

Did Jesus Fail To Establish His Kingdom?

Introduction.

- I. "Did Jesus Fail To Establish His Kingdom?" is a question that needs to be explored.
- II. Many of our contemporaries believe Jesus came to establish His kingdom (Matt. 4:17), but because of opposition delayed the establishment of His kingdom to His 2nd coming.
- III. It is vital that we know the truth of this matter.
 - A. The truth affects our attitude toward Jesus.
 1. Was He too weak to do what He came to do?
 2. Did He change His mind about establishing His kingdom?
 3. Did the all-knowing Christ not know that He would have opposition? Matt. 16:21; 20:27, 28; Jn. 2:19-21.

MAT 16:21 From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

MAT 20:27 and whoever wishes to be first among you shall be your slave;

MAT 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. "

JOH 2:19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

JOH 2:20 The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?"

JOH 2:21 But He was speaking of the temple of His body.

4. Did the all-knowing God not know that His Son would have opposition? Isa. 53:4-6; Psa. 22:1, 16, 18.
 - a. Eph. 1:4
 - b. Revelation 13:8
- B. The truth affects our attitude toward the church.
 1. Is the church an after-thought of God?
 2. Are the church and kingdom the same in the Christian age?
 3. Did Jesus die for a substitution [the church] for the kingdom? (Eph. 5:25).
- C. The truth affects our attitude on many things taught and to the kingdom now and in the future.

D. Many false things are affirmed or implied by this doctrine.

1. The plan of God was thwarted by man, and the kingdom was not established in the days of the Roman empire.	4. It teaches Jesus could not or did not establish His kingdom then, but later He will be able to do so likely in the near future.	7. It ignores the scriptures that teach this earth is not our home and that we should lay up our treasures in heaven. (1 Pet. 2:11; Matt. 6:19,20). See 1 Pet. 1; Heb. 11:13
2. Jesus was unable to keep His promise of establishing His kingdom. (Matt. 4:17).	5. Most who teach this doctrine misuse Matthew 24 to teach that the coming of Christ and His kingdom is now near. (Matt. 24:6,7, 16,17, 20). Matt. 24;34.	8. It ignores the scriptures that teach this earth will be destroyed by fire. (2 Pet. 3:10-13).
3. It makes the church an after-thought of God, and suggests it is not as important as the scriptures teach. (Eph. 5:25). See Matt. 16:18	6. It teaches that Jesus will sit on a literal throne in Jerusalem and Israel will become a powerful nation under the rulership of Jesus for a 1,000 years.	9. It ignores the scriptures that teach the righteous will have their home in heaven, etc. (Jn. 14:1-3; Matt. 5:10-12; Phil. 3:20; 1 Pet. 1:4). The list is much longer than this.

I. The Old Testament Spoke Of The Coming Kingdom.

A. It would be established “in the days of those kings.” (Dan. 2:44).

DAN 2:44 "And **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.

1. Daniel’s prophecy referred to the four world empires to come - Babylonian, Medo-Persian, Greek and Rome.
2. The kingdom would be establish during the days of the fourth empire - the Roman empire (63 B.C ? to 476 A.D).
3. This is time Christ was born.
4. He was born about 4 to 6 B.C. during the reign of Caesar Augustus. (Lk. 2:1).
 - a. There is about a 4 year mistake in the calculation of the time Christ was born and the beginning of A.D.
 - b. Christ may have been as much as 2 years old when the wise men found Him in a house. (Matt. 2:11).
 - c. The slaughter of the male children two and under may point to this fact. (Matt. 2:16).
5. The fact Jesus was born during the days of the Roman empire and preached the kingdom was near shows this is the time of the fulfillment of Daniel 2:44.

B. It gave prophecies concerning the coming King.

1. The Messiah would be a descendant of David. (Psa. 132:11).

PSA 132:11 The Lord has sworn to David, A truth from which He will not turn back; "Of the fruit of your body I will set upon your throne. See Luke 1:32, 33.

2. **He would be both King and Priest at the same time.** (Psa. 110:1-4; Zech. 6:12, 13).

