

6. WHEN 'KINGDOM OF GOD' MEANS MESSIANIC REIGN

The remaining kingdom of God verses have a future context and refer to the Messianic reign that was the hope and expectation of godly Jews. Some verses refer to the Messiah's reign, others to the reign of the monarchy, and some to both. Jesus presented himself carefully as the Jewish Messiah in a necessarily ambiguous manner, especially as he and the apostles spoke about the Messianic reign.

Jesus and others announce the good news about the coming reign of the Messiah (Mt 24:14, Acts 1:3, 19:8, 20:25, 28:23, 31, Col 4:11).

The Messianic reign is *coming*. It is *expected* in the future when the Messiah returns (Mt 6:10, Mk 11:9-10, Lk 11:2, 14:15, 19:11, 21:31, 23:42-43, Acts 1:6, 8:12, 2 Tim 4:1, 18).

Tribulation will precede his reign (Acts 14:22, 2 Thess 1:5) and especially after Satan is cast down to Earth (Rev 12:9-10).

The Messiah will reign forever (Lk 1:32-33, Heb 1:8, 12:28, 2 Pet 1:11, Rev 11:15).

The saints will rule with the Messiah (Mt 5:19-20, 7:21, 8:11-12, 13:41, 43, 25:1, 14, 21, 34, Mk 9:47, Lk 13:28-29, 23:42-43, 1 Cor 15:50, 1 Thess 2:12, Rev 5:10).

There will be different *status* levels within the monarchy (Mt 5:19, 20:21).

The Messiah will celebrate a banquet with the saints during his reign (Mt 26:28-29, Mk 14:25, Lk 22:16, 18, 29-30).

Messiah's reign will not be shared by the unrighteous (1 Cor 6:9-10, Gal 5:21, Eph 5:5).

The Messiah will defeat all enemies and eventually hand over his reign to God the Father (1 Cor 15:24-25).

Eight passages are from the Gospels, seven from Acts, seventeen from the Epistles, and two from Revelation.

1. Status in the Messianic reign

Therefore, anyone who sets aside one of these commands, even the least of them, and teaches others to do the same will be called least in the kingship from heaven (the Messianic reign), but whoever practices and teaches these commands will be called great in the kingship from heaven (Mt 5:19).

Least in the kingship from God means least in status in the Messianic monarchy and least in authority during the Messianic reign. A prerequisite is obedience to the word of God and sound teaching. Some will have more responsibility and honor than others. When the Son of Man comes in his Father's glory with his angels, he'll reward each person according to what they have done (Mt 16:27).

2. Righteousness is necessary for the Messianic reign

For I'm telling you that unless your righteousness surpasses that of the rabbis and Pharisees, you'll never enter the kingship from heaven (the Messianic reign) (Mt 5:20).

Entering the kingdom of heaven can mean entering the Messianic monarchy when one is saved (a present experience) or entering the Messianic reign when Jesus returns. When sinners are born again, they are not required to be righteous; righteousness is imparted to them as a gift for their faith. But when Christ returns, no one can enter his reign without the righteousness that is imparted by God and a practical outworking of it.

3. May the Messianic reign come

Your kingdom (the Messianic reign you'll establish) come, your will be done, on Earth as it is in heaven (Mt 6:10).

What are Christians praying for when they repeat this sentence from the Lord's prayer? It is a prayer that the Messianic reign will be established. The Jews of Jesus' day were expecting the Messianic kingdom and would have interpreted the prayer in that light. Only then will God's will be done on Earth. It is the Father's kingdom because it has its origin in him. God's own kingdom (kingship) cannot be spoken of as coming, his sovereignty is eternal. This clause of the

prayer is eschatological; it is a prayer for the Messiah to come, and ‘come’ is in the aorist tense, pointing to a single event, the return of Christ. It is not a gradual process. Preachers often talk about building the kingdom of God and they think of this verse as a prayer for the Church and its progress in the world, but the kingdom from God never refers to the visible church, and Jesus’ Sermon on the Mount to the Jews is not the right time or context for Jesus to be talking about the Church. Jesus is building his Church, not his kingdom. It is the monarchy that is presently being called out from every tribe and nation. Only when Jesus returns to earth will his kingdom be established. Only then will God’s will be done on earth.

