

## Article 9      The Kingdom

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So, I get the last extra four minutes or not, Stacy? We're early. All right, don't get it.

Well, I was with my daughter at Knott's Berry Farm on the wooden roller coaster, getting ready to get on, and she told me, "Take your glasses off, dad. It says on the sign, take your glasses off."

I said, "Eh, we got this."

So, along the way, we're in the middle of one of the turns. She does what every other kid does. She screams, then she flings her arms up. They wonderfully caught my glasses, and in one of those slow-motion stills, they go like this, and I'm reaching, and she's reaching, and we're watching them fall, which is, you know, not that big a deal. They were two days old. And, oh, well, we found them. They were bent every which way, but I was thinking about that.

The worst part is, I'm not good at roller coasters. I go because my daughter loves them, not because I love them. My stomach is not a fan, and so, in those moments, my only reprieve is to do what? Anybody else get car sick or doesn't like that kind of stuff? What do you do? Do you look down? Do you look at the things moving by? No, you look at a fixed point far away, right?

If you're driving to Yosemite, you better not look at the road down at the bottom if you get car sick. You got to look ahead. You got to find that tree way out there, that cliff way out there, because that fixed point is the only thing not moving. Everything else is moving.

The last few years have been moving pretty fast. Anybody notice that?

Our cultural moment is quite different. We're in an epical moment, and if we're not careful, we're going to get dizzy. We're going to lose equilibrium. We're going to say stupid things that we're going to regret later, and we will have lost sight of our real mission, our real focus.

And in the midst of that, I can't think of a better truth to be given. Thank you, Stacey, for the privilege of preaching on the ***Kingdom of God***.

So, if you will, let's take a look at the **Kingdom of God**. We're going to just try to locate it mostly in the Sermon on the Mount, **Matthew 5, verses 3** and following, but I want to kind of go back a bit as well.

I'm just going to give you a series of truths since October 31st is Reformation Day. There were 95 theses. I've got 95 points. No, I've got, I don't have 95 points.

So, first, kingdom of God. ***Jesus alone is King***.

A lot of people like to try to be king. A lot of money being spent on being king. Jesus alone is king. Every other power in the universe is derived, contingent, temporary. Every other power will stand before Jesus one day as judge. They will have to stand before God on how they use that power. Everyone in power will bow the knee and confess with their lips that Jesus alone is Lord. Jesus is king. He's the king of kings and lord of lords.

Number two, ***Jesus the King launched his Kingdom***.

Jesus is the king. He's the Davidic king all the way from **Matthew 1:1**. He's called born king of the Jews.

In **chapter 2, verse 2**. He's the one who brings about his kingdom. Repent for the kingdom of heaven is at hand.

Why? Because the king is at hand. The Messiah is at hand. The anointed one is at hand. The kingdom has come because the king is here. The king has launched, he has inaugurated his kingdom.

***Jesus third, Jesus's kingdom is his universal sovereign rule over all things***.

And it's his particular reign over His people. Let me say that again. Jesus's kingdom is His overarching universal sovereign rule over all things.

Look at like **Psalms 33**, where everyone is under the sovereignty of God. Everything is under the sovereignty of God. All people, all history. People who know him, people who don't know him. Our actions, our inactions, our attitudes, our thoughts, our choices are all under the sovereignty of God.

So Jesus is king in that sense, but the kingdom of God often in the Bible, and usually when Jesus is talking about it, refers to ***His particular reign over his people, his community***. We call them the community of Jesus or ***the church***.

***Number four, Jesus' kingdom is marked by, entered by repentance.***

*Repent, for the kingdom of heaven is at hand.*

Now who's he talking to? He's not talking to the world at that point. John the Baptist in here talking to moral, religious, devoted Pharisees types, right?

They're talking to people who thought they were the kingdom. They thought they were the embodiment of the kingdom, and so they need to repent.

Stop your way of life. Stop your way of pride. Stop thinking that religion is about you. Stop thinking about religion being about performance. Stop thinking about religion about getting ahead, and realize that if you're gonna follow the true religion, the true king with the true kingdom, you've gotta turn from your way of life, your way of pride, and you gotta turn and depend upon me and my way.

So number four, the kingdom is entered by repentance.

***Number five, Jesus's kingdom is displayed.***

It's displayed right now in space, in time by Jesus's people. Jesus's kingdom is displayed in His loving and holy kingdom community. The people of Jesus, the community of Jesus, the church.

**Matthew five through seven** is all about that. This is shown all over the place. The love of God through the people of God. That we display the very character of God and his love. We display the holiness of God. We display the mercy of God.

The holiness of God is defined here in terms of love in **chapter five, verses 20 through 48**. Our holiness is earthy and practical. It's how to live for God in regular, ordinary life, but live distinctively in the ordinary, live uncommonly in the common.

We have reconciled relationships and we have honor for marriage and so forth.

***Jesus's kingdom is also present and future.*** It's already and not yet, as you know all about.

Blessed are those who are the winners. No, blessed are the rich in faith. No, blessed are the rich in spirit.

*No, blessed are the poor in spirit, for theirs is the kingdom of heaven.*

And yet they shall be comforted. They shall inherit the earth.

So Jesus's kingdom is also not just present and future. The kingdom is the presence of the future.

***The kingdom of God is the beginning of the end.*** The last days are here in a sense. The Messiah has come. The spirit has come. The future has begun.

***And Jesus's kingdom is in heaven and on earth.*** And it's coming. It's even bringing heaven to earth in a sense. As we pray, Lord, your will be done on earth as it is in heaven.

And Jesus expands his rule and his reign by pointing all nations to him. ***He's king over the whole universe. He's king over his people.***

And what are his people to do?

Go make disciples of all nations. And so we go out on mission, representing God and his glory to the people, because there's one God, one Lord, one king, and every tribe, every tongue, every nation.

Not only will worship him, but should worship him. They ought to worship him, the true king.

***And Jesus is choosing to build his kingdom through his people.*** What a cool thing that. We get to participate in being people who love God and display God and who are on mission for God as we go. Amen? Amen.