

The Importance of the Kingdom of God

Consider, what was the primary subject of Christ in his teaching?

What did John declare about the coming of the Anointed One? Matt. 3:2 YLT:

Matt. 3:2 and saying, 'Reform, for **come nigh hath the reign of the heavens,**'

What did Jesus declare right after His temptation by Satan? Matt. 4:17 YLT:

Matt. 4:17 From that time began Jesus to proclaim and to say, 'Reform ye, for **come nigh hath the reign of the heavens.**'

What was the first thing that Jesus taught His disciples to pray for? Where was this to take place? Matt. 6:10 KJV:

Matt. 6:10 **Thy kingdom come.** Thy will be done **in earth**, as it is in heaven.

What is the reward of the righteous? Matt. 5:10 YLT:

Matt. 5:10 'Happy those persecuted for righteousness' sake—because **theirs is the reign of the heavens.**

What was the goal/reward that Abraham pursued? Heb. 11:16 YLT:

Heb. 11:10 for he was looking for **the city** having the foundations, whose artificer and constructor [is] God.

Is this not our goal also? Heb. 13:14 YLT:

Heb. 13:14 for we have not here an abiding **city**, but **the coming one** we seek;

What **city** is the author of Hebrews referring to? Rev. 21:2 YLT:

Rev. 21:2 and I, John, saw the holy city—**new Jerusalem**—coming down from God out of the heaven, made ready as a bride adorned for her husband;

Is this not the ultimate manifestation of the Kingdom of the Heavens? Does this Kingdom remain in the heavens? Rev. 21:3 YLT:

Rev 21:3 and I heard a great voice out of the heaven, saying, 'Lo, the tabernacle of God [is] **with men**, and He will tabernacle with them, and

they shall be His peoples, and God Himself shall be with them—their God,

What is the scriptural appellation given to the persons who attain to enter this city?
Rev. 21:7 YLT:

Rev. 21:7 he who **is overcoming** shall inherit all things, and I will be to him—a God, and he shall be to me—the son,

Those who enter and inherit the Kingdom of the Heavens are called **Overcomers**.

In contrast, what is the fate of the unbelieving, the self-righteous, and the hypocrite?
Matt. 5:20 YLT:

Matt. 5:20 'For I say to you, that if your righteousness may not abound above that of the scribes and Pharisees, ye may **not enter to the reign of the heavens**.

What is the fate of the unrighteous? 1 Cor. 6:9 YLT:

1 Cor. 6:9 have ye not known that the unrighteous **the reign of God shall not inherit**? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,

What part of **not enter** do we not understand? – the **not** or the **enter**? Furthermore, to enter is to share the inheritance of our Lord Jesus, who has been appointed heir of all things (Heb. 1:2), which is the birthright of the only begotten Son of God the Father. Not entering is the same as not inheriting. Scripture-wise the Kingdom, the Glory, the Land and the Inheritance are all equivalent.

How can I be an **Overcomer** and enter in? – And who or what am I overcoming? Rev. 12:11 YLT:

Rev. 12:11 and they did overcome **him** because of the **blood of the Lamb**, and because of the **word of their testimony**, and they **did not love their life**—unto death;

The “**him**” here, is Satan, our Adversary. He is continually working to disqualify us from inheriting/entering in the Kingdom of God.

By converse, what is the ultimate fate of those who **fail to overcome**? Rev. 21:8 YLT:

Rev. 21:8 and to fearful, and unstedfast, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, **their part [is] in the lake that is burning with fire and brimstone, which is a second death.**

The fate of those who fail is a second death in the lake of fire. They do not inherit or

enter into the Kingdom of God. They are disinherited.

What may we then conclude? The Kingdom of the heavens, or the Kingdom of God, is the ultimate reality toward which the creation is heading. It is the perfection of creation from which death is excluded. It will be on the earth made new. Is the Kingdom important? Can we possibly think of anything more important? Consider that the whole of Scripture teaches us about the Kingdom; it is the overriding theme of the Bible. This is why Jesus continually referred to the Kingdom of God and interchangeably to the Kingdom of the heavens. Consider that in the original Greek, the definite article, “the”, before “heavens” is present, and “heavens” is frequently plural. “The heavens” therefore, is referring to the sky or the skies. To consider “Heaven” as the eternal goal obscures the true message of God’s Word: The eternal Kingdom of the Father is the Glory, the Inheritance, and the Land with the City. It is coming to this earth. This knowledge should change our lives and shape our lives. Seek ye to enter in.

