

The Present Kingdom

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[0:00] Well, in this study, we're looking at Vaughn Roberts' book, God's Big Picture. We're seeking to find what is the main message of the Bible.

What is it that thread that runs right throughout the Holy Scriptures? Vaughn Roberts has identified that for us as the Kingdom of God.

And so, class, the Kingdom of God is? As a people in God's place, under God's rule and blessing.

We first saw the Kingdom of God in the Garden of Eden as it came from the hand of God.

And so that was called the what Kingdom? The pattern Kingdom. Remembering, we've seen five of these developments of the Kingdom of God.

It began as the pattern. Adam and Eve were God's people. They were in God's place, the Garden of Eden. And they were living under God's rule and blessing.

[1:04] But then the Kingdom, what? Perished at the fall when Adam and Eve turned away from God's rule. And so no longer lived under God's blessing.

But rather brought a curse upon themselves, all mankind, and their environment. But God was persistent in grace and in His purposes.

And He determined to bring His Kingdom to earth. And so He promised who that He would restore His Kingdom? Abraham.

The Kingdom promised. And we see that fulfilled in full? Partially. The partial fulfillment of that Kingdom promised.

In the descendants of Abraham who are the Israelites. The physical descendants of Abraham. And so under the Israelites we have another model of the Kingdom.

[2:03] Partially fulfilled. And under the kings that ruled for God. We see the Israelites or the people of God.

Living where? In God's place. The promised land. Under what? Under God's rule and blessing as it's carried out by God's kings. And especially under David and Solomon.

The Kingdom comes to its pinnacle and its height. But with Solomon and his defection to sin and idolatry. We see it is not so much the blessing of God now that rests upon these people.

But it's the curse and the judgment of God. And so from Solomon the Israelite nation becomes an embodiment of God's curses and judgments upon them.

And yet even as those judgments are coming upon them. The prophets prophesied about a glorious future for this Kingdom.

[3:03] And so we call that the prophesied Kingdom. The Kingdom prophesied about. Now it's the same Kingdom that Abraham promised. But it is now prophesied in far greater detail.

And that just shows us the nature of biblical revelation. It's a progressive thing. So what was hinted at early.

Even in the Garden of Eden. And promised under Abraham. Is now in the prophets. Far more fully prophesied about. In greater detail.

And that's the way of revelation. It is progressively becoming clearer. And so we ought to expect that. To see more and more light.

Revealed about God's plan to have His Kingdom. Established on earth. So the prophesied Kingdom. Yes we're heading into judgments.

[4:01] Under God's curse. As a nation of Israel. But God has prophesied glorious days for His Kingdom. Under a new covenant. With a new people.

Of God. With new hearts. Where everyone in the Kingdom. Would know the Lord personally. Everyone in the Kingdom. Would have His Law written on their hearts.

And everyone would have all their sins forgiven. And remembered no more. That's the coming Kingdom. It's coming with a new covenant. And it's going to be under the rule and blessing. Of a new King. A new David. A King from David's line. And yet He will also be God. Everlasting Father. Prince of Peace.

And it will be in a new place. Ultimately. The new heavens. And the new earth. So this is the prophesied Kingdom. And that's how our Old Testament ends.

[5:00] With the prophets. Some 17 of them. Major and minor prophets. So we have made a sweep now in the last couple months. Through the Old Testament. Trying to trace out this common thread.

That goes throughout. Of the Kingdom of God. And the Old Testament ends then. With the great prophecies of God's Kingdom. Yet unfulfilled. Yes Israel's back into the land.

Yes the Babylonians. God delivered them from Babylon. And all the nations where they had been. And brought them back in. But you remember. The temple was nothing like what had been promised. And the fulfillment was not yet there.

They still were turning away from God's covenant. And commands. And going their own way. And so the Old Testament ends with these great prophecies about the Kingdom.

And its glorious days. Yet unfulfilled. With the faithful still looking forward. To the Messiah King. And the blessings that would flow from his reign. So the New Testament opens how?

