

**REVIEW:****I. The definition of the Kingdom.**

“The kingdom of God is the sovereign rule of God, manifested in the person and work of Christ, creating a people over whom he reigns, and issuing in a realm or realms in which the power of his reign is realized.” Ladd.

**II. The Nature of the Kingdom.**

A. There is only one Kingdom of God throughout Scripture.

We considered the one kingdom under different aspects.

B. There are timeless and temporal aspects to the Kingdom.

Timeless and Temporal: both Present and Future

**THIS WEEK:**

C. God’s Kingdom though timeless, universal, present, and future, suffers from the challenge of a Usurper who desires to dethrone God and enthrone himself. Ezek 28.11-19, Isa 14.12-17.

Note: both the Ezekiel and Isaiah passage contain language suggestive of the fall and ambition of Satan, yet commentators divide over the question. The immediate reference of the Ezekiel passage is the King of Tyre, but his pride seems to represent (or find animation from) someone else, namely Satan.

“A variant of this approach, favored by several of the church fathers, is to understand for the background of the lament an account of the fall of Satan not given in Scripture but alluded to elsewhere, especially in Isa 14:12–17. Ezekiel would have been relying on his listeners/readers’ familiarity with such an account, and they would have understood the comparison between the fall of Satan and the fall of the king of Tyre. The difficulty of the text makes it unwise to insist upon a particular interpretation, but the latter traditional view appears to the present writer to account best for the language and logic of the passage.”<sup>1</sup>

<sup>1</sup> Lamar Eugene Cooper, *Ezekiel*, The New American Commentary, vol. 17 (Nashville, Tenn: Broadman & Holman Publishers, 1994), 264–65.

1. Chafer sees the five statements in Isaiah 14 as representing the ambition of Satan at the Fall:
  - a. I will ascend to heaven.
  - b. I will raise my throne above the stars of God.
  - c. I will sit on the mount of assembly In the recesses of the north.
  - d. I will ascend above the heights of the clouds.
  - e. I will make myself like the Most High.

“Satan’s purpose... is to gain authority over heaven and earth.”<sup>2</sup>

2. Satan’s rebellion involved co-opting God’s sovereignty by securing the loyalty of man (by deception), creating a kingdom opposed to God which God allows to exist at this time, for God’s purposes and for God’s glory.
  - a. Satan is the god of this age. 2 Cor 4.4.
  - b. Satan is the prince of the power of the air. Eph 2.2.
3. Satan attempted to secure his rebellion by tempting the Second Adam to submit to his authority. Mt 4.8-9.
  - a. Jesus defeated him at the temptation with the word of God. Mt 4.10.
  - b. Jesus defeated him at the cross by completing the vicarious atonement: “It is finished.” Jn 19.30.

“However victorious Satan may have been over the first Adam, it is certain that he met a complete and final judgment and sentence in the Second Adam; and that bruising of the serpent’s head was realized which was a part of the Adamic covenant.”<sup>3</sup>

Jn 12.31, 16.11, Col 2.13-15.

<sup>2</sup> Lewis Sperry Chafer, *Systematic Theology*, II, p. 49, quoted in Pentecost, *Things to Come*, 431.

<sup>3</sup> Lewis Sperry Chafer, *Satan* (New York: Gospel Publishing House, 1909), 18.

One of the themes of history is the progress of God's inexorable defeat of Satan and ultimate resumption of His full sway over all creation. The Kingdom is a theme that is thus broader than Redemption, as God's Kingdom exists before the fall and after he removes the Curse. (God's Glory is the broadest theme of all, stretching from eternity to eternity.)

### III. The person of the King

#### A. The OT prophesied a coming King. Isa 32:1-2.

1. The Jews of the 1<sup>st</sup> century expected a reinstatement of the Davidic kingdom.
2. Pious Jews of the New Testament clearly expected the literal arrival of this kingdom.
  - a. The angel Gabriel confirmed this hope to Mary (Lk 1.31-32)
  - b. Zechariah's prophecy (Lk 1.68-71)
  - c. Apostle's expectation (Ac 1.6)

#### B. The NT presents Jesus as that King.

1. It identified Jesus as the legal Son of David. Mt 1:1-20.
2. An angel announced His right to rule. Lk 1:32-33.
3. The wise men came; seeking the King of the Jews. Mt 2:2.
4. Jesus claimed to be the Messiah. Jn 4:25-26.
5. The titles "Son of David" and "Son of man" were Messianic. Mt 22:41-45, Lk 19:9-10.
6. Jesus claimed to be the King. Mt 13:41, 21:5.
7. Believers recognized Him as the King. Jn 1:49.
8. Even unbelievers recognized Him as the King. Jn 19:19-22.