4. Obedience is a prerequisite to enter the Messianic reign

Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven (the Messianic reign), only the one who does the will of my Father in heaven (Mt 7:21).

This entry into the kingdom is future, it is entry into the millennial reign. Before Jesus returns, believers are heirs of the kingdom. When he returns, they will inherit it and enter it. *On that day*, many will say they have prophesied or driven out demons or performed miracles in his name, and he will tell them plainly: I never knew you. Away from me, evildoers.

5. Feasting with patriarchs and prophets during the Messianic reign

I’m telling you that many will come from East and West and feast with Abraham, Isaac, and Jacob in the kingdom from heaven (the Messianic reign). As for the subjects of the kingdom (reign), they’ll be thrown outside into the darkness, where they’ll weep and gnash their teeth (Mt 8:11-12).

When you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God (the Messianic reign), but you are thrown outside, there you’ll weep and gnash your teeth. People will come from East and West and North and South and feast in the kingdom of God (Lk 13:28-29).

OT saints will be resurrected together with the Church at Jesus' return and will take their places at the feast in the Messianic reign. Abraham is there because he is the father of all who believe (Rom 4:11, 16). The Church, Christian believers from all countries, will be there because they have received the Holy Spirit and become fellow citizens with the saints and members of God's household (Eph 2:19). The feast is the meal when the monarchy comes together for fellowship and planning. The elaborate provisions for King Solomon's daily feasts can be read about in 1 Kings 5:22-23.

'Sons of the kingdom' should not be translated as subjects. The sons spoken of here were the Jews who were the original heirs of the monarchy. Because of unbelief, and because their leaders did not accept Jesus as their Messiah, Israel as a nation lost its right to the Messianic monarchy. Millions of Jews remain in disbelief today. This should not be interpreted as a total rejection of Israel as a nation. The prophets and Paul assure us that the last generation of Jews will have a glorious future during the millennium, not in the Messiah's monarchy, but as the Messiah's nation on Earth. Israel, and especially the Levites, who are still aware of their identity today, will lead the nations in worshiping God and the Messiah during the Messianic reign. During the present Church age, Israel is experiencing a partial hardening until the full number of people from other nations comes to faith (Rom 11:25-26). After Jesus returns and the Church and the OT saints have been resurrected, all of Israel left on Earth will be saved. Their ancestors having forfeited the kingdom, they will now be the Messiah's people on earth, while the resurrected saints will reign with him from New Jerusalem in the sky (Rev 3:12, 21:2).

6. The Messiah cleanses his domain

The Son of Man will send out his angels, and they will weed out of his kingdom (domain) all who cause sin and do evil (Mt 13:41).

'His kingdom' here is the Son of Man's domain, the world over which the Messiah will rule at his return. The harvests of the righteous and wicked at the end of the age are described in more detail elsewhere

(Mt 3:12, 25:33-34, 41, Rev 14:14-20). On the one hand, he will send out his angels to resurrect and gather his elect from the four winds (Mt 24:31) so that they might experience eternal life (Mt 25:46) and take their inheritance, the kingdom prepared for them since the creation of the world (Mt 25:34). On the other hand, a great judgment takes place at his coming when the wrath of God is poured on unbelievers, and he defeats the wicked armies at the battle of Armageddon, removing them from the territory of his kingdom. He will trample them as in a winepress outside the city (Isa 63:1-6, Rev 14:20, 19:15). The wicked are eventually thrown into hell to experience eternal punishment, but their final judgment does not take place until after the millennium (Rev 20:7-15). However, there are survivors (Zech 14:16). Although the darnel resembles the wheat, it refers to the sons of the evil one, the wicked in general, not false Christians. The gathering of the weeds may refer to the assembling of unbelieving nations at Armageddon, millions of unbelievers representative of all the wicked.

