

2 SAMUEL 7:12-16

This passage exemplifies dual fulfillment in Solomon and the Messiah. Verse 12 refers to Solomon, as do verses 14 and 15. Verse 13 starts with Solomon, then predicts God will establish his throne "forever." Verse 16, unfulfilled or future, anticipates a time when David's kingdom will be established forever. While insufficient to establish a doctrine of a future kingdom, it invites further scripture study for additional evidence. Passages like Isaiah 32:1 and Jeremiah 23:5-6 support this idea.

PSALM 2:6, 9

In Session 3, we revisited this psalm regarding the Messiah's nature. It supports our interpretation of 2 Samuel 7:12-16, where God establishes His "king" to overcome adversaries. The king will be set "upon my holy hill of Zion", a significant phrase referring to Jerusalem and its spiritual importance. This "holy hill" and Zion have further definitions in cross-references such as:

- Psalm 48:1-2: "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."
- Psalm 76:2: "In Salem also is his tabernacle, and his dwelling place in Zion."
- Isaiah 8:18: "Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion."

From these verses, we can see that the "holy hill" refers to Mount Zion, a place of great spiritual significance, and Zion refers to Jerusalem, the city of the great King.

Therefore, we can not only see, prophetically, that there is a King, but that He has an earthly reign on the throne of David, in Jerusalem. This of course, requires a Messiah of the lineage of David (as we discussed in Session 2), and whose reign is on earth, in Jerusalem, else it would not be David's throne.

Many Evangelicals, influenced by Catholic doctrine, view God's kingdom as spiritual, not physical. They believe it's in the hearts of those who accept Christ. I argue that the Bible teaches a physical kingdom based in earthly Jerusalem.

This spiritual interpretation doesn't fit the practical and political context in scriptures. If a politician promised physical results but said they were fulfilled "in your heart," we'd call them dishonest. We should be equally skeptical about spiritual interpretations of the Messiah's reign.

The Messiah's reign is depicted as powerful, with enemies "dashed to pieces." This vivid, tangible promise can't be reduced to metaphorical or spiritual interpretation without losing its meaning.

If the Messiah's reign isn't fulfilled physically, it poses a problem for Christian and Jewish faiths. The Messiah's reign is clearly described as all-powerful, requiring physical fulfillment. Attempting to spiritualize or allegorize this promise misrepresents the text and fails to satisfy critical readers.

The Messiah's reign is a promise of physical kingship where He exercises authority on earth. Anything less than this ignores Scripture and diminishes the promise's power. The same passage from Psalm 2:9 in the book of Revelation only allows for a literal, physical fulfillment.

The "already/not yet" theology, suggesting a present reign evolving into earthly rule, is a flawed compromise between Catholic and literal interpretations, failing to provide a coherent understanding of the Messianic reign.

Firstly, this theology suggests a gradual kingdom, a concept lacking biblical support. It aligns the church with the kingdom, diluting the distinctive earthly reign promise.

Secondly, this theology improperly transfers kingdom promises meant for Jews to the church, consisting of both Jews and Gentiles. This misinterpretation not only misconstrues Scripture but also deprives Jews of their rightful place in God's plan.

"Inaugurated eschatology" distorts the biblical message and overlooks the complexity of the Messianic promise due to its inconsistencies and failure to maintain the integrity of the biblical text.

Numerous Psalms, including 45, 72, and 110, describe the coming Messiah's reign vividly. These passages can't be applied to King David or any historical Davidic figure, but only to a future Messianic reign.

Psalms 45 and 72 describe a King whose rule, marked by truth, meekness, and righteousness, extends beyond any human king. Psalm 72 describes a King ruling universally, serving all nations, and delivering the needy, pointing towards the Messiah. Psalm 110 speaks of a King-Priest seated at God's right hand, hinting at the divine authority and future judgment of the Messianic reign.

These Psalms consistently testify that the future King, the Messiah, will bring a reign of peace, justice, and righteousness that surpasses any earthly kingdom.

ISAIAH 2:2-4

Isaiah 2:2-4 prophesies about the "last days", with the "house of the LORD" established, akin to a royal throne, in a specific location, Jerusalem. This reign ties to Israel, signaling a connection to the Jewish people and their land. It mentions a time of judgment and global peace, symbolized by nations turning weapons into farming tools.

This passage envisions a peaceful future with the Messiah ruling from Jerusalem, and nations seeking the Lord's wisdom, living harmoniously under His rule. This prophecy, represented by the United Nations for world peace, will only be truly realized with the Lord's return.

The Kingdom, as I often describe, is "future, physical, and fraternal," which is evident in these verses.