[6:02] I ask you to open your New Testaments. How does the New Testament open? With a genealogy. Now how many of you have done some work tracing out your genealogy?

Come on. Let me see them. All right. A few of you. Seems like there's something of a revival of interest in our day. To know something about our roots.

And our heritage. But for many it's dry as dust. How many of you would say genealogies are dry as dust? Okay. You haven't been searching years out. And sometimes that's the way people come to the genealogies of the Bible.

But what is the great importance of this genealogy that meets us on the first page of the New Testament? Someone tell us. What's the importance?

What's the great big deal about this genealogy and the New Testament beginning with it? The Messiah. And how do we know it's the Messiah?

[6:59] Who is the Messiah? The Son of David. And? Someone read Matthew 1.1. Just go ahead and read it out loud. The record of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

The Son of David, the Son of Abraham. So the New Testament opens with the genealogy of Jesus. And it proves that he is the fulfillment of the old promises to Abraham. About one of his seed bringing blessing to all the earth.

And he's also the fulfillment of all the prophecies about David's son. A descendant from David. Who would reign upon his throne. And rule forever and ever.

Matthew begins by saying, This Jesus of Nazareth, born of Mary, is that one prophesied. Well, Mark begins his gospel.

[8:01] If you want to turn over to Mark chapter 1. He begins by quoting Malachi and Isaiah. The prophets. He's wanting to show that the kingdom that was prophesied through Malachi and Isaiah.

Is now being fulfilled. Mark 1 verses 2 and 3. He quotes them. Malachi and Isaiah. I will send my messenger ahead of you. This is God talking.

I will send my messenger ahead of you. Who will prepare your way. A voice of one calling in the desert.

Prepare the way for the Lord. Make straight paths for him. So Malachi and Isaiah both foretold. That when the Lord's king would come. God would send before him.

A forerunner. To prepare the way for him. To announce his immediate arrival. And to get the people ready for him.

[9:02] Mark identifies that forerunner as John the Baptist. Verse 4. And so John came. Baptizing in the desert region. And preaching a baptism of repentance for the forgiveness of sins.

That's how you get ready for the coming king. You bow your heart. And surrender. And repentance and faith to him. So all the other prophets had prophesied.

He is coming. John is the only prophet. Who is able to say. There he is. He introduces. This king.

To Israel. Behold the lamb of God. Who takes away the sin. Of the world. So the New Testament opens with the joyful news. That the long wait is over.

The time of fulfillment is upon us. The king at last is come. And with him the kingdom of God is here. The kingdom long promised.

[10:04] And prophesied. Partially fulfilled. Is now present. In Jesus Christ. The king. So we have. The sixth development.

This morning. The present kingdom. The present kingdom. Or the kingdom. As it was present. Now on the earth. Mark 1 verses 14 and 15.

Says that after John was put in prison. Jesus went into Galilee. Proclaiming the good news of God. The time has come. He said. The kingdom of God. Is at hand.

Repent. And believe the good news. Jesus is announcing. The kingdom of God is at hand. That phrase. The kingdom of God. Is the phrase that Jesus chooses.

As the fulfillment. Of all that the Old Testament. Prophesied. And promised was coming. It is now come. What has? Well all that was promised.

[11:03] And prophesied. But what do you call that Jesus? It's the kingdom of God. And so you see. That's why Vaughan Roberts. Selects the kingdom of God. As. That.

Phrase. That. Brings. That is the unifying factor. Of all the scriptures. He chooses it. Because Jesus chose it. Jesus chose to. The phrase.

The kingdom of God. To sum up. All that the Old Testament. Had said was coming. And now he says. It's at hand. It's here. It's here with me.

It's king. It's here with me. Well. Jesus says in Luke 16. The law and the prophets. Were proclaimed until John. Until John the Baptist.