Overcome/Kingdom vs. Saved/Heaven

Consider that every epistle of the New Testament, Romans through Revelation constitute a mighty exhortation for the believer to **overcome** and inherit in the Kingdom of God. All of these letters are addressed to believers. They do not pertain to the unsaved. Prove this to yourself. Check the salutation at the beginning of each of these books.

Thus, we may say that the primary message of the New Testament is what: Overcome and enter into the Kingdom, or be Saved and go to Heaven?

Is there a fundamental difference between Saved/Heaven and Overcome/Kingdom? YES, there is. These two things are not equivalent. Think on that. The first implies an effortless flip-a-switch result. The second implies a life-long striving process.

Consider the question of the rich young ruler asked Jesus in Mark 10:17 YLT – How to inherit life for the age?

Mark 10:17 And as he is going forth into the way, one having run and having kneeled to him, was questioning him, '**Good teacher, what may I do, that life age-during I may inherit?**'

What kind of an answer did he get? It was a WORKS answer – keep the Commandments (Mark 10:19 YLT).

Mark 10:19 **the commands** thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Thou mayest not defraud, Honour thy father and mother.'

Compare this to the question asked by the Philippian Jailer in Acts 16:30 YLT – How to be saved?

Acts 16:30 and having brought them forth, said, 'Sirs, **what must I do—that I may be saved?**'

He got a FAITH answer (Acts 16:31 YLT).

Acts 16:31 and they said, '**Believe on the Lord Jesus Christ**, and thou shalt be saved—thou and thy house;'

Why? – Because, these two questions are fundamentally different. The ruler wants to inherit life in the Kingdom of God. He is already a man of faith. He believes in God, the coming Messiah and his Kingdom; thus he is as saved as he can be. Jesus loved him. He keeps the Commandments. He believes, or at least, strongly suspects, that Jesus is the Anointed One and thus will rule the Kingdom, so he is asking Him about the desire

of his heart. He wants to assure his participation in the Kingdom of God. In contrast, the jailer has simply reached the point that he realizes his need for salvation. He knows nothing else.

By analogy, the jailer just wants to know how to enter the race. The ruler is already running; he wants to know how he can be certain of winning a tee-shirt. The jailer is saying in effect, I am spiritually dead and I want to be alive. The ruler is saying, I am spiritually alive but I want to be sure I qualify for life age-during in your Kingdom, Mr. Messiah. I want to participate in your Reign.

What is the relationship between faith and works? (Jas. 2:17-26 YLT).

Jas. 2:17 so also **the faith, if it may not have works, is dead by itself.**

Jas. 2:18 But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:

Jas. 2:19 thou—thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!

Jas. 2:20 And dost thou wish to know, O vain man, that the faith apart from the works is dead?

Jas. 2:21 **Abraham** our father—was not he declared righteous out of works, having brought up Isaac his son upon the altar?

Jas. 2:22 dost thou see that the faith was working with his works, and out of the works the faith was perfected?

Jas. 2:23 and fulfilled was the Writing that is saying, 'And Abraham did believe God, and it was reckoned to him—to righteousness;' and, 'Friend of God' he was called.

Jas. 2:24 Ye see, then, that out of **works** is man **declared righteous**, and not out of **faith** only;

Jas. 2:25 and in like manner also Rahab the harlot—was she not out of works declared righteous, having received the messengers, and by another way having sent forth?

Jas. 2:26 for as the body apart from the spirit is dead, so also **the faith apart from the works is dead.**

What does it mean to be justified (v. 24)? What are the necessary ingredients for this? Can anyone boast of faith **or** works? Not really. Both are by grace.

In the final act of judgment, before the throne of the Father, what is the basis upon which the dead are judged? Rev. 20:12 YLT

Rev. 20:12 and I saw the dead, small and great, standing before God, and scrolls were opened, and another scroll was opened, which is that of the life, and the dead were judged out of the things written in the scrolls—**according to their works**;

Is the Kingdom obtained without effort? Matt. 11:12 YLT:

Matt. 11:12 'And, from the days of John the Baptist till now, the reign of the heavens doth suffer violence, and violent men do take it by force,

(Alternate translation based on Strong's and Thayer's' definitions: And, from the days of John the Baptist even unto now the Kingdom of the Heavens is to be seized and the strong, active ones seize it for themselves.)

What the Lord is saying is that since John began to preach, the Kingdom is within reach (at hand, nearby), so take action: reach out and grab it for yourself.