7. The righteous will shine like stars in the Messianic reign

Then the righteous will shine like the sun in the kingdom of their Father (the Messianic reign established by their Father) (Mt 13:43).

The righteous will shine like the sun during the Messianic reign because they'll live in New Jerusalem, which shines with the glory of God. Daniel was told that his people, whose names were written in the Book of Life, would be delivered at the time of trouble and be resurrected, and they would shine like the brightness of the heavens (Dan 12:2-3). Daniel will also rise to receive his allotted inheritance (Dan 12:13)

8. Salome's request for James and John to sit beside Jesus when he reigns

What is it you want? he (Jesus) asked. She (Salome) said: Grant that these two sons of mine may sit with you in your kingdom (monarchy), one at your right hand and the other at your left (Mt 20:21).

Jesus had announced that when he returned to rule the new world, his twelve disciples would rule with him (Mt 19:28). Salome, the mother of James and John and sister of Jesus' mother Mary, naturally thought that Jesus' cousins should have the highest positions, so she asked for the two top spots in his government, sitting on his right and left. This illustrates how Jesus's followers understood that they would rule with Jesus as his royal family.

9. The good news about the kingdom (Messianic reign) will be preached in the entire world before the end arrives

And this gospel of the kingdom (the Messiah) will be preached in the entire world as a testimony to all nations, and then the end will come (Mt 24:14).

The disciples asked Jesus what the sign of his return would be at the end of the age. He gave an important sign by saying that the good news about his coming reign would be preached in the whole world before the end comes. The gospel of the kingdom is the good news that Jesus is the Messiah and that he's returning to earth to establish a reign of peace and righteousness. God's servants are proclaiming the message through evangelism, Bible translation, and teaching so that people from every people, tribe, language, and nation might have the opportunity to respond and enjoy eternal life. As the gospel has now reached all countries and the internet is so pervasive, the end cannot be far away.

10. The Lord's Supper finds fulfillment in the Messianic reign

This is my blood of the covenant, which is shed for many for the forgiveness of sins. I'm telling you, I won't drink from this fruit of the vine again until that day when I drink it new with you in my Father's kingdom (the Messianic reign established by my Father) (Mt 26:28-29).

I'm telling you the truth, I won't drink again from the fruit of the vine until that day when I drink it new in the kingdom of God (the Messianic reign) (Mk 14:25).

For I'm telling you, I'll not eat it again until it finds fulfillment in the kingdom of God (Messianic reign). ... I'm telling you I

won't drink again from the fruit of the vine until the kingdom of God (the Messianic reign) comes (Lk 22:16, 18).

Matthew says, 'In my Father's kingdom,' Mark says, 'in the kingdom of God,' Luke says, 'until the kingdom of God comes.' Jesus will again drink wine with his followers because he has conferred kingship on them, and they will rule the world together. This does not happen in heaven or in the church, but during the Messianic reign, when the Lord prepares a feast for all peoples on Mount Zion (Isa 25:6, Mt 8:11, Lk 14:15). The bread and wine will find fulfillment during the Messianic reign when the saints glorification as a result of the Messiah's atoning sacrifice is complete.

11. Don't let sin hinder you from entering the Messianic reign

If your eye causes you to sin, pluck it out. It's better for you to enter the kingdom of God (the Messianic reign) one-eyed than having two eyes and being thrown into hell (Mk 9:47).

The previous verse has 'entering life,' entering eternal life with immortal bodies. No one can enter the Messianic reign disabled because flesh and blood can't inherit the kingdom of God! Only those with resurrection bodies can enter. Jesus is teaching his disciples the gravity of sin and the reality of hell. When he returns, the righteous will inherit the kingdom while the wicked will be consigned to eternal punishment (Mt 25:34, 46).

12. The crowds bless Jesus and his coming kingdom

And those who went ahead and those who followed shouted: Welcome! Blessed is he who comes in the Lord's name! Blessed is the coming kingdom (reign) of our ancestor David! Welcome to the highest heaven! (Mk 11:9-10).