PSA 110:1 The Lord says to my Lord: "**Sit at My right hand**, Until I make Thine enemies a footstool for Thy feet."

PSA 110:2 The Lord will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies."

PSA 110:3 Thy people will **volunteer freely** in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee as the dew. "volunteer freely" denotes His servants will serve Him willingly - not by force.

PSA 110:4 The Lord has sworn and will not change His mind, "**Thou art a priest forever According to the order of Melchizedek.**"

ZEC 6:12 "Then say to him, 'Thus says the Lord of hosts,' Behold, a man whose name is Branch, for He will branch out from where He is; and **He will build the temple of the Lord.** Jesus is the "Branch" (Isa. 11:1,2).

ZEC 6:13 "Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, **He will be a priest on His throne**, and the counsel of peace will be between the two offices."

- "He shall bear the glory" - Jesus entered into glory after death and resurrection and ascension. (Lk. 24:30; 1 Pet. 1:11).
- "Shall sit and rule" - Jesus was raised from the dead to sit upon the throne of God. (Acts 2:29,30).
 - a. If Jesus is not now our King, He is then not our priest now.
 - b. This means we are not saved. (Heb. 4:14-16).

HEB 4:14 Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

- c. "He shall build the temple of the Lord" - The church is the temple of God. (Matt. 16:18, 19; Eph. 2:19-21).

3. **The New Testament presents Christ now as our King and High Priest.** (Heb. 2:17; 3:1; 4:14; 15; 5:1, 5,10; 6:20; 7:1, 26; 8:1; 9:11, 25).

II. **The Gospels Speaks Of The Coming Kingdom**

- "The kingdom of heaven, the kingdom of God, the kingdom" are the same.

"the kingdom of heaven" (Matt. 3:2; 4:17; 5:3, 10, 19; 7:21, etc)	"the kingdom of God" (Matt. 12:28; 19:24; 21:31; Mk. 1:15; 9:1, etc)	"Kingdom" (Matt. 6:10, 33, Matt. 13:38).
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A. John the Baptist taught the kingdom was near. (Matt. 3:2).

B. Jesus also taught the kingdom of heaven was "at hand."

1. He did this personally and through the apostles. (Matt. 4:17; Mk. 1:15).
 - a. He taught the apostles to preach that kingdom was near. (Matt. 10:7)
 - b. He instructed the seventy to preach the same message. (Lk. 10:9, 11).

LUK 10:9 and heal those in it who are sick, and say to them, ' **The kingdom of God has come near to you.**'

LUK 10:11 'Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, **that the kingdom of God has come near.**'

2. **He revealed that the words “at hand” was not way in the future.** (Matt. 16:28; Mk. 9:1; Lk. 9:27)
3. Christ casting out demons manifested the kingdom was near.

LUK 11:20 "But if [since] I cast out demons by the finger of God, then the kingdom of God has come upon you

4. Jesus was preaching “the gospel [good news] of the kingdom.” (Matt 4:23; 3:35).
5. He taught disciples to pray for coming of the kingdom. (Matt. 6:10; Lk. 11:2). This is strange if the kingdom was twenty or more centuries later.
6. He taught those who suffer for righteousness and the kingdom will have a home in heaven. (Matt. 5:10-12).
7. He taught we must seek the kingdom first. (Matt. 6:33; Lk. 12:31).
 - a. This would be impossible if they would die long before the kingdom would come.
 - b. How can you put something first that does not exist?
8. He taught the then Jewish leaders would seek to prevent people from entering the kingdom.

MAT 23:13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, **nor do you allow those who are entering to go in.**

- a. You cannot hinder men from entering something that does not exist.
 - b. You cannot fail to enter something that does not exist.
 - c. You cannot rule over something that does not exist.
9. Jesus warned the wealthy of His day that it would be difficult for the “wealthy to enter the kingdom of God.”

MAT 19:24 "And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

LUK 18:24 And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God

- a. The “kingdom of God” refers to reign of God in the hearts of men and to heaven..
- b. Those who loved their wealth would be slow to obey Christ, and their love of money would keep them

out of heaven unless they ceased to trust in their riches and generously shared their wealth with others.