What did Apostle Paul say about his prospects to be resurrected with eternal life? (Phil. 3:10-13 YLT).

Phil. 3:10 to know him, and the power of his rising again, and the fellowship of his sufferings, being conformed to his death,

Phil. 3:11 **if** anyhow **I may attain to the rising again** of the dead.

Straining Toward the Goal

Phil. 3:12 **Not that I did already obtain**, or have been already perfected; **but I pursue**, if also I may lay hold of that for which also I was laid hold of by the Christ Jesus;

Phil. 3:13 brethren, **I do not reckon myself to have laid hold**; and one thing—the things behind indeed forgetting, and to the things before stretching forth—

(Note: Phil. 3:11, “rising again” or resurrection is the only occurrence of G1815, Exanastasis. Literally this means a separated rising up, and the word derivation (from G1817) indicates that G1815 means the birth resurrection. In other words, being born again with a body like unto Christ's glorified body (Phil. 3:21))

What analogy did Paul use? (Phil. 3:14 YLT).

Phil. 3:14 to the **mark** I pursue for the **prize** of the **high calling** of God in Christ Jesus.

In this same vein, consider also 1 Corinthians 9:24-27.

Conversely, what did Paul say about his Kingdom prospects later in his life when he was about to be executed? 2 Tim. 4:6-8 YLT.

2Tim. 4:6 for I am already being poured out, and the time of my release hath arrived;

2Tim. 4:7 the good strife I have striven, the course I have finished, the faith I have kept,

2Tim. 4:8 henceforth **there is laid up for me the crown of the**

righteousness that the Lord—the Righteous Judge—shall give to me in that day, and not only to me, but also to all those loving his manifestation.

Notice the profound difference in confidence. Paul is saying I am now sure that I have made it, I have overcome. My future position in the Kingdom of God is secure. (Note: Philippians is thought to have been written about A.D. 59 or 60 and 2 Timothy around A.D. 65.)

What may we conclude from these observations? What is the true message that we should be preaching and teaching: Saved/Heaven or saved, as a beginning point, then Overcome/Kingdom? What agrees with the Scripture?

Will anyone get into the Kingdom of God without overcoming? (Rev. 21:7 YLT).

Rev. 21:7 he who is **overcoming** shall inherit all things, and I will be to him—a God, and he shall be to me—the son,

What is the converse? (Rev. 21:8 YLT).

Rev. 21:8 and to fearful, and unstedfast, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, their part [is] in the lake that is burning with fire and brimstone, which is a **second death.**

Are those that begin to pursue the Kingdom and later turn aside, going to be let in just because they once believed? (Luke 9:62 YLT).

Luke 9:62 and Jesus said unto him, 'No one having put his hand on a plough, and looking back, is fit for the reign of God.'

No, the guy who quits the race before the finish line does not get a tee-shirt. Consider also Luke 8:13; Heb. 6:4-6; 2 Pet. 2:20-22. Neither does the guy who has not reached the finish line yet. Consider Luke 8:14 and 1 Cor. 3:15. And the winners are: Luke 8:15 and 1 Cor. 3:14.

Conclusion: Being “saved” is the crucial beginning point. It is the moment of conception when the Holy Spirit joins with our spirit to begin our spiritual life. Continuing with the natural type of human reproduction, our natural lives after being saved would be our gestation. Properly maturing in the womb, to a point of viability in the outside world, would equate with living an overcoming life. Then we are ready to be born again on a day of redemption, with a body like unto Christ’s glorious body (Phil. 3:21).

The Kingdom of God Arrives in Three Stages

How is the Kingdom of the Heavens manifested on the earth and when does this happen?

Holy Spirit – Son – Father

Consider that the Kingdom of the Heavens is manifested in three stages. Each stage is exponentially greater than the next. Three is the number that symbolizes the manifestation of the power of God. Can you remember from the Scripture, any examples of major manifestations of the power of God that are associated with the number three? (Exod. 19:11; 1 Kings 18:1; Esth. 4:16; Matt. 12:40; Acts 9:9).

The ultimate and final manifestation of God's Kingdom is when God the Father descends to reign upon this planet. Where are two places where this is described in the Scripture? (Rev. 11:15; 21:1-7, 22 YLT (there are others)).

Rev. 11:15 And the seventh messenger did sound, and there came great voices in the heaven, saying, **'The kingdoms of the world did become [those] of our Lord and of His Christ**, and he shall reign to the ages of the ages!'