The crowds who followed Jesus as he made his triumphant entry into Jerusalem were confident that Jesus was the Messiah and that he'd take up his reign on the throne of David. Jesus' triumphant entry was symbolic and prophetic; the establishment of the kingdom was much further into the future than the people imagined, and the reign is still future because the King hasn't arrived yet.

13. Gabriel tells Mary her son will rule on David's throne

He'll be great and will be called the Son of the Most High. The Lord God will put him on the throne of his ancestor David, and he'll reign over Jacob's descendants forever; his kingdom (reign) will never end (Lk 1:32-33).

The first of thirty-nine references to the kingdom in Luke's Gospel. All teach us about Jesus, his monarchy, or his reign. The angel Gabriel told Mary that God would give her miraculously conceived baby Jesus the throne of his ancestor David, and he'd reign over Jacob's descendants forever. Mary accepted this promise literally, believing that her son would reign over Israel as King David's long-awaited descendant, the Messiah. When Jesus returns at the end of this age, he'll reign as the Father's regent over Israel and, indeed, over the whole world. After the millennial reign, at the end of the world, Jesus will surrender his earthly kingship to God the Father (1 Cor 15:24), but he and the saints, as God's family, will continue their heavenly rule forever (Rev 22:5).

Jesus is the righteous branch that God will raise up for David to rule over Israel, whom he's bringing back to live in their land (Jer 23:5-8). This is the Messianic reign, the kingdom of God. See God's promises (1 Chron 17:11-14, Ps 2:7-9, 89:35-37, Isa 9:6-7).

14. The Jews were expecting the Messianic reign to appear

While they were listening to this, and as he was near Jerusalem and the people thought that the kingdom of God (the Messianic reign) would appear at once, he told them another parable (Lk 19:11).

The Jews were expecting an earthly Messianic kingdom and were hoping that the Messiah would soon save them from Roman oppression. In this parable, a man of noble birth (Jesus) departs (at the ascension) to a distant country (heaven) to receive royal authority before he returns to reign. He gave his slaves (officials) some capital and told them to trade with it until he returned. Meanwhile, his subjects (the Jews) sent a delegation (the Pharisees) to say they did not want him to reign over them.

When he returned as king (vs 15), he rewarded his officials according to their faithfulness. One would rule over ten cities during his reign, another over five, while another official was unproductive and was not rewarded. He ordered the rebellious subjects to be executed in his presence. The parable taught that the Messianic reign would not begin immediately. It will not begin until he returns from heaven (at least 2000 years later), where he went to receive the royal authority.

15. Jesus gives signs for the coming of the Messianic reign

Even so, when you see these things happening, you'll know that the kingdom from God (the Messianic reign) is near (Lk 21:31).

Even so, when you see all these things, you'll know that it/he is near, right at the door (Mt 24:33).

Prophecy is often ambiguous. "The kingdom of God" can be interpreted as three things here.

1. It could be a metonymy for the Messiah, as when Jesus said: The kingdom of God is near - he was referring to himself.
2. It could mean God the Father's kingdom, but the Greek word for kingdom really means kingship, and the Father's kingship is never near; it's eternal.
3. It could mean the Messiah's kingdom is near; the Messianic kingdom, as when the Psalmist prophesied: I've installed my king on Zion, my holy mountain.

Matthew's third-person pronoun could be 'it' or 'he,' but at the door suggests that it's the Messiah. Just as surely as trees coming into leaf (in spring) are a sure sign that summer is coming, the signs that Jesus gave (Lk 21:25-26) are a sure prophecy that the Messiah and his reign will quickly follow their fulfilment. The signs that he gave are that the sun, moon, and stars will appear to shake, the sky will be darkened, the seas will roar, and the nations will be in turmoil with people fainting in terror, apprehensive of what is coming on the world. The generation that sees these fearful signs is told to raise their heads because their redemption is not far away (Lk 21:28). They are Christians and it's not the generation that heard Jesus (30 AD) or saw the destruction of Jerusalem (70 AD), but the generation that will witness Jesus' return and the establishment of his reign.