But since that time. The good news of the kingdom of God. Is being preached. And everyone is forcing his way. Into it. Well the present kingdom. Is present.

[11:59] In Jesus Christ. The kingdom of God. Is the main point. Of the Old Testament. And it finds its fulfillment. In Jesus. Remember he said. To the rulers. The Pharisees.

And scribes. You search the scriptures. Because in them. You think you have eternal life. But they. Are the ones. That testify. Of me. So all that the Old Testament.

Scriptures have said. Are testifying to me. It's fulfilled. In me. That's what Jesus is saying. In John 5. 39. And many other. Passages.

The New Testament. Never leads us to expect. That there will be any. Fulfillment. That does. That does not find. Its fulfillment. In Jesus Christ. It does not encourage us.

To look. The New Testament. Does not encourage us. To look. For the fulfillment. Of the Old Testament. In the state of Israel. And to expect. A new temple. To be built. Over there.

[12:56] In Palestine. Such expectations. Are looking. For the model. Of the kingdom. To be rebuilt. Now. That it has been. Dismantled. And now.

That the permanent reality. Has come in Christ. I want to tell you. That much of what I'm saying.

This morning. Is just taken verbatim. From Vaughn Roberts book. And I must keep rolling. Because we've got a lot of ground.

To cover. But you see. To say that. The Old Testament. Prophecies. Are fulfilled. In the state of Israel. And in a temple. To be built. Over there. In Palestine. Is to go backwards.

To the shadows. When the reality. Has come in Christ. Is to rebuild. The dividing wall. Between Jew and Gentile. That Jesus tore down. By his. Crucifixion.

By his cross. No. Christ himself. Is the fulfillment. Of those Old Testament. Prophecies. And that's the way. The New Testament. Handles the Old Testament.

[13:50] Prophecies. If you forget everything else. Remember that. We're not talking about. Some theologian. We're talking about. Christ and the apostles. We're talking about. How does the New Testament.

Handle the Old Testament. Prophecies. It teaches us. To see them fulfilled. Not in some forced. Literal way. But in Christ. And sometimes.

We are criticized. For not taking. All of the Old Testament. Prophecies. In a literalistic way. But what we'll see today. Is that the New Testament. Itself.

Jesus. And his apostles. Do not handle. All the Old Testament. Prophecies. In a literal way. But rather. They see them. As fulfilled.

In Jesus Christ. In a spiritual way. Many times. Let me give you an example. Of what we're talking about. So the last nine chapters.

[14 : 45] Of Ezekiel. As we saw last week. Speak about. A magnificent temple. That's to be built. At the last of the ages. During this glorious period.

Of the kingdom of God. And that temple. Would be filled. With the glory of God. That's the end. The last nine chapters. Of Ezekiel. But when John. Sees this new heaven.

And new age. This new heaven. New earth. In the new age. And is shown. The new Jerusalem. In Revelation 21. He is struck.

With the fact. That there's no temple there. Revelation 21. 22. I did not see a temple. In the city.

There's always been a temple. In Jerusalem. Except when it was destroyed.

And that's the expectation. Isn't it? Well if there's a new Jerusalem. There'll be a new temple.

Surely. I didn't see a temple there. John says. Why? Because the Lord.

[15 : 38] God. The Lord God almighty. And the lamb. Are. Its. Temple. That's not literalistic. Fulfillment. Is it? It's not.

It's not. A physical building. According to the New Testament. The fulfillment of the new temple prophecy. Is not to be found. In another building. Made of stones. Over in Jerusalem. But is to be found.

In the Lord's own presence. With his people. After all. That was the significance. Of the temple. Wasn't it? It was the place. Of God's abiding. Presence.

And yet. When speaking of the future temple. Through Ezekiel. God used language. That they could understand. To teach them about the things. That are to come.

In Christ. And so he speaks. About this magnificent temple. Where the glory of God. Will be revealed. And fill it. So.

