

## I. Review of Parts 1-3

- A. Part 1 - Crisis of Hope - I believe that one of the greatest crises that faces the body of Christ today is the lack of conviction and unity concerning the doctrine of the promised kingdom of God. Only 27% of the church holds conviction when it comes to the topic of the “restoration of all things” and the promised age to come. This is a massive departure from the hope and longing of the prophetic scriptures and the apostolic church. What is to be the steady anchor for our soul and the preoccupation of the bride has been relegated to a subcategory of doctrine. (Heb. 6:13-20; 1 Pet. 1:10-13)
  
- B. Part 2 - Establishing the Promise - A male child, known as the “seed”, would be given to humanity. This “seed” would come from the tribe of Judah, through the line of David, and be forever established as the king of the earth. Through His righteous rule, He would restore the dwelling place of God to the earth once again, He would fully and permanently destroy Satan, sin, and death, and usher in an eternal reality of the fullness of God on the earth.
  - 1. This great promise became known as the promise of the “kingdom” or the “kingdom of God” and the promised individual became known as the “Messiah” or “Christ”.
  
- C. Part 3 - Apologetic Expectations - The understanding that the Kingdom of God was something that was literal and yet coming remained the staple of Christian hope after the death and resurrection of Jesus. We easily establish this by examining the Messianic expectations of the apostolic writers. Jesus literally fulfilled over 300 prophecies during his first coming, setting a clear precedent that the remaining unfulfilled prophecies will be literally fulfilled upon his return.

## II. There is no Kingdom without the King

- A. It is incredibly common to use or see the language of “establishing the kingdom” in various church movements or initiatives. In almost all of these movements or initiatives, the goal is some form of transformational work carried out by the church through the power of the Holy Spirit. In my opinion, this common language and corresponding ministry work is greatly out-of-step with the clear scriptural promises of the coming kingdom. Biblically, there is no establishment of the kingdom outside of the literal rulership of the King, ruling from the throne of David in Jerusalem.

B. The clear commission of Jesus to His disciples to be His witnesses was given in the context of preaching the identity of the King and establishing a hope and longing for His kingdom to come. **We contend for the aspects of the Kingdom to be manifest in this age in order to provoke a cry for the King to come.**

(Acts 1:1-8)

1. Prophetic Hope - There is not one prophetic instance where any of the promises of restoration are established outside of the literal rulership of the King. (Gen. 49:9-10; Ps. 2, 24, 45, 72, 99, 110; Is 9:6-7, 32:1-4; Dan. 2:44, 7:13-14; Jer. 23:2-6, 33:14-16; Hos. 3:4-5)
2. Apostilic Hope - The apostolic writers also never spoke of the kingdom being established by them or the church, but rather, geared their messaging and ministry to cultivate a longing for the return of the King, so that the kingdom could be established. (Acts 3:6-23; 1 Cor. 1:4-8; 2 Thes. 1:3-10; Titus 2:11-14; 2 Tim. 4:8; Heb 9:28, 10:32-37; Jude 1:20-21; 1 Pet. 1:3-9, 2 Pet. 3:12-13)
3. His Hope - The King Himself was awaiting a time when the Father would release Him to establish the Kingdom on the earth. From His own lips He states that only when He came back to the earth in Glory would His Kingdom be established - (Mat. 19:28-29, 20:20-23; 24:3,29-31,44-46 26:63-64; Lk 17:20-18:8, 21:29-31, 22:14-18, 28-30; Acts 1:1-8)

C. This clear principle of the coming kingdom and its establishment must not lose its place in our understanding. There is no establishment of the Kingdom without the King, and we must never lose the longing and subsequent cry for the King to come and establish it.

***“And the Spirit and the bride say, “Come!” And let him who hears say, “Come!”.....He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Lord Jesus!” (Rev. 22:17-20)***