

TLCBiblical.com Video Series
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Kingdom Come

1. Introduction

The last two lessons have reviewed types, or foreshadows of the Christ contained within such things as the sacrifices and events such as Passover. We've also discussed the nature of the Messiah as a king and the firstborn of God. In this lesson we'll discuss the nature of Christ's kingdom. Was he killed prematurely before he was able to establish it, and do we continue to look for a time when Jesus will return to take his throne? Join me for a discussion of the **Scheme of Redemption Part 5 - Kingdom Come** to gain a better understanding of this important subject.

2. What we've learned so far

In the past several lessons we've seen the relationship between the Old and New Testament. I demonstrated that the Old Testament conceals what the New Testament reveals, alludes to things that the New Testament explains and presents questions that are answered in the New Testament. We also saw how this was accomplished through the use of symbols, types and prophecies. The power of these lies in the fact that the wisdom and intelligence of God is brought out clearly when we examine these elements. The presence of God can then be seen throughout the scriptures as His work manifests declaring that the Lord is an engineer that transcends the comprehension of mankind. This validates the scriptures as being accurate and the product of a power beyond earthly imagination.

The focal point of the narrative is the redemption of mankind and the defeat of Satan. We've seen that God declared that the seed of the woman would bruise the head of the serpent in **Genesis 3.16**. We saw how the Law of Moses was put in place to prepare the world for the coming of the Messiah. When Christ came into the world he declared that he had come to fulfill the Law (**Matt 5.17**). When Peter acknowledged that Christ was the son of God, Jesus stated, ***"And I say also unto thee that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it."*** (**Matt 16.18**). Earlier in Matthew's account Christ taught his disciples to pray. This prayer, known as the Lord's Prayer, is perhaps one of the most well known passages in the Bible. One of the things that Christ prayed for was for the kingdom to be established in **Matthew 6.10**. When Christ was crucified and later ascended to his Father there was no apparent kingdom. This has led some to conclude that Christ was cut short in his work and returned to the Father with the promise he would return to establish his kingdom.

Some believe that the kingdom will be established at a later date in the future. Does the kingdom currently exist or should we be looking for Christ's return to complete the work he started in the first century. The best way to answer that question is to look at prophetic statements describing the kingdom to determine the correct perspective,. We'll look at

1. How and where the kingdom would begin

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2. The new law that would govern the kingdom
3. The nature of the kingdom
4. Its scope in relation to the world
5. And the means by which its subjects will be identified.

Let's take a look at each of these.

3. Beginning & Location

As Judah and Israel digressed into idolatry and neglected the law, God sent prophets to call them to repent. The messengers from the Lord warned the people that they would be taken from their land and scattered among the nations as Moses foretold. Eventually there was no remedy (**2 Chron 36.16**) as the wayward nations drifted further from God. However, in the midst of these warnings was a message of restoration and renewal at a point in the future. God promised that he wouldn't cast his people away forever (**Lam 3.31-32**) and would bring a remnant back to the land.

To the Jews of the first century this restoration meant the revitalization of their kingdom as it was during the days of David. The Messiah represented their hope for freedom from the Roman empire or any other foreign power. Even Christ's disciples asked if he was going to restore the kingdom to Israel prior to his ascension (**Acts 1.6**). In response to this Christ told the disciples to return to the city of Jerusalem until they received power from on high (**Acts 1.7-8**). On the day of Pentecost the twelve received the power Jesus promised as the Holy Spirit fell on them and from that point they began to understand the nature of the kingdom. A review of the prophets will help us understand details of Christ's kingdom including where it would begin.

Over 700 years before the birth of Christ, the prophet Isaiah described the kingdom. "***And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.***" (**Isa 2.2-3**). This prophecy, and others in the book of Isaiah, contains information that helps us recognize their fulfillment in the New Testament.

First is the time period in which God would perform this work. Isaiah identifies this as the "***last days***". As we've seen in previous lessons the final dispensation of time is marked by the birth of the Messiah. In a later video we'll discuss the last days in detail, but for now, we can identify the fact that when Jesus came into the world he signaled the imminent beginning of the final period of time or dispensation.