- **Future:** Referring to "the last days," it points to a future when God's kingdom will establish.
- **Physical:** It mentions physical locations and a time of global peace, indicating a physical kingdom on earth.
- **Fraternal:** It associates the reign with Israel and foresees a community of nations united under Israel's Kingdom.

ISAIAH 11:4-9

Isaiah 11:4-9 is a well-known prophecy illustrating the future Messianic kingdom, often misquoted as the "lion laying with the lamb". It describes a kingdom of justice and natural harmony.

Interpreting this text metaphorically misrepresents its meaning. The prophecy's scale and imagery are too vast to be simplified as a mere allegory about human unity. It foretells a radically transformed world, beyond human capacity for achieving justice and harmony.

This passage should be seen as a prophetic declaration of the Messiah's future reign. It promises a time when the Messiah will rule justly, the wicked will be defeated, and nature will exist peacefully.

I firmly believe, based on the Bible, that this text promises a literal, future kingdom under the Messiah's rule. Anything less undermines this prophecy's grandeur and hope.

DANIEL 2:44

Daniel 2:44 portrays the future kingdom as physical, not spiritual. The kings referred to are considered the rulers of the fourth empire, possibly the Roman Empire. This represents physical kingdoms, succeeded by a fifth, also physical kingdom. There's no basis to suggest it's metaphorical.

The narrative starts with Nebuchadnezzar and continues to the Medo-Persian Empire. The first two kingdoms are physical, so why would the third, fourth, or fifth be spiritual? However, the belief that the fifth kingdom is spiritual is common in Christianity today, despite the text supporting a physical kingdom.

Daniel 7:13-14 reinforces the future, physical nature of the kingdom. It mentions the coming King, given "dominion, glory, and a kingdom" by "the ancient of days". This kingdom seems to be granted all at once, suggesting a sudden transfer of authority. This is supported by Revelation 11:15 and Matthew 25:31-34, depicting a swift transition to the Messiah's reign. Still, the church's prevalent belief is of a gradual spiritual kingdom, a concept of Church-dominion rather than a Biblically revealed Messianic Kingdom.

AMOS 9:11-15

This text supports the idea of a future, physical, fraternal kingdom, consistent with biblical testimony.

- **Future:** Amos 9:11-15 predicts a time of prosperity for God's people, Israel.
- **Physical:** The kingdom's description includes tangible imagery like rebuilding cities and planting vineyards.
- **Fraternal:** The prophecy, tied to Israel, promises an end to their exile and restoration of fortunes.

Other passages (Micah 4:1-4, Zechariah 9:9-10, Zechariah 14:9-10) share this imagery. Despite these, the concept of the kingdom has been mostly spiritualized in Christian interpretation, likely due to Christendom's history and its "Holy Roman Empire" version of the Kingdom.

THE SAD STATE OF KINGDOM THEOLOGY

The Apostles, in Acts 1:6, anticipated a future, physical Kingdom, contrary to today's spiritual interpretation in Christendom. They envisioned Jesus overthrowing Rome, restoring Israel's throne, and ruling the world, with themselves as ministers. Although often portrayed as misguided, their view aligns with prophetic revelations about the Messiah, never corrected by Jesus or Paul.

The Church should reconsider its interpretation, recognizing the Kingdom of God as a future, geographical reality in Jerusalem, ruled by a descendant of David, restoring Israel and bringing global peace, justice, and prosperity. It's a promise of physical kingship, not spiritual.

However, a significant shift in Church doctrine seems unlikely due to the potential embarrassment, cost, and loss of influence. Despite supporting evidence, the Church's position remains unlikely to change.

MY DEFINITION

Before we close, let me give my own definition of the Kingdom of God:

The Kingdom of God is the prophesied reign of God through the Messiah, a descendant of David, who liberates Israel from its oppressors and establishes just and righteous rule. This kingdom is a geopolitical reality, centered in Jerusalem, that restores Israel to its former glory and brings peace, justice, and prosperity to the world.

This definition indeed clarifies the "future, fraternal, physical" concept and rejects any spiritualized interpretation. It aligns with the Word of God as it underscores the reign of God through the Messiah, the restoration of Israel, and the establishment of just and righteous rule from Jerusalem. It encapsulates the geopolitical reality of the Kingdom of God, as prophesied in the scriptures.

In the next session, we will delve into "The Return and Fulfillment of Messianic Prophecies". We will investigate how these prophecies, foretelling the return of the Messiah, align with the concept of a physical, future, and fraternal kingdom, and how their fulfillment is intricately tied to the establishment of this kingdom.