

The Oologah Informer  
April 7th, 2013

**The Kingdom of God**  
Chuck Northrop  
Part 1 of 2

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Service Times

**Sunday**

Bible Class: 9:30 A.M.

Worship: 10:30 A.M. & 5 P.M.

**Wednesday**

Bible Study: 7 P.M.

Preacher:

Russ Earl

Announcements: Chris Nelson

\*Announcements and Prayer

Requests are on the screen and will  
be repeated before the AM service.

AM Sermon:

Let Your Speech Always be  
(Col 4:6)

PM Sermon:

Guest Speaker: Chuck Northrop

One of the glorious names or designations that God has given to the church is the kingdom of God. As with any name that God gives, this designation reveals some characteristics about the church. A kingdom is the dominion over which a king rules. Thus, the kingdom of God is the dominion over which God rules. For a kingdom to exist, there are certain criteria that must be met. First, there must be a king, and in the kingdom of Christ and of God, Jesus Christ is the King of kings and Lord of lords (Acts 17:7; 1 Timothy 6:15; Revelation 1:5; 17:14). Second, there must be territory, and within the kingdom of God, the spiritual territory is in the hearts of men (Luke 17:20, 21; John 18:36). Third, there must be laws to rule over the kingdom which in the kingdom of God's dear Son is the New Testament (Romans 8:2; Galatians 6:2; James 1:25). Fourth, there must be subjects or citizens within the kingdom, and in God's kingdom, Christians are the subjects (Ephesians 2:19; Colossians 1:13). Finally, there must be privileges afforded to the citizens of the kingdom, and so citizens of Christ's kingdom "receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:30).

Within the New Testament, the term kingdom is used in a variety of ways. It is used of the "kingdoms of the world" (Matthew 4:8; Luke 4:5) which are the various political systems of men. Also, it is used of Satan's kingdom. Jesus when He was accused of casting out devils by Beelzebub said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Finally, the majority of the times that this expression is used is with reference to the kingdom of God. Interestingly, the term "kingdom of God" is also used in a variety of ways.

First, the term "the kingdom of God" is used of Israel. In Matthew 21:33-40, Jesus told the parable of the vineyard in which He likened God to a householder that leased his land to husbandmen and sent servants to receive the fruit of his land. But when his servants came, they beat one, killed another, and stoned another. So, he sent other servants and they did the same. Finally, the householder sent his son and they slew him. Obviously, the servants of the parable represented the prophets of old, the son represented the Son of God, and the husbandmen Israel who had rejected the prophets and God's only Begotten. Therefore Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:43). When Moses gathered the children of Israel at Mount Sinai, he said, "And ye shall be unto me a kingdom of priests, and a holy nation" (Exodus 19:6). Now, Israel would no longer have the privileged blessing of being God's kingdom but the kingdom would be given to those who would bring the fruits of trusting obedience to Christ.

Second, the term "the kingdom of God" is used of the church. While in Caesarea Philippi, Jesus said, "That thou art Peter, and upon this rock I will build **my church**; and the gates of hell shall not prevail against it. And I will give unto thee the keys of **the kingdom of heaven**: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall

be loosed in heaven.” In this passage, Jesus used the terms “my church” and “the kingdom of heaven” interchangeable. He promised to build His church while giving Peter the keys of the kingdom of heaven (i.e. the terms of admission).

In the Gospel accounts, the kingdom was yet in the future. John the baptizer, Jesus, the twelve, and the seventy preached “Repent ye, for the kingdom of heaven is at hand” (Matthew 3:2; 4:17; 10:7; Luke 10:9). Jesus taught the disciples to pray, “Thy kingdom come” (Matthew 6:10). When instituting the Lord’s supper, Jesus said, “I will not any more eat thereof, until it be fulfilled in the kingdom of God . . . I will not drink of the fruit of the vine, until the kingdom of God shall come” (Luke 22:16, 18). Further, Joseph of Arimathaea “waited for the kingdom of God” (Mark 15:43; Luke 23: 50-51). And finally, Jesus taught that there would be some who heard Him preach and teach that would “not taste of death, til they have seen the kingdom of God come with power” (Mark 9:1; Matthew 16:28; Luke 9:27).

Beginning in the book of Acts, the kingdom or church was a reality. Philip, the evangelist, preached “the things concerning the kingdom of God, and the name of Jesus Christ” to the Samaritans and “they were baptized, both men and women” (Acts 8:12). Paul writing to the church in Colossae said that Christ had “delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Colossians 1:13). Please notice the tense in this passage. They were (*past tense*) delivered and translated. Further, Paul said that the Christians in Thessalonica were “called” (*past tense*) unto or into “his kingdom and glory” (1 Thessalonians 2:12). Hebrews 12:28 says, “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” Again notice the tense. This is present active. As the gospel was being proclaimed even in the midst of the various trials that they were undergoing, many were being added to the church. Thus, they were “receiving a kingdom which cannot be moved.” Finally, John, the apostle of love, was “in the kingdom and patience of Jesus Christ” (Revelation 1:9).

Part 2 next week