C. Jesus used the word “church” and “kingdom” interchangeably. (Matt. 16:18, 19).

MAT 16:18 "And I also say to you that you are Peter, and upon this rock **I will build My church**; and the gates of Hades shall not overpower it.

MAT 16:19 "**I will give you the keys of the kingdom of heaven**; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."

1. Jesus said “I will build My church.”

a. The word church is from “ekklesia” meaning “called out.”

b. It refers to those who have been called out of the world and make up the family of God.

c. The church is the family of God. (1 Tim. 3:15).

d. The word “church” is only used twice in the gospels. (Matt. 16:18; 18:17). Jesus, the apostles, the seventy primarily preached the message of the approaching kingdom.

e. It is used first in Acts in Acts 5:11, and is used a number of times after that in Acts. (Acts 8:1, 1; 9:31; 11:22, 26, etc.).

1) The word “ekklesia” is not in the original Greek in Acts 2:47.

2) The New American Standard version has translated correctly.

ACT 2:47 praising God, and having favor with all the people. **And the Lord was adding to their number** day by day those who were being saved. Lit. “the Lord added the [ones] being saved from day to day together.

3) Those baptized were added to the saved - the apostles and others who had been baptized by John the Baptist or the disciples of Christ and were submitting to Jesus.

4) Acts 1:15 lists some of the saved, but not necessarily all. Luke does not say the 120 were the total of those following Christ.

2. Without any evidence of a change of subject, He said, “I will give you the keys of the kingdom of heaven.”

- “The keys of the kingdom of heaven” were to be given to Peter.
- Peter opened the door of salvation to the Jews on the day of Pentecost (Acts 2:37,38), and later to the Gentiles in Acts 10:48.

ACT 2:37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

ACT 2:38 And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

ACT 10:48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Note: “keys” is a symbol of authority. Christ has the keys of “death and Hades” (Rev. 1:18). The word “key” or “keys” occurs elsewhere in the New Testament. (Lk. 11:52; Rev. 9:1; 20:1).

LUK 11:52 "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered."

REV 9:1 And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him.

REV 20:1 And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand.

The other apostles had the same power or authority as Peter. (Matt. 18:18). The “you” here is plural. Peter was not the chief apostle.

MAT 18:18 "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.

JOH 20:23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

- The Greek perfect tense means whatever the apostles would teach would be something that had already bound or loosed by God.
- The gospel and its requirements did not originate with the apostles.
- They were mouthpieces of the Holy Spirit.

- Those who advocate a future kingdom must argue that Peter was not given “the keys of the kingdom of heaven” Peter had died a violent death in the 1st century. (Jn. 21:18; 2 Pet. 1:14).
 - a. Those in the kingdom have been delivered from the power of darkness. (Col. 1:13).
 - b. They had been transferred into the kingdom of Christ. (Col. 1:13).
 - c. This occurred when they were born again. (Col. 2:12; Jn. 3:3,5).
 - d. The word “church” and the word “kingdom” are not describing two different groups of people, but those for whom Christ died. (Eph. 5:25; Col. 1:13,14).
 - 1) The saved are described as the sheep of God, the kingdom, the church, the body of Christ, the temple.
 - 2) These are not different groups of people, but the same people saved by the blood of Jesus.
- 3. The kingdom and church are two different ways of describing the same people.
 - a. Both have the **same terms of entrance**. (Jn. 3:3, 5; Matt. 28:19, 20; Gal. 1:2; 3:26,27).
 - 1) One is baptized into the kingdom. (Jn. 3:3,5).
 - 2) One is baptized into the body [the church]. (Gal. 1:2; 3:26,27; 1 Cor. 12:13).
 - b. Both have **the same head**.
 - 1) Jesus is the head of the body (the church). (Col. 1:18; Eph. 1:22, 23; Col. 1:13; 2:12).
 - 2) He is King of the kingdom now.

c. Both the church and the kingdom have **the same Savior**.

1) Those in the church will be saved (Eph. 5:23, 25)

2) Those in the kingdom will be saved. (1 Cor.15:24-27).

d. Both were saved by **the same message** - the gospel.