[16 : 32] Let me illustrate. The way that. The way that some of these Old Testament prophecies. Are fulfilled in a spiritual sense. In the new covenant. As the apostles.

In Christ. Interpret them. Suppose that over a hundred years ago. A father promised. His young son. That he would give him a horse. On his twenty-first birthday. This is over a hundred years ago. But afterwards. Cars were invented. And manufactured. So that on his twenty-first birthday. His father gave him a car. Instead of a horse. Was the promise fulfilled?

Yes. But not. In a literalistic way. The father could not have promised his son a car. Because neither of them would have understood the concept.

And in the same way. God made his promises to Israel. In ways that they were familiar with. Ways that they could understand. He used terms and concepts. That were part of their everyday life.

[17 : 33] Like the temple. Like the nation. Of God. Like the material prosperity. In the promised land.

A land flowing with milk and honey. But the fulfillment. The moment. The moment. The moment. The moment. of these categories literally understood. To expect a literal fulfillment is to miss the point and bypass the reality and finality that is found in Christ himself who fulfills those promises.

It would be like taking delivery of the car from your father and still expecting to receive a four-footed creature after that. No, the car is the fulfillment of that promise.

And so in the New Testament, the kingdom terms of the Old Testament are said to be fulfilled in Christ. He is God's people. He is God's place.

He is God's rule and blessing. So let's look at that. Let's look at God's people in this present kingdom. Adam was the first man, and he failed in his role as the image of God.

[18 : 44] He was to reflect God, wasn't he? And he failed in his role, and so he was evicted from the garden. God made a new start with the Israelites.

They were called to be his holy people and to be holy as he is holy, reflecting God's holy character as they obeyed his law. They, too, failed and were driven out of the promised land.

But Jesus Christ is what the people of God were always meant to be. The true Adam. He is the true Adam and the true Israel. Jesus is the true Adam.

All four Gospels stress that Jesus is a real human being descended from Adam. You can look up his genealogy in Luke 3, and you see it's traced right back to Adam. He is a son of Adam.

He's born as a baby. He grows and learns and sleeps and eats and weeps and gets tired and even dies like all humans. But unlike Adam, when Jesus is tempted, he does not sin.

[19:47] So he's the only human being who perfectly fulfills the role as being God's son, to image God perfectly.

Therefore, he's the one person who doesn't deserve to be banished from God's presence. He deserves the full face of God smiling upon him in his presence forever and ever because he obeyed perfectly.

But on the cross, he willingly takes our banishment and is abandoned that we might not be. So all who trust in Christ become new creatures and become members of a new humanity, a people not headed up by Adam, the sinner, but by Jesus, the righteous, knew Adam.

Romans 5, 19, Just as through the disobedience of the one man, Adam, the many were made sinners, so also through the obedience of the one man, Christ, the many will be made righteous. For as in Adam all die, so in Christ all will be made alive, 1 Corinthians 15, 22. And later in verse 45 of the same chapter, Paul says, The first man, Adam, became a living being.

[21:00] The last Adam became a life-giving spirit. A life-giving spirit. That's our Christ. He's the true Adam. And all in him enjoy new and everlasting life.

But he's also the true Israel. How does Jesus fulfill the people of God? He's the true Adam. He's the true Israel. Well, you might want to turn to Hosea.

We're going to come back to Matthew 2, but I want you to see in Hosea 11 that when, in verse 11, chapter 11 of Hosea, right after Ezekiel, Daniel, Hosea, chapter 11, you might leave a bookmark in the book.

We're coming back there in the morning message. But in chapter 11, in verse 1, we read these words. When Israel was a child, I loved him.

This is God speaking. When Israel was a child, I loved him, and out of Egypt, I called my son. And with your place there, turn back to Matthew 2, or turn forward to Matthew 2.

[22:12] You remember how when Jesus was born, King Herod told the wise men, as soon as you find him, report back to me, so I may go and worship him also.