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Secondly, Isaiah describes the establishment of the “*mountain of the Lord’s house*” which would be greater than any earthly power. This is consistent with the interpretation of Nebuchadnezzar’s dream in which Daniel spoke of a great stone from heaven that destroyed the kingdom represented by feet of iron mixed with clay (**Dan 2.31-34**). In Daniel’s explanation of the dream the great stone became a mountain and filled the entire earth.

A third element in the prophecy of the kingdom is that “*all nations shall flow unto it.*” Until the time of Christ the Jews were governed by the Law of Moses, the covenant God made with the Hebrews at Sinai. Although there were provisions for foreigners living in the land, the Law was for the seed of Abraham who became known as the children of Israel. Citizenship in the Hebrew nation was established by their bloodline and excluded gentiles and those not descended from Abraham. The nation of Israel was the vehicle God used to bring the Messiah into the world. Through the Messiah’s sacrifice all nations of the earth would be blessed as the Lord promised Abraham. In this prophecy Isaiah clearly indicates that the future kingdom would no longer be defined by heritage or bloodline but by faith.

This change would open the door for those who had previously been excluded from God’s family. Isaiah states, “*And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.*” Gentiles who didn’t know the Law would be given the opportunity to learn about God and be united with him. Paul the apostle summarizes this clearly in his address to the Athenian philosophers. Paul states that God, “*...hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation... but now commandeth all men every where to repent...*” (**Acts 17.26, 30**). These statements show that the kingdom would be of a spiritual nature and not physical. As Isaiah continues he tells us where this would begin.

Isaiah writes, “*...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*” The disciples were told to return to Jerusalem until they received the power from on high Christ had promised. It was from Jerusalem that the word of the Lord, the new law, would begin and then spread to the rest of the world. The prophet Micah makes the same declaration in his writing in **Micah 4.1-2**.

The Psalmist speaks of the coming kingdom and its establishment also identifying where it would begin. “*For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the Lord in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the Lord.*” (**Psm 102.19-22**). These statements, like those in Isaiah’s prophecy, provide us with valuable detail concerning the birth of the new kingdom.

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The psalmist identifies this as the work of God. ***“For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth ...”***. Surveying the biblical narrative some may get the idea that God is vengeful with the Israelites but once Christ comes into the world the Father fades in the background. This passage conveys the idea that God’s watchful eye has been on the world, implementing his will at times so that he accomplishes what he’s promised. It also lets us know that while the narrative appears to focus on the children of Israel and their history, other nations, although not in the forefront in the Old Testament, aren’t forgotten. This passage focuses on God’s awareness as one who’s been waiting for the fulness of time (**Gal 4.4**) in which his son would come into the world and offer himself as the final sacrifice for sin.

The next statement defines God’s ultimate intent which is ***“To hear the groaning of the prisoner; to loose those that are appointed to death...”***. We know that by one man sin came into the world in **Romans 5.12** resulting in death and it was God’s desire to reconcile man to himself and save us. On the eve of his arrest and crucifixion Christ stated, ***“With desire I have desired to eat this passover with you before I suffer...”***. The word translated ***“desire”*** in this reference denotes a powerful yearning for something. Christ knew that he was the ultimate sacrifice for the sins of man and that without it all would remain lost. Paul describes the effect of the weight of sin on the world before Christ’s sacrifice when he states, ***“For we know that the whole creation groaneth and travaileth in pain together until now.”*** (**Rom 8.22**). In the previous verses Paul refers to the bondage and corruption of sin that mankind was in. Only through the establishment of the new kingdom could all men be blessed and brought into the family of God.

Finally the psalmist reinforces the prophecy of Isaiah stating that God had looked down on the Earth ***“To declare the name of the Lord in Zion, and his praise in Jerusalem...”***. This is exactly what occurred on the day of Pentecost when Peter preached the first Gospel sermon.

Although the kingdom wasn’t to be a physical power, we find that God uses images of the physical nation and Jerusalem to describe his children in the future. ***“They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.”*** (**Psm 125.1**). In a spiritual sense the kingdom will be strengthened by the Lord himself and will be made up of those who are faithful to him. In this way the kingdom will not be threatened by earthly forces.