1). **“Gospel of the Kingdom”**

MAT 4:23 And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

MAT 9:35 And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

MAT 24:14 "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.

MAR 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

LUK 16:16 "The Law and the Prophets were proclaimed until John; since then the gospel of the kingdom of God is preached, and everyone is forcing his way into it.

2} **Church** (Mk. 16:15; Matt. 28:19; 1 Cor. 15:1-4; Rom.1:16; Eph. 1:13; Eph. 3:6; 2 Thess.2:14).

e. Both have **the same hope of glory** - heaven.

1) Those who are alive or dead when Christ comes will ascend to be with Him in heaven. (1 Thess. 4:13-18).

2) The saved are promised a home in heaven. (Jn. 14:1-3; 1 Pet. 1:4).

D. Some in Christ's day were **seeking through violence to enter the kingdom**.

LUK 16:16 "The Law and the Prophets were proclaimed until John; since then the gospel of the kingdom of God is preached, **and everyone is forcing his way into it**.

1. There is some uncertainty as to the meaning of these words.

2. There may be a reference to some seeking to force Jesus to become an earthly King.

JOH 6:14 When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world." **See Deut. 18:15-18**

JOH 6:15 Jesus therefore perceiving that they were **intending to come and take Him by force, to make Him king**, withdrew again to the mountain by Himself alone.

3. There may be also a reference to some seeking to enter the kingdom on their own terms rather than the terms of God. (Jn. 3:3, 5).

a. Many wanted to be a part of the kingdom.

b. Many would do most anything to be a part of the kingdom except obey Jesus.

4. It is clear from the New Testament that the kingdom had not officially come during Christ's ministry, but it was very near.

a. “not many days hence” (Acts 1:5). See Acts 2:33.

b. The coming of the kingdom would be associated with the coming of the Holy Spirit and power.

E. The church is also referred to as the temple of God.

1. The “Branch” [Christ] would build the temple of God. (Zech. 6:12,13).

2. The “church” is “the temple of God..” (1 Cor. 3:16, 17; Eph. 2:19-21).

III. Nature Of The Kingdom

A. Jesus taught on the nature of the kingdom. (Jn. 18:36).

JOH 18:36 Jesus answered, "**My kingdom is not of this world.** If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

- Lit. “my kingdom is not hence”
- The Greek is “enteuthen” meaning hence. The NASB has “realm.”
 1. Jesus emphasized that His kingdom “is not of this world.”
 2. He did not mean its citizens are not in the world, but it posed no militant threat to Rome because it was a spiritual kingdom (Rom. 14:17), and it is spread by “the sword of the Spirit” - the word of God, the gospel. (Eph. 6:17; Mk.16:15).
 3. Jesus taught citizens of the kingdom to render unto God the things that are God’s and unto Caesar the things that are Caesar’s. (Matt. 22 21).
 4. The common belief among the Jews was that the Messiah would established an earthy kingdom and would reign on the literal throne of king David. (Acts 1:5-8).
 5. There was strong resistance to the kind of kingdom Jesus was preaching. They wanted a physical kingdom - not a spiritual one.
 6. Jesus would not reign on an earthly throne, but on an heavenly throne at the right hand of God. (Acts 2:33; Heb. 1:3).

B. He explained that the kingdom is within. (Lk. 17:20, 21).

LUK 17:20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "**The kingdom of God is not coming with signs to be observed;**

LUK 17:21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst. "

- The Gr. “entos” means “inside, within, among.”
- Marshall “within you” - NIV - It is not observable with the human eye because it involves the heart of man.
 1. The Hebrew writer later spoke of receiving the kingdom. (Heb. 12:28).
 - a. “Receiving” is a present active participle.” It is not a future action.