Rev. 21:1 And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more;

Rev. 21:2 and I, John, saw the holy city—new Jerusalem—coming down from God out of the heaven, made ready as a bride adorned for her husband;

Rev. 21:3 and I heard a great voice out of the heaven, saying, **'Lo, the tabernacle of God [is] with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them—their God,**

That Kingdom of the Father will be the eternal perfection we are waiting for. This is the future hope Abraham confided in; the coming unseen city that he and all the other “faith hall of fame members” were convinced of.

The other two manifestations are the Reign of the Holy Spirit and the Reign of the Son.

Which one is first and when did that happen? The Kingdom of the Holy Spirit arrived on the day of Pentecost, A.D. 31 (Acts 2:1-4 YLT).

Acts 2:1 And in the day of the **Pentecost** being fulfilled, they were all with one accord at the same place,

Acts 2:2 and there came suddenly out of the heaven a sound as of a bearing violent breath, and it filled all the house where they were sitting,
 Acts 2:3 and there appeared to them divided tongues, as it were of fire; it sat also upon each one of them,
 Acts 2:4 and **they were all filled with the Holy Spirit**, and began to speak with other tongues, according as the Spirit was giving them to declare.

Where does the Holy Spirit reign? Is it a visible kingdom? Is it powerful? Can we see the effects? What is the natural type? Does Scripture interchange these words? Who are the citizens of the Kingdom of the Spirit?

Logically, what is the next stage?

Where is the coming of the Kingdom of the Son mentioned in the Scripture? (Matt. 24:30-31 YLT).

Matt. 24:30 and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth smite the breast, and they shall see the Son of Man coming upon the clouds of the heaven, with power and much glory;
 Matt. 24:31 and he shall send his messengers with a great sound of a trumpet, and they shall gather together his chosen from the four winds, from the ends of the heavens unto the ends thereof.

See also Luke 21:27; Daniel 12:1; Joel 3:11-16; Zechariah 14:2-4; Revelation 1:7; 19:11-20:3 – Not an exhaustive list.

Is this manifestation exponentially greater than the Kingdom of the Holy Spirit? Is it physical as well as spiritual? – Visible or invisible?

What is the duration of the Kingdom of the Son? – (Rev. 20:3-7 YLT).

Rev. 20:3 and he cast him to the abyss, and did shut him up, and put a seal upon him, that he may not lead astray the nations any more, till the **thousand years** may be finished; and after these it **behoveth** him to be **loosed a little time**.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them, and the souls of those who have been beheaded because of the testimony of Jesus, and because of the word of God, and who did not bow before the beast, nor his image, and did not receive the mark upon their forehead and upon their hand, and they did live and reign with Christ the **thousand years**;

Rev. 20:5 and the rest of the dead did not live again till the **thousand years** may be finished; this [is] the first rising again.

Rev. 20:6 Happy and holy [is] he who is having part in the first rising again; over these the second death hath not authority, but they shall be

priests of God and of the Christ, and shall reign with him a **thousand years**.

Rev. 20:7 And **when the thousand years may be finished, the Adversary shall be loosed** out of his prison,

What **must** happen after the thousand years? Rev. 20:3 “**Behoveth**” in 20:3 is G1210 *dei*, meaning necessary, binding. Why is Satan’s release a necessity? What has been accomplished in the Kingdom of the Son during the thousand years? – (Isa. 11:9; Jer. 31:34 KJV).

Isa. 11:9 They shall not hurt nor destroy in all my holy mountain: **for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.**

Jer. 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: **for they shall all know me, from the least of them unto the greatest of them, saith the LORD:** for I will forgive their iniquity, and I will remember their sin no more.

If, at the end of the thousand years, everyone on the planet knows the Lord
What is the necessary purpose of Satan's release?

It is a necessary trial of separation, to see who will stand firm with Christ and overcome Satan, or who will be deceived by Satan to die with him in the lake of fire. Why was Satan created, anyway? No one enters the Kingdom of the Father without overcoming.

What is the duration of Satan’s release? – (Isa. 65:20 KJV).

Isa. 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an **hundred years** old; but the sinner *being* an **hundred years** old shall be accursed.

Can you see that this one hundred year period ties up all possible loose ends so that judgment is determined for all of Israel? The Great White Throne judgment (Rev. 20:11-15) is the carrying out of what has been determined. This is the final act of the judgment process that began with the cleansing of the heavenly Sanctuary (Heb. 9:23-24 YLT). The cleansing of the heavenly Sanctuary was necessary before the book(s) needed for judgment was (were) opened (Dan. 7:10; Rev. 5:5).