In fact, he wanted to kill him, and that was revealed to Joseph in a dream where he was told to escape to Egypt. Matthew 2, verse 13.

And so in verses 14 and 15, he got up, he took the child and his mother during the night, and he left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet, Out of Egypt I called my son.

Was it fulfilled literally? Was it fulfilled in Israel or fulfilled in Christ? It was fulfilled in Christ.

But this verse of Hosea was speaking to the people of Israel as being God's son, whom he called out of Egypt in the Exodus. How can Matthew use this text to speak of Christ, God's son?

[23:19] It's not a literal thing. One for one, he's talking about the people of Israel. And Matthew says, no, he's talking about Christ. It's fulfilled in Christ.

It's because Matthew speaks by the inspiration of the Holy Spirit, who wrote Hosea 11.1, and Matthew's wanting to identify Jesus with Israel and show how he is what Israel was not.

He is the true Israelite. And yet, though he's like them, he's also different. So what does Matthew do? He says, this passage, Out of Egypt I called my son.

That is fulfilled in Jesus Christ as a babe. And he goes on to show in chapter 4 how Jesus, too, was tempted in the wilderness, just like Israel was, only Jesus did not sin.

And then, later in the book of Matthew, when Jesus calls his first disciples, the fact that there are 12 of them is no coincidence. He's calling together a new Israel.

[24:23] Just as there were 12 tribes of Israel, he's now calling together a new Israel, a new humanity, to be founded upon the apostles as the foundation, Ephesians 2.20-22.

Because the old Israel, unbelieving Israel, was to be rejected for rejecting their Messiah King. Jerusalem and its temple was to be destroyed.

And indeed, it happened in 70 A.D. And Jesus says to its rulers, the rulers of Jerusalem, in Matthew 21.43, The kingdom of God will be taken from you and be given to a people who will produce its fruit.

You see, this is a major shift in the development of the kingdom of God. We've seen it being developed within Israel, primarily, throughout the Old Testament. And now Jesus says, You have rejected God's ultimate king, and therefore the kingdom will be taken from you and given to a people who will bring forth the fruit of it, of repentance and faith.

Yes, there would be Jews in that new people who would bring forth its fruit, but there would be far more Gentiles now to be included in the kingdom.

[25 : 46] Fulfillment is seen in a true Israel, not focused on the land of Palestine, not consisting of those who were physically descended from Abraham, but those who are spiritually joined to Christ with the same faith that Abraham has.

So that Galatians 3.29 says, If you belong to Christ, then you are Abraham's seed and heirs according to the promise. That's not literal. You're not Abraham's literal physical seed.

That's not what it's saying. No, you are his spiritual seed. That promise is now being spiritually fulfilled in all who, like Abraham, have faith. So that you, Paul, Peter, can write to the church.

You are the chosen people. You are a holy nation, a people belonging to God. So God's people in this present kingdom that Jesus brought is Christ and all who are in him.

What about God's place in this present kingdom that Christ brought in his gospels? Well, Adam and Eve enjoyed God's presence with them in the garden before the fall.

[26 : 58] And God also lived in the midst of the Israelites, first in the tabernacle and then in the temple at Jerusalem. But that temple was just the shadow and the reality of it is Christ.

He is the true temple. Since he's not only man but is also God, so in him, in Christ, we have God himself drawing near us.

That's the reality of the temple. It's where God and men come together. And Jesus is the true temple. So how does John begin his gospel?

Well, the word was with God. The word was God. And the word was made flesh and dwelt among us, literally tabernacled among us.

Because in Christ we have God's presence with us. Everything that the tabernacle showed us in the Old Testament it's, he's now here.

[28 : 02] God's presence with us. Tabernacled with us. Chapter 2 of John. Jesus comes into Jerusalem. He sees people turning the temple into a market and he takes a cord of whips and drives out the money changers and the animals and the temple rulers say, who do you think you are?

By what authority are you doing this? He says, we'll destroy this temple and in three days I will raise it up. Is that a literal fulfillment of the temple?