- b. They were receiving a kingdom that could not be shaken or destroyed.
 - c. The words “which cannot be shaken” mean the same thing” as the gates of Hades shall not prevail against it.” (Matt. 16:18). The kingdom [the church] would be established and would endure.
2. The kingdom, in the Christian age, is letting Christ come into one’s heart and letting Him reign as King.
 - a. It is being obedient to Jesus. (Lk. 6:46; Heb. 5:9).
 - b. It is obeying the “head “ (Christ) “of the body” (the church). (Col. 1:18; Eph. 1:22,23; 5:23).
 3. It is submitting to the authority of Jesus. (Matt. 28:18; Jn. 17:2).
 4. He was at the right hand of God exalted. (Mk. 16:19; Lk. 22:69; Acts 2:33,34; 5:31; 7:55,56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22).
 - a. You cannot be an exalted King if your have no kingdom.
 - b. You cannot be an exalted King if you were too weak to do what God sent you to do.
 - c. You cannot be an exalted King if you have no subjects. Keep in mind Jesus now has “all authority in heaven and on earth.” (Matt. 28:18).

IV. Requirements For Entrance

- A. Jesus taught the attitude one must have in the kingdom (Matt. 5:3).
 1. His follower [the citizens of the kingdom] must be “poor in spirit.” (Matt. 5:3).
 2. Jesus stressed humility on the part of His followers. (Matt.18:1-4; 20:27,28).
 3. Those in the body [the church] are to be humble. (Eph. 4:2).
- B. **Jesus taught we enter the kingdom by new birth.** (Jn. 3:1-5).
 1. He taught one must be born “anew” or “from above.”
 2. He insisted one must be “born of water and Spirit” to enter God’s kingdom.
 3. This is not two births, but a single spiritual birth.
 4. Those who experience the new birth enter the kingdom of God.
 - a. This was not a future entrance, but an entrance when the person was born again or from above.
 - b. It was accomplished by the word of God. (1 Pet. 1:22,23; Jas. 1:18, 21).
 5. This is not a future entrance into the kingdom [church], but was instantaneous. See Col.1:13; 2:12.
- C. Jesus taught the word is the seed of the kingdom, and it must be received. (Lk. 8:11).
- D. Those who are in the kingdom have respect for God’s commandments. (Matt. 5:19, 20)

E Those doing the will of God will enter the kingdom of heaven. (Matt. 7:21).

1. The “kingdom of heaven” is used for those who let Christ reign in their hearts on earth.
2. It is also used to refer to heaven itself. (Matt. 7:21; 25:34; Gal. 5:21; 2 Pet. 1:11).

V. Size Of The Kingdom

A. Jesus never defined the kingdom in terms of numbers.

B. Jesus taught that “many” would come from east and west and be in the kingdom of heaven. (Matt. 8:1 Lk. 13:29).

MAT 8:11 "And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven;

LUK 13:29 "And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God

1. Most men will be lost. (Matt. 7:13,14).
2. But multitudes will be saved. (Rev. 7:9).
3. John pictures in heaven a multitude that no man could count.
4. Many millennialists believe heaven is limited to 144,000. (Rev. 7:4; 14:1-3).
 - a. It is overlooked that these were celibate males.
 - b. They were all Israelites.
 - c. This would exclude all of us.

C. During His ministry Jesus and His disciples principally preached the kingdom message to Jews.

1. Jews

MAT 10:6 but rather go to the lost sheep of the house of Israel.

MAT 10:7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

MAT 15:24 But He answered and said, "I was sent only to the lost sheep of the house of Israel."

LUK 10:1 Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come.

2. There were some exceptions. (Matt. 15:21-28; 8:5-10; Jn. 4).

VI. Preparation For Coming Kingdom

A. Jesus taught His disciples to remain Jerusalem. (Lk. 24:49).

LUK 24:49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." See Mark 9:1 - Some alive then would see the kingdom come with power.

B. In anticipation of the coming kingdom, He commanded the gospel to be preached to all men and all nations. (Mk. 16:15; Matt. 28:19).

C. Jesus promised to partake of the Lord's supper with His disciples in the coming kingdom.

MAT 26:26 And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."