Christ had come to fulfill the Law and the prophets. He knew that the new law would begin in the city of Jerusalem and this was the plan of God. Speaking to his disciples before he ascended into heaven, he told them, ***“Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*** (**Lk 24.46-49**). The kingdom came

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into being ten days later in the city of Jerusalem as God intended. But as the kingdom was established it also brought with it a new law.

4. The New Law

The kingdom and land given to Israel by God was the fulfillment of the promise the Lord made to Abraham. As I mentioned a few minutes ago, Israel was established to bring the Messiah into to the world. The people of Israel were governed by a covenant or law issued to Moses at mount Sinai. As Moses life was ending he warned the children of Israel that if they turned away from God he would allow them to be overtaken by their enemies and scattered throughout the nations (**Deut 28 - 30**). The law signified an agreement between God and the children of Israel that would stand as long as the people honored God and his laws. When that law was broken, the terms of the agreement would change. When Israel turned from God the prophets called them to repent, warning them of disaster to come. As they proclaimed God's word they revealed that a time was coming in which the Law of Moses would be replaced by a new law.

Jeremiah rebuked the people of his day for turning away from God. He writes, "***Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.***" (**Jer 2.11**). Moses told the people that when they turned their back on God, the Lord would withdraw his blessings from them. Jeremiah later details the change in the law that is to occur. This change is noted by the writer of Hebrews who quotes Jeremiah. "***For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.***" (**Heb 8.8-9**). This is a quotation and application of the prophecy by Jeremiah in **Jeremiah 31.31-32**.

Israel had broken the covenant between themselves and God. The Law was forsaken, the prophets ignored and corruption filled the land. As the prophets told of a new law they focused on the differences between the existing covenant and the one to come. The Law of Moses, while being a spiritual law and covenant between God and the people, was inherited and eventually disregarded. The new law would be one that would be written on the hearts of God's followers as stated by Jeremiah. "***But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.***" (**Jer 31.33**).

This isn't to say that there wasn't any spirituality in Israel, but over time it was easy to think of themselves as God's people based on their ancestry, not their faithfulness. During the first century many Jews had the idea they were God's people based on the fact they were the seed of Abraham. John the baptizer, rebuking the Pharisees and Sadducees, stated, "***Bring forth***

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therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Matt 3.8-9). There was a tendency to excuse their actions and justify themselves based on their heritage. During the days of the prophets this attitude existed as well. Joel states, “*And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*” (Joel 2.13). The future law, as Jeremiah states, would be written on the hearts of believers (Jer 31.33).

The new law would be such that the Earth would be filled with the glory of God. The writer of Hebrews, quoting the prophet Jeremiah states, “*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*” (Heb 8.11, Jer 31.34). There are other passages in the prophets that indicate that the new law would be for everyone and that it would be preached everywhere. The apostle Paul addresses this in his letter to the Colossians. “*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister*” (Col 1.23).

The Law of Moses was administered by the priests and Levites with specific actions performed by the high priest. The new law would bring about a change starting with the way in which it was to be taught. Christians are admonished to study the word (2 Tim 2.15) and reach a point of knowledge where they’ll be able to teach others. Failure to mature in this manner is condemned by the writer of Hebrews who states, “*For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*” (Heb 5.12-14). Individual Christians are referred to as priests in 1 Peter 2.5 and are encouraged to “*desire the sincere milk of the word, that ye may grow thereby*” (1 Pet 2.2). Paul notes the necessity of being faithful in teaching when he states, “*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*” (2 Cor 4.7).

As we take a look at our timeline of biblical history, there would come a time in which the Law of Moses would wane and be replaced by a new law. This began with the preaching of Christ and continued with the revelation of God’s will by the apostles, inspired teachers and preachers. The writer of Hebrews, drawing comparisons between the Law and the Gospel describes this transition. “*In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*” (Heb 8.13). This illustrates the fact that when God foretold of a change in the Law as revealed to Jeremiah, it set an expiration

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date on the Law of Moses. Christ was the fulfillment of the Law. Jesus stated, ***“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”*** (Matt 5.17). When Christ died on the cross, the Law of Moses was fulfilled and technically came to an end. Paul clarifies this stating, ***“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross...”*** (Col 2.13-14).

The fact that the Law of Moses had ended was a problem for the Jews of the first century and continues to be misunderstood today. Paul addressed the teaching of certain men who sought to bind elements of the law on Gentile Christians teaching they had to observe the Law in order to be saved. Paul states, ***“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”*** (Gal 3.24).