Is it brick and mortar or brick or stone building edifice? No. That's what they thought and that's what they will accuse him of when they bring him before the crucifixion.

He said he was going to destroy this temple. And that's even what the apostles thought until after the resurrection. And then they understood what?

That the temple he had spoken of was his body. John 2.21 His body. The fulfillment of the Old Testament prophecies about the temple.

[29 : 11] The literal temple in Jerusalem was soon to be destroyed so that if we want to meet with God we must go not to a building but to Jesus who is himself God present with us.

Isn't that what he says in John 4 to the woman at the well? A time is coming and has now come that we will worship not here in Gerasa nor in Jerusalem at the temple.

Why? What's changed? Because I am the temple I'm here and I am God's presence and you come to me to enjoy God's presence. So Ezekiel's temple chapters 40 to 48 had a river flowing.

Remember where the river came from? From the temple. And everywhere the river went things sprang into life. That was the picture.

Wonderful prophecy about a temple strange temple you got a river flowing under it and it comes out and it brings life wherever it goes. Is that to be fulfilled literally?

[30 : 24] In John chapter 7 the last day of the feast of tabernacles Jesus stood up and said in a loud voice is anyone thirsty? Let him come to me and drink.

Whoever believes in me as the scriptures have said streams of living water will flow from within him and by this he meant the spirit. So Jesus is the temple.

That's what he said in the book of John and now he is claiming that for himself. He is the temple and from him flows this river of waters of life that give life wherever they go and by that water he meant the Holy Spirit which he was to give to men.

To him who is thirsty I will give to drink without cost from the spring of the water of life. Jesus is the new temple with eternal life to give to thirsty sinners who come to him.

So you see God's people Jesus the true Adam the true Israel God's place where does God meet with his people and dwell with his people no longer tabernacle no longer Eden no longer just tabernacle or temple but now in Jesus Christ we have God present with man.

[31 : 40] and then Jesus is God's rule and blessing. How can the blessings of God's reign come to those who deserve God's curses for rebelling against God's rule?

Well Jesus will institute a new covenant a new covenant Hebrews 9 15 says Christ is the mediator of a new covenant that those who are called may receive the promised eternal inheritance you see we can only receive the promised new inheritance if a new covenant is established now that he has died as a ransom to set them free from the sins committed under the first covenant this is how blessing comes to us who deserve the curse we still are all under the curse of the first covenant do this and live Adam obey me and live but disobey and death is the consequence the wages of sin is death physical spiritual eternal the second death the lake of fire that's the curse and we all have sinned and deserve the curse how can blessings come to us if there's a new covenant a new arrangement by which God will relate to men only then can we enjoy the blessings of God and that's what

Jesus did he's the mediator of a new covenant turn to Galatians chapter 3 and I want you to notice how blessings come to us who deserve the curse Galatians 3 Paul's explaining how this can be that blessings can come to us I want you to notice in Galatians 3 13 and 14 both curse and blessing what do we deserve because of the broken covenant of works we deserve God's curse what do we receive because of the new covenant in Jesus blood we receive blessing Galatians 3 13 and 14 Christ redeemed us from the curse of the law by becoming a curse for us for it is written cursed is everyone who is hung on a tree there's the curse and that's how we're freed from it he was cursed instead of us but he goes on he redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ

