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New Jerusalem - You Aren't Trying To Get Into The Kingdom, God Already Put You There



By Dan Maines

You Aren't Trying To Get Into The Kingdom, God Already Put You There

Introduction

† One of the greatest joys of the gospel is discovering that believers aren't standing outside the Kingdom hoping God will eventually let them in.

† The New Testament speaks of the Kingdom as a present reality for those who are in Christ.

† Paul didn't tell the Colossians that God would someday transfer them

into the Kingdom. He said God had already delivered them from darkness and transferred them into the Kingdom of His Son.

† That's the WOW moment. The Kingdom isn't merely our destination, it's our present spiritual citizenship in Christ.

† We aren't trying to earn entrance into something Christ hasn't established. We're called to live faithfully and joyfully in what God has already given us.

† Jesus announced the Kingdom, established the New Covenant through His blood, and brought His people into the promised reign of His Son (Luke 22:20; Hebrews 9:15; Colossians 1:13).

† Fulfilled eschatology doesn't leave us endlessly waiting outside the gates. It points us to what God accomplished in Christ and calls us to live in the reality of His finished work.

Colossians 1:12-14

giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

† Notice the tense. Paul didn't say God will someday deliver us and will someday transfer us. He described something God had already accomplished for believers.

† They had been delivered from the authority of darkness and transferred into the Kingdom of God's beloved Son (Ephesians 5:8; 1 Thessalonians 2:12).

† The same passage connects Kingdom citizenship with redemption and forgiveness. If we're redeemed and forgiven in Christ now, we shouldn't push our place in His Kingdom into an unknown future (Ephesians 1:7; Romans 5:1-2).

† The gospel isn't an invitation to spend our lives standing outside Christ's Kingdom wondering when it will arrive. It's the announcement that through Christ we've been brought under a new King and into a new realm of life (Romans 14:17; Philippians 3:20).

Hebrews 12:28

Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe;

† Hebrews doesn't say we're waiting thousands of years to begin receiving the Kingdom. The writer speaks of receiving a Kingdom that can't be shaken.

† The shaking involved the removal of what belonged to the old covenant order so that what couldn't be shaken would remain (Hebrews 12:26-27; Haggai 2:6-7).

† The unshakable Kingdom belongs to Christ. Earthly kingdoms rise and fall, but His reign isn't temporary and won't be replaced by another covenant age (Daniel 2:44; Luke 1:32-33).

† Because we've received this Kingdom, our response isn't fear about the end of the world. Our response is gratitude, worship, faithful service, and confidence in our King (Romans 12:1; Philippians 4:4).

Revelation 1:5-6

and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood - and He made us into a kingdom, priests to His God and Father-to Him be the glory and the dominion forever and ever. Amen.

† John didn't tell the seven churches that Jesus might someday make believers a Kingdom. He said Christ had made them a Kingdom and priests.

† Jesus was already identified as the ruler of the kings of the earth. His authority wasn't waiting for a future generation to give Him a throne (Matthew 28:18; Acts 2:33-36).

† Christ's blood released His people from their sins and established their covenant identity as His Kingdom people (1 Peter 2:5, 9).

† Revelation begins with a reigning Christ and a Kingdom people. That's important because the rest of Revelation must be read from the standpoint of Christ's established authority, not as though Jesus were waiting helplessly for His Kingdom to begin (Revelation 1:9; 3:21).

Luke 12:32

Do not be afraid, little flock, because your Father has chosen to give you the kingdom.

† Jesus wanted His disciples to understand the Father's heart. The Kingdom was something the Father delighted to give His people.

† Kingdom life isn't based on anxiety about whether God will keep His

promises. It's based on confidence that the Father accomplished what He promised through His Son (Luke 22:29; Acts 2:30-36).

† Jesus told His little flock not to fear. That message still matters. We don't need to live terrified of prophetic charts, newspaper headlines, or predictions about the end of the world (Romans 8:15; 2 Timothy 1:7).

† Our King reigns, His covenant stands, and His people can live with joy.

Ephesians 2:4-6

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,

† Paul describes believers as made alive, raised, and seated with Christ.

† Our position in Christ isn't merely a future hope. There is a present spiritual reality that comes from union with the risen Lord (Colossians 3:1-3; Romans 6:4-5).

† If Christ is seated in heavenly authority and we're united with Him, Christianity isn't about trying to climb our way into God's presence. Through Christ we've already been brought near (Ephesians 2:13, 18).

† This doesn't mean we've become divine or equal with Christ. It means our covenant standing, life, and access to God are found completely in Him (1 Corinthians 1:30; Hebrews 10:19-22).

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

† Here is another enormous WOW moment. The writer didn't say, You will someday come to Mount Zion. He said, You have come.

† They had come to the heavenly Jerusalem, to God, and to Jesus the mediator of the New Covenant.

† This is why the Kingdom can't be reduced to a future earthly political

system. The writer identifies the covenant reality with heavenly Zion and the heavenly Jerusalem (Galatians 4:26; Revelation 21:2).

