

**Overview of the Mediatorial Kingdom from the OT**  
**Part I**  
**November 20, 2013**

**Summary:** “God’s kingdom program is a major theme of both the OT and NT. Since the NT builds upon the literal meaning of the OT message, a thorough study of both testaments is necessary to understand the kingdom. An inductive study of the kingdom, based on sound hermeneutical principles, will show that the Lord’s plan for His kingdom dominates history from the first creation to the new creation. The OT predicts a coming earthly kingdom, a kingdom that will be fulfilled someday through Jesus Christ, the second Adam, and the One who fulfills the covenants of Scripture.”

**How significant is the Kingdom Theme to entire Old Testament?**

- Consider Arie Leder in *Waiting for the Land: The Story Line of the Pentateuch*, writes: “Royal language is a pervasive metaphor in the Pentateuch.”
- Consider that John Sailhamer argues that the narrative of the Pentateuch is linked by means of a single theme focused on Messiah with royal imagery. He cites Gen. 49, Num. 24 and Deut. 32 as poetic thread that links the narratives.
- Consider these words of Dr. Barrick: “The entire Hebrew Bible reveals a focus on dynasty and dominion that finds ultimate fulfillment through the line of David.”

**What does the OT teach about a future Messianic Kingdom?**

1. Grace and Salvation are abundant (Isa. 52:7-10; Zech. 12:10)
2. Established and Maintained in Holiness (Ezek 28:25; Zech 14:20; Joel 2:28-29)
3. Personal responsibility and truth will characterize all matters (Isa. 51:4-5, 2:3, 30:20-21, 32:5; Mal. 3:18; Jer. 31:29-30; Psa. 89:14; Zech. 8:3).
4. Peace and prosperity abounds; Messiah will abolish all warfare (Isa. 9:7; Mic. 4:3-4)
5. Social justice and equality will finally prevail over all the earth (Isa. 65:21-22; Ps. 72:4)
6. Politically, Jesus will establish Himself as King, will rule from Jerusalem as the world capital, putting an end to the “Jewish problem” (Isa. 2:2-4; Ps 2:8-10; Jer. 3:17; Zech. 8:13, 23)
7. Curse of Babel is reversed, language no longer a barrier to human instruction and relationships (Isa. 19:18 and Zeph. 3:9)
8. Messiah will rule as the Priest-King over both Israel and the whole world, with Israel fulfilling her original role as the religious leader of the world, w/ the Temple of Ezek. 40-48 the focal point of world-wide worship of Christ (Zech. 6:12-13; Ps 110:4; Exodus 19:6; Isa 61:6, 9; Zech. 14:16-17; Hag 2:6-9)
9. The promise of land and a kingdom to Israel made in the Abrahamic, Mosaic, Davidic and New Covenants will be fulfilled!

**Does the OT speak of physical changes to Palestine and life on earth?**

1. God will alter the topography to make it more fruitful and inhabitable (Ps 72:16; Isa 4:2; 27:6; 29:17; 32:13–15; 33:10–11; 35:1–7; 41:18; Ezek 36:4–11; 47:1–12; Amos 9:13; Zech 14:4, 8)
2. God will change the climate to increase rainfall (Isa 30:23–30; Ezek 34:26; Joel 2:21–24)
3. God will alter the nature of animals (Isa 11:6–9; 65:25; Ezek 34:25; Hos 2:18)
4. God will enable Israel to extend borders to allow for tribal allotments (Isa 26:15; 33:17; 49:8; Ezek 47:13–48:29).
5. Messiah will put an end to disease and deformities and lives will be much longer (Isa 33:24; 35:5–6; 61:1–2; 65:20; Ezek 34:16; 47:12; Mal 1:8).

Does any of this describe Israel after the Conquest?

During the Reign of David or Solomon?

After the Return of the exiles from Babylon under Ezra and Nehemiah?

After 1948?

Today?

**Can you show me a couple of examples of how an amillennialist spiritualizes OT prophecy? SEE Zech. 10:6-12 and Ezek. 37:21-28**

**How important are the Covenants with Israel to the Kingdom theme?**

**Figure 4. The Biblical Covenants with Israel, p. 181**

	Abrahamic Covenant	Mosaic Covenant	Priestly Covenant	Deuteronomomic Covenant	Davidic Covenant	New Covenant
Nation	X	X		X	X	X
Seed	X				X	X
Land	X	X		X	X	X
Blessing	X	X	X	X	X	X
Kingdom	X	X	X	X	X	X
	Gen 12:1–3; 15:1–21; 17:3–14; 22:14–19	Exod 19–24	Num 25:10–13; 1 Sam 2:35; Jer 33:17– 18; Ezek 44:10–15; Mal 2:4–5	Deut 27–30	2 Sam 7:8–16; 1 Chron 17:7–14; Pss 2; 72; 89; 102	Jer 31:27–40