Logically, what comes next? Will it be exponentially greater?

Where is the transition from the Kingdom of the Son to the Kingdom of the Father expressed in Scripture? – (Matt. 13:37-43 KJV).

Matt. 13:37 He answered and said unto them, He that soweth the good

seed is the Son of man;

Matt. 13:38 The field is the world; **the good seed are the children of the kingdom**; but **the tares are the children of the wicked one**;

Matt. 13:39 The enemy that sowed them is the devil; the harvest is **the end of the world**; and the reapers are the angels.

Matt. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be **in the end of this world**.

Matt. 13:41 The **Son of man** shall send forth his angels, and they shall gather out of **his kingdom** all things that offend, and them which do iniquity;

Matt. 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matt. 13:43 Then shall the righteous shine forth as the sun in **the kingdom of their Father**. Who hath ears to hear, let him hear.

When does this happen? Matt. 13:39-40.

Is this a final two-category separation? What are the two categories? (Matt. 13:38).

What Kingdom are the lawless ones gathered from? Matt. 13:41. What is their fate? (Matt. 13:42).

Into what Kingdom do the Righteous enter? (Matt. 13:43).

Can you think of a witness from the Old Testament? (Mal. 4:1-3 YLT).

Mal. 4:1 For, lo, the day hath come, burning as a furnace, And all the proud, and **every wicked doer**, have been stubble, And burnt them hath the day that came, Said Jehovah of Hosts, That **there is not left to them root or branch**,

Mal. 4:2 And risen to you, **ye who fear My name**, Hath the sun of righteousness—and healing in its wings, And **ye have gone forth, and have increased as calves of a stall**.

Mal. 4:3 And ye have trodden down **the wicked**, For **they are ashes** under the soles of your feet, In the day that I am appointing, Said Jehovah of Hosts.

What is the fate of the wicked ones? Is there any further or future existence for these? (Mal. 4:1).

What about the other category? (Mal. 4:2).

What is the only thing remaining of the wicked? Malachi 4:3 says ashes.

What is the only thing remaining after Satan is destroyed (Heb. 2:14)? – (Ezek. 28:14-18 YLT)

Ezek. 28:14 **Thou [art] an anointed cherub who is covering**, And I have set thee in the holy mount, God thou hast been, In the midst of stones of fire thou hast walked up and down.

Ezek. 28:15 Perfect [art] thou in thy ways, From the day of thy being produced, Till perversity hath been found in thee.

Ezek. 28:16 By the abundance of thy merchandise They have filled thy midst with violence, And thou dost sin, And I thrust thee from the mount of God, And **I destroy thee, O covering cherub**, From the midst of the stones of fire.

Ezek. 28:17 High hath been thy heart, because of thy beauty, Thou hast corrupted thy wisdom because of thy brightness, On the earth I have cast thee, Before kings I have set thee, to look on thee,

Ezek. 28:18 From the abundance of thy iniquity, By the perversity of thy traffic, Thou hast polluted thy sanctuaries, And **I bring forth fire from thy midst, It hath devoured thee, And I make thee become ashes on the earth**, Before the eyes of all beholding thee.

Once again, according to Ezekiel, Satan is reduced to ashes. Do you think Satan gets to run an eternal crock-pot somewhere? What is the ultimate fate of all adversaries, human, angelic, or the original adversary, Satan himself.

Where is a detailed description of the transition from the Kingdom of the Son to the Kingdom of the Father? – Revelation 20:7-21:3 YLT. What are some other references? Psalm 37:18,20,22,28-29; Isaiah 65:17; Nahum 1:3-10; Mathew 25:34-46; 1 Cor. 15:24-28; 2 Peter 3:9-13.

Rev. 20:7 And when the thousand years may be finished, the Adversary shall be loosed out of his prison,

Rev. 20:8 and he shall go forth to lead the nations astray, that are in the four corners of the earth—Gog and Magog—to gather them together to war, of whom the number is as the sand of the sea;

Rev. 20:9 and they did go up over the breadth of the land, and did surround the camp of the saints, and the beloved city, and there came down fire from God out of the heaven, and devoured them;

Rev. 20:10 and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where are the beast and the false prophet, and they shall be tormented day and night—to the ages of the ages.