God issued a law through Moses at Mount Sinai. This was a covenant in which the children of Israel agreed to keep the law and honor God. When the Israelites broke this covenant God allowed the negative consequences foretold to come upon them and sent the prophets to reveal that a time was coming when the Lord would issue a new law. The Law of Moses was spiritual but there was a focus on the physical attributes of the practices of the law. When the new law was given we see a shift in the nature of worship and physical representation.

5.Nature of the kingdom

The book of Hebrews compares the Law of Moses and the Gospel. The writer addresses concerns such as sacrifices, the high priest and the physical location of worship. One of the characteristics of the Law of Moses is the complexity of the various sacrifices and practices that were carried out on a weekly, daily, monthly and annual basis. Although the book of Leviticus provides a great deal of information about these practices and the book of Exodus provides detailed instructions for the construction of the tabernacle and related items, it would be impossible to accurately recreate these practices today. The writer of Hebrews states, ***“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.”*** (Heb 9.1-5). The writer goes on to note that these things existed as ***“a figure for the time then present...”*** (Heb 9.9).

The meaning of this is simple. The Law specified that the priest should be a descendant of

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Aaron of the tribe of Levi and the Tabernacle was the center of worship. This was the only authorized location for these activities to be performed. The sacrifices had to be offered in a specific manner and the volume of animals required would be beyond what we could supply today. In an effort to blend the old law with the new there were some in the first century that taught that practices such as circumcision needed to be observed. Paul answers this dilemma in his letter to the Galatians. ***“For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”*** (Gal 5.3-4).

The Tabernacle, priesthood, sacrifices and other elements of the Law of Moses were temporal components set in place by God until the time Christ came into the world. Starting on the day of Pentecost when the church was established believers could worship God in the name of Christ wherever they were. Christ stated, ***“For where two or three are gathered together in my name, there am I in the midst of them.”*** (Matt 18.20).

Another characteristic of the kingdom would be the change in the priesthood. As I mentioned, priests were of the tribe of Levi and the high priest was descended from Aaron. When the kingdom was established there was a change in the priesthood as well. The high priest would have an eternal priesthood as we can see in the book of Hebrews. ***“By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood.”*** (Heb 7.22-24). The priest of the new kingdom was Christ who ascended back into heaven to be at the right hand of God. His priesthood is eternal as stated by David. ***“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies...”*** (Psm 110.1-2).

The priests were from the tribe of Levi but this was also changed in the kingdom under the new law. The writer of Hebrews states, ***“For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.”*** (Heb 7.14-17). Christ was of the tribe of Judah in a physical sense but remains the sinless high priest of the faith. Christ however understands our struggles with temptation. The writer of Hebrews states, ***“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*** (Heb 4.15).

The final characteristic of the kingdom is the fact that its eternal. The physical nation of Israel would one day fail. In that failure God preserved a remnant providing an environment into which Christ was born. Once that occurred, the physical nation, like the Law, receded and faded

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away. The kingdom established by Christ doesn't have an end. Believers who die in Christ will be united with him when he returns after which they'll be presented to God as Christ delivers up the kingdom (**1 Thess 4.17, 1 Cor 15.24**). Those who believe and obey the Gospel are added to the kingdom, the church, as we see in **Acts 2.47**. Paul speaks of this in his letter to the Colossians where he states that God "*hath translated us into the kingdom of his dear Son*" (**Col 1.13**). Believers could not be translated into or added to a kingdom that didn't exist. This eternal kingdom also changed the nature and extent of citizenship as well.

6. Scope of the kingdom in relation to the world

As I noted earlier, the Hebrew's nation consisted of the descendants of Abraham. Provisions were made for foreigners to be able to live in the land but there were restrictions placed on them. During the first century there was a degree of national pride the Jews had in being the children of Abraham. This caused a great deal of concern for the Jews and early Christians. Turning to the writings of the prophets we find that the citizenship of the kingdom would change as well.