MAT 26:27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you;

MAT 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

MAT 26:29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

LUK 22:18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes. "

1. The Lord's supper is for those in the church (kingdom, flock, body, the temple).
2. We eat of it to remember the sacrifice of Christ, and to proclaim His death until He comes again. (1 Cor. 11:23-26).
 - a. It was also a symbol of unity. (1 Cor. 10:16,17).
 - b. There will be no purpose for the Lord's supper once Christ has come again and we are in a non-physical heaven.

D. Luke gives us additional information in the book of Acts about the imminent kingdom.

ACT 1:3 To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and **speaking of the things concerning the kingdom of God.**

ACT 1:4 And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me;

ACT 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. "

ACT 1:6 And so when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

ACT 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; ACT 1:8 but **you shall receive power when the Holy Spirit has come upon you;** and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "

VII. Acts 2 Reveals The Establishment Of The Kingdom.

A. The apostles received the Holy Spirit as Jesus had promised. (Lk. 24:49; Acts 1:5, 8; 2:1-4).

1. They spoke in other tongues as the Holy Spirit gave them utterance. (Acts 2:4-11).
2. Luke reveals that these tongues were actual languages. (Acts 2:4-11).
3. All the apostles spoke in these tongues. (Acts 2:4).

B. **Peter then addresses the Jewish multitude.**

- Jesus had foretold He would have "the keys of the kingdom." (Matt. 16:19).
- Peter used the keys that day by opening up the kingdom to Jews. (Acts 2:14-38).

- He would later have the privilege of opening it up to Cornelius and the Gentile world. (Acts 10:1-48).
 1. He convinced many of them that they had murdered the Son of God.
 2. He also affirms that God raised Him up, and **Jesus is now at the right hand of God exalted.** (Acts 2:31, 32).
 3. He declares that Jesus was now both “Lord and Christ.”
 - a. The word “Lord” means “ruler.”
 - b. The word “Christ” means “anointed one” referring to the fact that Jesus was “the Anointed One” of God.
 - c. It denotes that Christ [the Anointed One] is now King.
 - d. As King, He has all authority. (Matt. 28:18; Eph. 1:22, 23)..
 4. **The kingdom is always spoken of as present after this day.**
 - a. “The good news of the kingdom” was being preached - not that the kingdom would come at future time. (Acts 8:12).
 - 1) Nothing is said about it being near or delayed.
 - 2) It was present and one could enter it by the new birth. (Acts 8:13,14).
 - 3) The kingdom is always presented as present in the book of Acts and the epistles.

ACT 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "**Through many tribulations we must enter the kingdom of God.**"

- How could they enter something that did not exist?
- How could they enter something that would not exist for thousands of years later and still does not exist as argued by many?

ACT 19:8 And he entered the synagogue and continued speaking out boldly for three months, reasoning and **persuading them about [concerning] the kingdom of God.**

- Paul’s credibility would be zero if Jesus had not established His kingdom.
- They would have reminded Him of the words Jesus and the apostles spoke. (Matt. 4:17; 10:7). See Mk. 9:1;

ACT 20:25 "And now, behold, I know that all of you, among whom I **went about preaching the kingdom**, will see my face no more.

- **It is not said to be future.**
- Paul believed Jesus was reigning on His throne. (Rom. 8:34; 2 Cor.6:7; Eph. 1:20; Col. 3:1).

ACT 28:23 And when they had set a day for him, they came to him at his lodging in large numbers; and he was

explaining to them **by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus**, from both the Law of Moses and from the Prophets, from morning until evening.

ACT 28:31 preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openness, unhindered.

- b. Those at Colossae are spoken us as being in the kingdom of God. (Col. 1:13).
- c. John said he was in the kingdom. (Rev. 1:9).
 - 1) “made us a kingdom” (Rev. 1:6).

REV 1:6 and He has **made us to be a kingdom**, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.

- 2) “Jesus is ruler of the kings of the earth.” (Rev. 1:5).

REV 1:5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,

- d. Believers in the book of Hebrews were receiving a kingdom that could not be shaken. (Heb 12.:28).
- e. The Christians at Troas and Corinth were partaking of the Lord’s supper that Jesus said He would eat with His followers in the kingdom.