16. A criminal asks Jesus to remember him when he comes to reign

And he said: Jesus, when you come into your kingship, remember me. Jesus answered him: I tell you the truth, today you will be with me in paradise (Lk 23:42-43).

This verse has been variously translated as, “when you come to your throne” (NEB), “when you come as King” (NEB), or when you come to reign” (Moffat). As kingdom means kingship, all these translations are valid. The criminal on the cross next to Jesus, like any believer who dies, would not be in the messianic reign on that day, but he would go to paradise, the heavenly Jerusalem where the spirits of the righteous are (Heb 12:28). Despite the circumstances, the criminal still had faith that Jesus would come back to reign.

17. Jesus’ kingship comes from elsewhere

Jesus said: My kingship is not from this world. If my kingship was from this world, my servants would have fought to prevent my arrest by the Jewish leaders. But as it is, my kingship is not from here (Jn 18:36)

When Jesus said his kingship was not from this world, he declared that the authority behind his kingship came from elsewhere: heaven. To which Pilate replied: So you are a king?.

18. The risen Jesus instructs the apostles about the Messianic reign

After his death, he showed himself to them with many convincing proofs that he was alive. He appeared to them for forty days and spoke about the kingship from God (the Messianic reign) (Acts 1:3).

What was the most important thing for Jesus to talk to his disciples about after his resurrection? His disciples were disappointed and confused that he was no longer staying with them, so he assured them that his work on Earth was not finished. He was the Messiah and would return to reign. In the meantime, they had work to do as he had told them. They would be clothed with power from on high and must

preach repentance and forgiveness of sins in his name to all nations (Lk 24:47-48). Their job was to evangelize and build up the community of believers.

19. The apostles ask Jesus if he would restore Israel's kingship

As they were gathered together, they asked him: Lord, is it at this time that you'll reestablish Israel's kingdom? (Acts 1:6).

Having seen the resurrected Jesus and been given the promise of the Holy Spirit, the disciples asked Jesus whether he would now restore Israel's kingdom as prophesied (Jer 29:10-14, Hos 3:4-5). After years of teaching from Jesus, they still believed that God had a future for Israel. In replying that it was not for them to know the times or dates that the Father had set by his authority, Jesus implied that it would happen one day. But their job was to be witnesses for Jesus in Jerusalem, Judea, Samaria, and to the ends of the earth. Paul later taught that Israel had experienced a hardening in part until the full number of the Gentiles had come in, and only then would all Israel be saved (Rom 11:25-26). Israel's hope was always that the Messiah would reestablish their kingdom when he came, and Jesus did not deny it.

20. Some Samaritans believe in Jesus and his Messianic reign

But when they believed Philip as he proclaimed the good news about the kingship from God (the Messianic reign) and the name of Jesus the Messiah, they were baptized, both men and women (Acts 8:12).

Philip went to Samaria and taught them that Jesus was the Messiah, as the Samaritans held the same hope in the Messiah as the Jews did. The good news of the kingship from God meant an earthly Messianic reign for them. Philip confirmed to them that Jesus was the Messiah and that he would return to reign over Israel. Believers in Jesus, who died on the cross to procure forgiveness for their sins and who rose from the dead to give them new life, would reign with him.

21. Suffering precedes entry into the Messianic reign

(Paul and Barnabas) were strengthening the disciples' souls and encouraging them to persevere in the faith. They said: We must go through many hardships to enter the kingship from God (the Messianic reign) (Acts 14:22).

World tribulation will precede the Messianic reign, and Christians will be persecuted. There are two occasions on which people enter the kingdom of God; the first is via the new birth (Jn 3:5) when one enters the monarchy, and the second is via the resurrection (Rev 20:4) when one enters the Messianic reign. The disciples had already entered the monarchy, but during their Christian lives, they were bound to experience persecution and hardship. Paul said elsewhere that if we suffer for Christ, we will share in his glory (Rom 8:17), and if we endure, we will reign with him (2 Tim 2:12).