The prophecies of Isaiah and Micah predicting the establishment of a kingdom referred to as the "*mountain of the Lord's house*" (**Isa 2.1-2, Mic 4.1-2**) would be for all nations. Arriving at the house of Cornelius the Roman Centurion, Peter observed, "*Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.*" (**Acts 10.34-35**). Paul also told the Athenian philosophers that God commanded "*all men*" to repent (**Acts 17.30**). The requirement for citizenship in this new kingdom is obedience based on belief in response to hearing the Gospel.

Daniel foretold of the establishment of this kingdom when he interpreted Nebuchadnezzar's dream. "*And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed...*" (**Dan 2.43-44**). In the days of the Roman kings, God established a kingdom through his son who came into the world to save mankind. This happened on the day of Pentecost and will continue forever. The only thing left to do to see that the kingdom of Christ has been established is to examine how its citizens are identified.

7. Identity

During the days of Abraham, God made a covenant with the patriarch that was to be observed throughout the generations of his offspring. "*This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the*

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covenant betwixt me and you.” (Gen 10.10-11). This was to be done when male children were eight days old (Gen 17.12) and a failure to observe this would result in being cut off from his people for breaking the covenant (Gen 17.14).

The law of circumcision is repeated in the book of Leviticus which stands as an instruction manual for the priests (Lev 12.3). The significance of this act cannot be understated. In the first century, the Jews, the offspring of Abraham, had practiced this for centuries and so we can understand the difficulty they had letting go of the practice. This was an issue and is the subject of much unrest in the early church as Judaizing teachers even followed the apostle Paul from city to city with the intent of killing him for his preaching which they perceived as blasphemy against God and the Law.

The new law ended the mandate to circumcise male children on the eighth day but brought in a symbolic circumcision. The act of circumcising a child was a physical process that was painful and bloody. Tissue was cut away from the body and disposed of and would never grow back. Spiritual circumcision does the same thing in a series of actions on the part of a believer and the action of God in response to this.

Paul describes this in his writing to the church at Colossi. *“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”* (Col 2.11-12). When one turns to God in faith and belief, repenting of their sins and confessing the name of Christ they’re then baptized in water. When this takes place sin is removed by the *“circumcision made without hands”* by the *“operation of God”*. When one obeys out of a good conscience as Peter describes in 1 Peter 3.20-21, God removes the sin marring a person’s life. That sin is gone forever and will never be remembered by God. Once this takes place God recognizes that individual as a citizen of the kingdom, or, adds them to the church as we’re told in Acts 2.47. Paul told Timothy, *“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”* (2 Tim 2.19). This includes all people from any nation who turn to God in faith and obedience. Daniel wrote, *“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”* (Dan 7.13-14). One’s faith, not their heritage, would determine their standing with God and identify them as children in the Lord’s kingdom.

Finally, citizens of the new kingdom would have a new name by which they would come to be known. The prophet Isaiah stated, *“And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord*

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shall name.” (Isa 62.2). Note the significance of this prophecy. First of all, the Gentiles are included in this statement which denotes they’re part of the future of God’s people. Secondly, God would name his people by a new name. Until this time they were known as the seed of Abraham, Hebrews, the children of Israel etc., all names which pointed back to their physical lineage.

As the church was established and grew we see the fulfillment of this prophecy. “*And the disciples were called Christians first in Antioch.*” (Acts 11.26). Christ came into the world as the only sacrifice for sins. He was raised by the power of God and ascending back to heaven took his place at his father’s side where he rules over his kingdom, the church. Christ’s preeminence is clear in the scriptures. Paul states that God “*hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.*” (Eph 1.22-23). In the Colossian letter we read, “*And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell...*” (Col 1.17-19).

The church was established on the day of Pentecost as the prophets foretold. It was the completion of Christ’s work on Earth and the fulfillment of his statement that he would build his church in **Matt 16.18**. Today the Lord’s people are identified by their name and teachings which uphold the doctrine of the New Testament without addition or deletion. Christ didn’t fail to establish his kingdom. God’s work didn’t fail and there will be no future time when the Lord will come back and sit on a physical throne.

8. Next

In the last several lessons we’ve reviewed prophecies, types and other elements that demonstrate the knowledge, planning and power of God to bring about the salvation of mankind through Christ. In the next video we’ll take a look at a summary of the most well known prophecies in the **Scheme Of Redemption Part 6 - The Messianic Strain**.