MAT 26:29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

MAR 14:25 "Truly I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

- 1) The church at Troas and church at Corinth both were partaking of the Lord’s supper. (Acts 20:7; 1 Cor. 11:23-26).
- 2) This means “the kingdom of God” had come.

f. Paul taught Jesus was reigning.

1CO 15:24 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.

1CO 15:25 For He must reign until He has put all His enemies under His feet.

- 1) Note when the end comes, Jesus will deliver “up the kingdom to the God and Father.”
- 2) He is not coming to set up a kingdom.

- g. Paul taught Jesus must reign until “the last enemy” (death) is destroyed or abolished.

1CO 15:26 The last enemy that will be abolished is death.

- h. This means, as long as death exists, that Christ is reigning.
- i. Death exists until Christ comes again and all are raised from the dead. (Jn. 5:28, 29; Acts 24:15; Matt.

j. The kingdom will be delivered to the Father when Christ comes again.

1CO 15:24 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.

- The “end” refers to Christ’s second coming. (1 Cor. 15:23).

k. Jesus then will be subjected to the Father who gave Him all authority. (Matt. 28:18).

1CO 15:27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

1CO 15:28 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.

1. When Christ delivers believers to heaven, He will cease to be King rather than becoming one as many teach.

VIII. Did Jesus Fail To Establish His Kingdom

A. In view of the scriptures just studied, it is difficult to see how one could argue that Jesus did not establish His kingdom and is now reigning.

B. If Jesus did not establish His kingdom, it means:

1. We must reject what Christ promised in Acts 1. (Acts 1:3-11).
2. We must argue that Jesus is not reigning at the right hand of God and is now exalted. (Acts 2:33).
 - a. The Bible says He is reigning “at the right hand of God.” (Heb.1:3-4).
 - b. When He had made purification of sins (Heb. 1:3-4), He sat down at “the right hand of God.” (Heb. 10:12,13).
 - c. Christ is reigning and in order to reign there must be a kingdom (subjects). (1 Cor. 15:25,26).
 - d. The Bible teaches us that the church is in subjection to the One reigning at God’s right hand. (Eph. 1:20-22).

EPH 1:20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,

EPH 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

EPH 1:22 And He put all things in subjection under His feet, and gave Him as head over all things to the church,

- e. The One who has all authority (Matt. 28:18; Eph. 1:21) is not reigning over two separate entities but is reigning over all mankind and over His body (the church), the flock, the kingdom, the temple.
3. We must contend that the brethren at Colossae were really not in the kingdom of God and were still in darkness. (Col. 1:13).

4. We must insist the Christians described in the book of Hebrews were not really receiving the kingdom. (Heb.12:28).
5. We must say John was not really in the kingdom, but John said he was. (Rev.1:9).
6. We must argue that Paul was wrong when he spoke of Jesus now reigning. (1 Cor. 15:25).
7. We must conclude that Paul was wrong when He speaks of Jesus having a name above every other name. (Phil.2:8-11).
 - a. One who had no kingdom could not be above every name.
 - b. It means God's words in Hebrews were wrong. (Heb. 1:8,9).

HEB 1:8 But of the Son He says, "Thy throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom. 9 "Thou hast loved righteousness and hated lawlessness; Therefore God, Thy God, hath anointed Thee With the oil of gladness above Thy companions."

8. We must say Daniel was wrong when he prophesied that the Messianic kingdom would come in the days of the Roman Empire. (Dan. 2).
 - a. The Roman empire ended in 476 A.D.,.
 - b. A coming kingdom would not be the fulfillment of Daniel's prophecy.
 - c. The "seventy weeks" had ended. Most scholars believe this represents 490 years.

DAN 9:24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place.

DAN 9:25 "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince [Christ] there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. "most holy place" is neuter, but seems to be used in masculine sense to the "Most Holy" [Christ]. He was anointed with Holy Spirit at His baptism. (Matt. 3:16,17; Jn. 1:33; Acts 10:38. Jesus is sometimes referred to with the neuter gender. (1 Jn. 1:1).

