

## God's Kingdom

The Biblical Hope: Part II

*Psalm 110, Mark 4:26-32; Acts 2:29-36*

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### I. Eschatology and Christology

### II. The Fact of the Ascension (Lk 24:46-53; Acts 1:1-11; Mk 16:19)

<sup>1</sup>The former account I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup>until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, <sup>3</sup>to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. <sup>4</sup>And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me..." <sup>9</sup>Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. <sup>10</sup>And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup>who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Mark writes, "So then, after the Lord had spoken to [the disciples], He was received up into heaven [ascension], and sat down at the \_\_\_\_\_ hand of God" (Mk 16:19). After His ascension, Jesus sat down on His throne; He entered upon His rule as King.

### III. The Enthronement Psalm (Ps 110 cf. Mk 12:35ff)

#### A. David Speaks to Adonai (1-4)

In verses 1-4, David speaks to \_\_\_\_\_ and introduces Him as God's King (1) and God's Priest (4). In Adonai, these two distinct offices will be united in one Person. Inspired by these promises, David assures Adonai that Yahweh will solidify His power and cause His people to rejoice in His rule.

<sup>1</sup> The LORD [Yahweh] said to my Lord [Adonai], "Sit at My right hand, Till I make Your enemies Your footstool." <sup>2</sup> The LORD [Yahweh] shall send the rod of Your [Adonai] strength out of Zion. Rule in the midst of Your enemies! <sup>3</sup> Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. <sup>4</sup> The LORD [Yahweh] has sworn And will not relent, "You [Adonai] are a priest forever According to the order of Melchizedek."

#### B. David Speaks to Yahweh (vv. 5-7)

In verses 5-7, David speaks to \_\_\_\_\_ about Adonai, the Messiah. He sees the Messiah conquering His enemies, sifting among the nations and eliminating those who oppose His righteous rule. He will not grow weary in this task.

<sup>5</sup> The Lord [Adonai] is at Your [Yahweh's] right hand; He shall execute kings in the day of His wrath. <sup>6</sup> He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. <sup>7</sup> He shall drink of the brook by the wayside; Therefore He shall lift up the head.

## IV. The Kingdom of God

### A. The Kingdom Has Come (cf. Acts 2:29-36; 5:30-31)

The NT insists that *the kingdom of God has come*. The Messiah has begun to rule. Jesus is the King and Priest whom David saw in Psalm 110. The apostles declared to the Jewish high council, the Sanhedrin, “*The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins...*” (Acts 5:30-31).

**Baptism** – \_\_\_\_\_: *You are My Beloved Son, in You I am well pleased!*

**Resurrection** – \_\_\_\_\_: *You are My Son, Today I have begotten You!*

**Ascension** – \_\_\_\_\_: *Sit at My right hand, Till I subdue Your enemies!*

### B. The Kingdom is Coming (Mk 4:26-32 cf. Mt 13:33)

Many object: If the *kingdom of God* has dawned then why is there still sin in the world? This question assumes a faulty view of God’s kingdom. God’s kingdom is not *cataclysmic* but \_\_\_\_\_ in nature.

<sup>26</sup>And He said, “The kingdom of God is as if a man should scatter seed on the ground, <sup>27</sup>and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. <sup>28</sup>For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. <sup>29</sup>But when the grain ripens, immediately he puts in the sickle, because the harvest has come.” <sup>30</sup> Then He said, “To what shall we liken the kingdom of God? Or with what parable shall we picture it? <sup>31</sup> It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; <sup>32</sup> but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade.” (Mk 4:26-32)

Jesus’ parables picture the kingdom in terms of *gradual growth* not *cataclysmic overthrow*. The kingdom grows organically like a crop. There are \_\_\_\_\_ basic stages in a crop: you plant it, you grow it, and then you harvest it. This is the threefold pattern of God’s kingdom: inauguration, continuation, and consummation.

### C. By Deeds of Love and Mercy (Rev 19:11-16 cf. 2 Cor 10:4)

So how does this happen? How does Christ subdue the nations? He *strikes the nations with the sharp sword going out of His \_\_\_\_\_*; through His Almighty Word.

There is a war raging between the kingdom of light and the kingdom of darkness. Hence, the Church on earth is called the Church \_\_\_\_\_. We conquer the world through preaching the Word, administering the sacraments, and doing *deeds of love and mercy*.

## V. Conclusion