22. Paul preaches convincingly about the Messianic reign

Paul attended the synagogue (in Ephesus) for three months and spoke freely there, debating with them and convincing them about the kingship from God (the Messianic reign) (Acts 19:8).

For three months, Paul evangelized the Jews in the synagogue at Ephesus, convincing many that Jesus was the promised Messiah. Although he was crucified, he rose from the dead and would return to Earth to establish his reign as prophesied in their Scriptures.

23. Paul went about preaching the Messianic reign

You among whom I have gone about preaching the kingdom (the Messianic reign), I know now that you won't see me again (Acts 20:25).

Verse 24 says that Paul's commission from the Lord Jesus was to testify to the good news of God's grace. But he also describes his message as proclaiming the Messianic kingdom, which was especially relevant for the Jews whose prophets had predicted it. Although the church at Ephesus was predominantly Gentile, they were there because they were attracted to the cosmic Christ. Luke makes the same observation in the following text. It is instructive to note that whereas we talk about preaching the gospel, Paul talked about proclaiming the

kingdom. Jesus also consistently proclaimed the good news of the kingdom. There is only one gospel which we generally interpret today as the redemptive teaching of the cross, but without the additional teaching of the Messianic reign and the rewarding and vindication of the saints as prophesied, for example in Daniel 12:3, first-century Jews would not be attracted or convinced. Paul didn't fail to declare to them the whole purpose of God.

24. Paul continued to the end to explain the Messianic reign

They arranged a day to meet Paul and many people came to his lodgings. He wanted to convince them about Jesus from the Law of Moses and the Prophets, so he testified to them from morning till evening, explaining about the kingship from God (the Messianic reign) ... He preached about the kingship from God and freely taught them about the Lord Jesus Christ, and nobody tried to prevent him (Acts 28:23, 31).

Paul lived in Rome for two years and initially called together the local leaders of the Jews, announcing the Messianic reign to them. Some were convinced, others didn't believe him. Then he continued to proclaim the Messianic reign and teaching about Jesus to all who came to him, this time predominantly Gentiles (verse 28). The good news of the Messianic reign was proclaimed by Jesus, Philip, and Paul in all seven of these verses in the Acts of the Apostles, and yet, there are many today who deny that the Messiah is coming to reign.

25. Wrongdoers won't participate in the Messianic reign

Don't you know that wrongdoers won't inherit the kingship from God (the Messianic reign)? Don't deceive yourselves, the sexually immoral, idolaters, adulterers, homosexuals, thieves, greedy people, drunkards, slanderers, and swindlers, none of them will participate in the kingship from God (1 Cor 6:9-10).

Sharing in the Messianic kingdom is a future event, a taking possession of the kingship under Christ's rule. Christians are already heirs, but they will not inherit the reign until Christ returns. Evildoers,

with special emphasis on the sexually immoral, are excluded from the monarchy.

26. Christ hands the kingship over to the Father

Then the end will come, when Christ hands over the kingship (the Messianic reign) to God the Father after having destroyed all dominion, authority, and power. For he must reign until he has put all his enemies under his feet (1 Cor 15:24-25).

The end spoken of here is the end of this world, planet Earth. When the Messianic reign is finished, the earth and sky flee from God's presence without leaving a trace (Rev 20:11). The new sky and earth that John saw (Rev 21:1) describe the millennial reign with New Jerusalem coming down from heaven to be the home of God and the resurrected church during that period.

Christ and his monarchy will reign over earth for 1000 years subduing all opposition, including all evil, evildoers, and the devil. You made them (mankind) rulers over the works of your hands; you put everything under their feet (Ps 8:6). At the final judgment, the last enemy, death, and Hades will be annihilated, and Jesus will hand over his royal power to the God the Father, so that he may be sovereign over all.