DAN 9:26 "Then **after the sixty-two weeks the Messiah will be cut off** and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. Isa. 53:8

DAN 9:27 "And he [Christ] will make a firm [strong, strengthened] covenant with the many for one week, but **in the middle of the week** he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

- 1) 69 weeks x 7 = 483 years.
- 2) This began in 457 B.C. and ended approximately 26 A.D. - the year Jesus began His ministry. Ezra led a return from Babylon to Jerusalem that year. See Ezra 9:9 for important data concerning the commission of Ezra and Jerusalem.

EZR 9:9 "For we are slaves; yet in our bondage, our God has not forsaken us, but has extended lovingkindness to us in the sight of the kings of Persia, **to give us reviving to raise up the house of our God, to restore its ruins, and to give us a wall in Judah and Jerusalem.**

- 3) Jesus died during the 70th week after His approximate 3 year ministry. “Then after the sixty-two weeks the Messiah will be cut off” Note it is “after” “sixty-two weeks” that He is cut off. It is in the “middle of the week” that He would “put a stop to sacrifice and grain offering.” Jesus died for our sins and abolished the Old Testament system of animal sacrifices. (Heb. 10:4,5; Col. 2:14; Rom. 7:4).
 - 4) After 486 ½ years (approximately 69 ½ weeks), Jesus died on the cross - approximately A.D. 30.
 - 5) The Messiah [Jesus] would die during the 70th week. The word translated “middle” can mean “middle, in the midst” (Heb. 9:27). It cannot be forced to mean the exact middle, but that could be its meaning.
 - 6) Millennialists argue that the “seventy week” has not yet come. They put hundreds or even thousands of years between the 69th and 70th weeks and seek to make the 70th week refer to a future rapture of the saints and the tribulation to follow.
9. We must say Christ was too weak to do what He had come to do, but the Son of God was no weakling.
 - a. Jesus had all authority. (Matt. 28:18; Jn.17:2).
 - b. You cannot have more than “all authority in heaven and on earth.”
 10. We must believe that Jesus owes governor Pilate an apology.
 - a. Jesus told Pilate His kingdom was not of this world.

JOH 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

- b. Those who believe Christ will establish His kingdom after the rapture and tribulation are contending His kingdom is of this world.
 - c. They are also contending His servants will battle evil men, but Jesus denied this and said “My kingdom is not of this realm.”
11. **He did not fail to keep His promise.**
 - a. He fulfilled at His ascension the prophecy of Daniel. (Dan. 7:13,14).

DAN 7:13 "I 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.

DAN 7:14 "And 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. See Acts 1:11.

- 1) He received the kingdom upon coming “to the Ancient of Day.” (Dan. 7:14).
- 2) This everlasting dominion was not something given thousands of years later after a reign on earth.
 - a. He established His kingdom and one day will come to take those in His kingdom, living and dead, to heaven. (1 Thess. 4:13-18).

- b. They will be in heaven with Jesus forever and ever. (Jn. 14:1-3; Matt. 25:46; Tit. 1:2; Rev. 22:5).
- c. Those who add the Christian graces are assured entrance into “the eternal kingdom” of Jesus Christ. (2 Pet. 1:11).
- d. “The eternal kingdom” is heaven the place the patriarchs long for (Heb. 11:16), and Jesus promised to the faithful. (Matt. 5:10-12; Jn.14:1-6).

12. He is now highly exalted and has a name above every name.

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

PHI 2:9 Therefore also **God highly exalted Him, and bestowed on Him the name which is above every name,**
 PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

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

DAN 9:27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

DAN 11:31 "And forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

DAN 12:11 "And from the time that the regular sacrifice is abolished, and the abomination of desolation is set up, there will be 1,290 days.

1. The desolation in the mind of Jesus is apparently the Roman army (Lk. 21:20) in the temple, an application of the words of Daniel to this dread event.

2. The verb *bdelussomai* is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God. (Lk. 16:15; Rev. 17:4).

LUK 16:15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.

REV 17:4 And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,

3. Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor.

4. Let him that readeth understand. This parenthesis occurs also in Mark 13:14. It is not to be supposed that Jesus used these words. They were inserted by Mark as he wrote his book and he was followed by Matthew.

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