly Father has not chosen to reveal that day or hour, but He has revealed enough for the children of God to know that it is *at hand*, that it is near.

*Mt.24.32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:  
33 So likewise ye, when ye shall see all these things, know that it (the summer, the heat of great tribulation [v.21]) is near, even at the doors.  
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.  
35 Heaven and earth shall pass away, but my words shall not pass away.  
36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

Now, yes, this was with reference to the second coming of Christ. But with Christ comes His kingdom, right? Isn't this what we read in Lk.17?

*Lu 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 (μετὰ παρατηρήσεως) ... it doesn't come by laying out a plot, by charting this or that, or by marking out a course.*

*observation*, tss. from a Gr. noun παρατήρησις is only this once in the NT. However the verb παρατηρέω is tss. *to watch, to observe*. In the LXX it is tss. *to plot* (Ps.37.12) and *to mark* (Ps.130.3).

...

*24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*

Again, Christ's kingdom is connected to His coming. And that coming is sudden. It is something that no man can chart out or lay out so as to calculate that Jesus will return on this particular day or in this certain hour. No child of God should get caught up in the theories and speculations of those that pretend to have *the inside scoop* concerning the day or the hour of Christ's coming and kingdom. Instead we are to be *watchful* for that day.

*Mt.24.42 Watch therefore: for ye know not what hour your Lord doth come.*

*43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house (in this case the house represents the whole substance of the life of a man) to be broken up. (διορύσσω, δια by, through + ὀρθόω, to straighten, to righten; here, the house was entered *straight through* by the thief. The thief met with no resistance because the man never prepared his house to stand against such an evil time.)*

*44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

*watch*, Gr. verb γρηγορέω, and means to *watch* against that which is unknown ... *watch ... for ye know not ...*; so, to live in a constant state of readiness ... v.44, *be ye ready*.

What does it mean when the child of God is commanded to be watchful? It means to be alert, awake, aware, knowing concerning the things of Christ. This present world has an attraction to us that cannot be resisted and put off by our own power. Apart from Divine help we are subject to being led away to waste our life for things that have an end. And it is certain the Devil has something for everyone to spend his whole life doing and in the end lose everything. Only that which is built upon Christ is eternal. I hope you know Christ and that you'll live for Him. When He returns with His kingdom He brings His reward with Him. Be prepared for that day.