27. The redeemed can't participate in the Messianic reign in their present bodies

I declare to you, brethren, that flesh and blood can't inherit the kingship from God (the Messianic reign), what is perishable can't inherit what is imperishable (1 Cor 15:50).

You would think that this verse would put an end to the false teaching that Christians are already in the kingdom of God. We are presently heirs of the kingship, as is Jesus (Rom 8:17). Only after Jesus' return will we possess our royal authority. The heirs can have flesh and blood bodies, but before they can enter the Messianic reign, their bodies must be transformed by resurrection or rapture at Jesus' return.

Believers enter the monarchy at conversion when they are born again as God's children (Jn 3:5). They enter the Messianic reign after

resurrection. That is why Paul goes on to talk about the mystery of the resurrection, when at the last trumpet sound, all believers will be changed. The dead will be raised imperishable and will meet the Lord in the sky. This is evidence that the Messianic reign is future and in the heavenly realm. It is not the Church or God's rule in the heart. The return of Christ and the resurrection of the righteous is followed by the millennium when Christ will reign until he has put all enemies under his feet. He'll reign from Jerusalem because it is a political, theocratic reign with a rod of iron over the surviving, unregenerate nations on Earth. The resurrected Church will enter the heavenly realm as Jesus did, and they'll rule with him from New Jerusalem that comes down to Earth out of heaven from God. The resurrection body is spiritual and supernatural. It can exist in the heavenly realm and it can exist on Earth, as Jesus showed after his resurrection. New Jerusalem presently exists in heaven and is the abode of the spirits of the righteous, including the patriarchs who are looking forward to the city that has foundations, whose architect and builder is God (Heb 11:10, 12:22-23). The kingdom's subjects will continue to have flesh and blood bodies, and they'll make pilgrimages to Jerusalem to pay homage to the Lord.

28. Wrongdoers won't participate in the Messianic reign

I warn you, as I did before, that those who live like this won't inherit the kingship from God (the Messianic reign) (Gal 5:21).

As we have already seen, the ungodly will not possess the kingship and reign with Christ. That privilege is only for those who are saved, who are born again of the Holy Spirit, as evidenced by a holy life.

Know for sure that no sexually immoral, impure, or greedy person – such a person is an idolater – will have any inheritance in the kingship of Christ and of God (Messianic kingship established by God) (Eph 5:5).

Fornicators and the greedy can't rule in the future kingdom which is 'of Christ' because he is the king, and 'of God' because it originates in him. The Messianic reign should not be confused with Christ's high-priestly presence on our behalf at the right hand of God in heaven. He hasn't yet begun his Messianic reign. Reigning with Christ on Earth

(Rev 5:10) is an inheritance, yet to be possessed, as taught in all these kingdom of God verses. One day, they will reign on Earth.

29. God has called us into his kingship and glory

We encouraged, comforted, and urged you to live lives worthy of God, who called you into his kingship and glory (1 Thess 2:12).

God calls people into his kingdom and glory, ‘his’ because it is the glorious reign that he’ll establish for his Son when he returns to Earth. Jesus will give those who are victorious the right to sit with him on his throne, just as he was victorious and sat down with his Father on his throne (Rev 3:21). God in his grace calls and invites us to share in Christ’s glorious reign; not as subjects but as co-rulers. Kingdom and glory are closely linked, implying a future glorious reign over the Earth and all that it contains. We are called into God’s glory because we are his family, children of God. We’ll live with him in New Jerusalem, where we’ll see his face.

30. You’ll be counted worthy of the Messianic reign

All this is evidence that God’s judgment is right, and as a result, you’ll be counted worthy of the kingdom from God (the Messianic reign), for which you are suffering (2 Thess 1:5).

The Thessalonians will be counted worthy to participate in the Messianic reign because of their perseverance and faith in the face of persecution. It is evidence that God is working in their lives. They are suffering for the kingdom and suffering precedes glory. We share in Christ’s sufferings so that we might share in his glory (Rom 8:17). If we’ve died with him, we’ll also live with him; if we endure, we’ll also reign with him (2 Tim 2:11-12).