Jesus so that what is that blessing that by faith we might receive the promise of the spirit new life in the spirit we receive the spirit who is the source of new life and how does that blessing come to us it comes to us by Christ receiving the curse for us so that we might receive the promise blessings and that's the new covenant that Christ established in his blood there's a new covenant in Jesus blood and Jesus is the new king in this present kingdom the prophets declared that God's promises would be fulfilled by a new king from David's line and he would rule for God and introduce a new age in which the effects of sin are undone and Jesus miracles are a sign that the kingdom of God has come his miracles not only show his power and his love and compassion but it shows that prophecy is being fulfilled the kingdom of God is here and so he's giving a foretaste of the blessings that will abound under God's reign in the new age and so when he healed a man blind and mute and demon possessed the astonished crowds asked could this be the son of David why because the old testament prophesied that this coming king of David would heal and bless people with his supernatural miracles and the Pharisees oh no it's not the son of David it's only by Beelzebub the prince of demons that this fellow drives out demons and Jesus says if I drive out demons by the spirit of God then the kingdom of God has come among you it's a sign God's kingdom is broken into this age and it's come and it's come with me God's king now to the eyes of many doesn't look like much of a king there's no glorious retinue or armies or territory and especially as he's dying in weakness on a Roman cross yet it was then that he scored his greatest victory and defeated his enemies and set his people free and three days later he rose and ascended where?

[36 : 24] into heaven where his heavenly father seated him on his throne the throne of David Romans 1 4 the resurrection proves that he is not only the son of David a real man but he is also the son of God so that the king of this present kingdom is himself God and so it is God's rule how do we experience God's rule in Jesus he's the ruler he's the one reigning and he's the source of God's blessing come to me all you who are weary and heavy laden and I will give you rest rest is the summary of blessing under this great king Adam and Eve enjoyed rest in the garden of Eden but lost it through sin the Israelites enjoyed rest in the promised land but lost it through rebellion and that is just a dim reflection of the reality that's now found in Christ true rest soul rest and he comes through death and through resurrection brings in a new age and by trusting in him we pass from death to life life as it's meant to be life under the blessing of God our creator and redeemer salvation through substitution so Christ comes as the fulfillment of all the old animal sacrifices offered up for centuries and he brings us blessing by taking the curses for us that's how we gain

blessing under Christ's rule under God's rule and blessing

Christ is the rule Christ is the blessing and in him we share in it so what have we seen today the present kingdom means that God's kingdom has come at last with the coming of God's king he's here this is what Abraham was promised this is what the prophets talked about this is what was tasted in the garden of Eden and then was lost and was partially fulfilled in Israel but could not fill up the promises this is what the faithful were waiting for in great anticipation but it's not yet here in all of its fullness as Jesus came the first time there's an already not yet character to God's kingdom in the present he was here the kingdom of God was at hand people were entering it it's here it's already but there's a not yet to it because what we learn is that the king went away for a time and he's coming back and only when he comes back will the kingdom reach its full fulfillment and then everything will be put right and all curse will be gone there will be no more curse and there will be nothing but blessing under his everlasting reign so the next chapter will teach us what we can expect in God's kingdom between his first and second coming see that's that's where we're living isn't it so we're going to see the kingdom of God between his first and second coming and then the last chapter will show us the kingdom of God when he comes back and for all eternity the kingdom perfected so that's where we're going two more chapters the present kingdom got time for one question anybody

Roger so how do sinners enjoy the presence of God well they would go into the tabernacle they would go into the temple and that was a very limited enjoyment wasn't it it was kind of stay out it's holy ground but the temple was the place where God dwelled if you wanted to enjoy the presence of God you went into the temple so if Jesus is the temple the dwelling place of God that God dwells the fullness of the deity dwells in a body in Jesus then how do you enjoy the presence of God you go into the temple and everyone who by faith goes into

Christ is a part of that temple now and they enjoy the presence of God so there is there is a double fulfillment it's fulfilled first in Christ and then all who are in Christ become his temple in which he dwells because he was said to give his presence to his people that was part of the blessing promise that he would give his spirit who is what he's God and where is he living in every believer everyone who has come to Christ now has God dwelling in them and we corporately as a people are the temple of God and we'll see that more in these next two lessons I looked ahead and it does deal with that aspect that we are corporately and individually temples as well but it rests on the fact that we've come to Christ who is the temple and in him we have God's presence with us in us alright let's enjoy that today that's what we have and that's the glory of our worship that Christ is with us let's not miss him we're dismissed