Judgment Before the Great White Throne

Rev. 20:11 And I saw a great white throne, and Him who is sitting upon it, from whose face the earth and the heaven did flee away, and place was not found for them;

Rev. 20:12 and I saw the dead, small and great, standing before God, and scrolls were opened, and another scroll was opened, which is that of the life, and the dead were judged out of the things written in the scrolls—according to their works;

Rev. 20:13 and the sea did give up those dead in it, and the death and the hades did give up the dead in them, and they were judged, each one

according to their works;

Rev. 20:14 and the death and the hades were cast to the lake of the fire—this [is] the second death;

Rev. 20:15 and if any one was not found written in the scroll of the life, he was cast to the lake of the fire.

Rev. 21:1 And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more;

Rev. 21:2 and I, John, saw the holy city—new Jerusalem—coming down from God out of the heaven, made ready as a bride adorned for her husband;

Rev. 21:3 and I heard a great voice out of the heaven, saying, 'Lo, the tabernacle of God [is] with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them—their God,

When does this happen? – After the thousand and the time of Satan's release.

Do you see two final categories? Consider also Matthew 13:49 YLT.

Where do those found in the Book of Life reside? (Rev. 21:1-3).

What is the fate of the wicked? Rev. 20:9-10, 15. Is this fire the same fire that Matthew and Malachi speak of?

But, but, but . . . in Rev. 20:10, KJV it says that the wicked will be tormented day and night for ever and ever! Is that not different from Malachi's version and Matthew's account?

Is “for ever and ever” an accurate translation of *eis aion aion* (G1519 G165 G165)? It could be if it stood alone, but foremost we have to accept the Scripture as a whole. Therefore it cannot be translated as for ever and ever or it would contradict Malachi, Matthew, Romans 6:23, and a host of other witnesses. Furthermore, it is critical to consider context. What would *aion aion* really mean? By context, in Rev. 22:5, *aion aion* is referring to the Kingdom of the Father. What about *eis*? *Eis* in the Greek is a kind of universal preposition with a whole lot of possible English translations. Which one do we use? We must use one that is consistent with the whole message of Scripture, one that agrees with the context, and one that does not contradict any other explicit statement in Scripture.

A perfectly accurate translation of *eis aion aion* for Rev. 20:10 would be, until the age of the ages. Similarly, Rev. 22:5 would be, throughout the age of the ages. The age of the ages is a Scriptural way of referring to the Kingdom of the Father. Thus Rev. 20:10 is saying that the burning torment of the adversaries is temporary and lasts only until it is time for the Kingdom of the Father to come down. Rev. 22:5 is saying that those who overcome will reign throughout the eternal Kingdom of the Father. Therein is the sweet bye and bye.

A time of transition is necessary: Why is the habitation of the saints including the beloved city (of Jerusalem) referred to as the "camp" of the saints in Rev. 20:9? – Because it is the antitype of the camp of the Israelites during their exodus. The exodus was a transition from Egypt to the Promised Land. Similarly, the Kingdom of the Son is the transition from our present evil age to the perfect and holy Kingdom of the Father. Thus the exodus serves for us as a type to teach us about the coming Kingdom of the Son (1 Cor. 10:11).

Where, in the prophetic Scripture is the coming in of three Kingdoms symbolically described?

Consider that the seven trumpets of Revelation describe the seven steps required to rid creation of the adversaries, sin, and death – thus ushering in the Kingdom of the Father. The last three trumpets are the “woe” trumpets (Rev. 8:13). The fifth trumpet portrays the first coming of Christ, which resulted in the establishment of the Kingdom of the Holy Spirit. Jesus is the “star” that came from heaven to earth in Revelation 9:1. The sixth trumpet represents the coming of the Kingdom of the Son, which establishes the millennial reign. The horsemen of Revelation 9:16 are the heavenly host described in Revelation 19:11-21 who seize the Kingdom. Logically, it follows that the seventh trumpet symbolically describes the coming of the Kingdom of the Father. If the Lord and His Christ (Father and Son) both reign over the kingdoms of the world, as described in Revelation 11:15, what else could it be?! Hallelujah! Our Father, thy Kingdom come, thy will be done on the earth as in the heavens. Let it be so!

Infinitely more information concerning the Kingdom of God can be found in the Scripture (2 Tim. 2:15).

For further discussion of these Kingdom concepts and much more see *Mysteries of the Kingdom of God* (Sept. 2015, 786 pages) by Trent G. Conner. Print and e-book copies are available at Amazon.com 24/7. Print copies can be had at my office. There is a copy in the DBC library and also in the Lumpkin County public library.

Thank you for your attention.

In the future, I would be happy to present or discuss the points taught today or many other aspects of the Kingdom of the Heavens.