31. Jesus Christ is coming to reign

I charge you in the presence of God and of Jesus Christ, who will judge the living and the dead, and in view of his appearing and his kingship (his coming to reign) (2 Tim 4:1).

Paul makes a solemn charge to Timothy based on future realities; the return of Jesus to judge the living and the dead and to rule the world. When Jesus returns, he judges the dead by raising the righteous dead

to reign with him and consigning the wicked to their punishment as portrayed in the parable of the sheep and the goats (Mt 25:31-46). He judges the living by catching up the righteous to be with him forever (1 Thess 4:16-17), by making war on the rebellious nations, striking them down, and ruling the survivors with a rod of iron (Rev 19:11-16).

32. Safe in God's heavenly kingdom

The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom (2 Tim 4:18).

As a child of God, Paul had already entered the Messianic monarchy as an heir; he was not reigning yet (1 Cor 4:8). He knows that his ultimate destination is to reign with Christ. The word 'heavenly' means something that is in heaven or that comes from there. Christ's reign is heavenly because his kingship is established by God. He'll come down from heaven to reign and he'll resurrect Paul and bring him into the heavenly Jerusalem, from where the saints will reign.

33. The scepter of your kingdom is a scepter of justice

But about the Son he says: Your throne, O God, is eternal, the scepter of your kingdom is a scepter of justice (Heb 1:8).

The writer of Hebrews is stressing the supremacy of God's Son over the angels. The quotation is from Psalm 45, a Messianic Psalm that ascribes both humanity and divinity to the King. His scepter of justice and righteousness will characterize his kingship, which lasts forever, which can mean as long as the earth remains or eternally.

34. We'll receive a royal welcome into the eternal kingdom of our Lord and Saviour Jesus Christ

In this way, you'll receive a royal welcome into the eternal kingdom of our Lord and Saviour Jesus Christ (2 Pet 1:11).

Peter encourages Christians to make sure of their calling and election so that they will be assured of a royal welcome into the Messiah's eternal reign. Daniel prophesied about the saints inheriting the kingdom over 2,570 years ago: Then the sovereignty, power, and greatness of all the kingdoms under heaven will be handed over to the saints of the high places. Their kingdom will be an everlasting kingdom, and all rulers will serve and obey them (Dan 7:27).

35. The kingship of the world has become the kingship of our Lord and his Messiah

The seventh angel blew his trumpet, and there were loud voices in heaven, saying: The kingship of the world has become the kingship of our Lord and his Messiah, and he'll reign forever (Rev 11:15).

The blowing of the seventh trumpet signals the climax of the book, when the Lord and his regent, the Messiah, take over the sovereignty of the world and reign forever. All earthly kingdoms will come to an end as prophesied by Daniel (Dan 2:44, 7:14), and Jesus will be king. Revelation 20 speaks of a thousand years when Satan will be bound and the nations will no longer be deceived by him. The saints will be resurrected and rule the Earth with the Messiah during this period as priests of God.

36. Now has come our salvation, power, and kingship established by our God and the authority of his Messiah

Then I heard a loud voice in heaven say: Now has come our salvation, power, and kingship established by our God and the authority of his Messiah. For the accuser of our brethren, who accuses them before our God day and night, has been thrown down (Rev 12:10).

Satan defeated mankind in the Garden of Eden, but he could not defeat Jesus when he tempted him, and he'll not be able to defeat the elect when he tempts them to follow the Antichrist during the great tribulation. They'll triumph over him by the blood of the Lamb and by the word of their testimony, not loving their lives and seeking to avoid death. Being defeated in heaven, he'll be cast down. The deceiver of the whole world will descend to earth together with his demonic hordes for the showdown. This is the catalyst for the final events to take place, the final 3 ½ years, when Satan will seek to destroy Israel and the Church. He fails, and voices in heaven sing praise to God because deliverance has arrived for the saints with power, as God takes over the kingship of the world, and his regent, the Messiah, begins his authoritative reign.