† God's people don't need to return to old covenant Jerusalem to find the Kingdom. Through Jesus we've come to the heavenly Jerusalem and have access to the Father (Ephesians 2:18-22; Hebrews 13:14).

1 Corinthians 15:24-25

then comes the end, when He hands over the kingdom to our God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet.

† Paul didn't describe Jesus as waiting to begin reigning. Christ's reign was already underway while the apostolic church was awaiting the completion of the redemptive events connected with the end of that age (Matthew 24:3, 34; Hebrews 9:26).

† The Messiah's reign fulfilled the promise that David's descendant would sit upon his throne (Acts 2:30-36; Psalm 110:1).

† Christ's victory wasn't a failed attempt that requires another covenant program. His enemies were placed beneath His authority, and His Kingdom remains unshakable (Hebrews 10:12-13; Hebrews 12:28).

† We live on the fulfilled side of those covenant promises, under the authority of the victorious Christ.

Historical References

† Josephus described the catastrophic destruction of Jerusalem and the temple in AD 70, providing an eyewitness historical background for the first-century judgment Jesus had announced (Matthew 24:1-2; Luke 21:20-24).

† Josephus recorded the fall of the city, the burning of the temple, and the devastating consequences of the Roman siege in *The Wars of the Jews*, Books 5-7.

† Tacitus described the Roman conflict with Jerusalem and the events surrounding the Jewish war in *Histories*, Book 5.

† Eusebius later connected the destruction of Jerusalem with the judgments that came upon that generation and recorded the tradition that believers left Jerusalem before the catastrophe in *Ecclesiastical History*, Book 3.

† These historical writers don't establish our doctrine, Scripture does. Their writings are valuable because they provide historical testimony

concerning the first-century world in which Jesus' judgment prophecies were fulfilled.

How It Applies To Us Today

† Stop living as though you're spiritually standing outside the Kingdom waiting for God to unlock the door.

† If you're in Christ, you've been delivered from darkness and brought into the Kingdom of God's Son (Romans 8:1; Colossians 1:13).

† You don't have to live your life frightened that the Kingdom might disappear. You've received a Kingdom that can't be shaken (Daniel 2:44; Hebrews 12:28).

† You don't have to search the modern political world for Christ's throne. Jesus reigns (Acts 2:33-36; 1 Corinthians 15:25).

† You don't have to wait for access to God. Through Christ you have access to the Father now (Ephesians 2:18; Hebrews 10:19-22).

† You don't have to wait for the heavenly Jerusalem to become your covenant home. God's people have come to Mount Zion and the heavenly Jerusalem (Hebrews 12:22; Galatians 4:26).

† Kingdom living means righteousness, peace, and joy in the Holy Spirit, not endless fear about what might happen tomorrow (Romans 14:17).

† We're citizens of Christ's Kingdom, so let's live like people whose King has won.

† Serve Him with joy.

† Love people.

† Forgive freely.

† Worship confidently.

† Walk faithfully.

† Tell people the good news.

† The Christian life isn't about desperately trying to get somewhere God hasn't brought us yet. It's about learning to live every day in the reality of what Christ has already accomplished.

† That's the WOW moment. You aren't trying to get into the Kingdom, God already put you there.

Q & A Appendix

Q: Does Colossians 1:13 say believers are still waiting to enter Christ's Kingdom?

A: No. Paul says God delivered believers from the authority of darkness and transferred them into the Kingdom of His Son. The language describes an accomplished change of realm and allegiance (Colossians 1:13; Ephesians 5:8).

Q: Does Hebrews describe the Kingdom only as something future?

A: No. Hebrews speaks of receiving an unshakable Kingdom and says believers had come to Mount Zion and the heavenly Jerusalem (Hebrews 12:22, 28).

Q: Was Jesus already reigning in the first century?

A: Yes. Peter proclaimed that Jesus had been exalted to God's right hand and connected His resurrection and exaltation with God's promise concerning David's throne (Acts 2:30-36).

Q: If we're already in the Kingdom, what are we supposed to do now?

A: We're to live as faithful citizens of Christ's Kingdom, serving God, loving others, walking in righteousness, and rejoicing in what Christ has accomplished (Romans 14:17; Colossians 3:12-17).

Q: Does being in the Kingdom mean Christians won't experience difficulties?

A: No. Kingdom citizenship doesn't mean a life without trials. It means our trials don't remove us from Christ's reign, His love, or our covenant standing in Him (Romans 8:35-39; Acts 14:22).

Q: Are we waiting for Jesus to establish another Kingdom on earth?

A: The New Testament presents Christ as already reigning and believers as already transferred into His Kingdom. His Kingdom can't be shaken and won't be destroyed (Colossians 1:13; Hebrews 12:28; Daniel 2:44).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Colossians 1:12-14; Hebrews 12:28; Revelation 1:5-6; Luke 12:32; Ephesians 2:4-6; Hebrews 12:22-24; 1 Corinthians 15:24-25

† Josephus, The Wars of the Jews, Books 5-7; Tacitus, Histories, Book 5; Eusebius, Ecclesiastical History, Book 3

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