Sunday, 31st May 2026

The Kingdom of God:
The Reign of God Arriving Through Jesus Christ

"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."
Matthew 6:33

The Tragedy of a Kingdom Made Too Small

My Dearest Christian Family,
Let us this Sunday reflect on the Kingdom of God. The scriptures clearly

and powerfully teaches us of His glorious Kingdom through our beloved Holy Spirit's inspired words through the prophets and through symbols.
And yet, one of the great problems in modern Christianity is not that many Christians openly reject the kingdom of God. Rather, many inherit too small a version of it.

Some think the Kingdom mainly means heaven after death. Others push it almost entirely into the future. Some reduce it to inward spirituality. Others hear kingdom language so often that it loses all holy royal force. Many forget that the Kingdom is fundamentally about who rules.

And once the Kingdom is reduced, the message of Christ is quietly reduced with it.

The preaching of Lord Jesus loses its urgency.
His miracles lose their Kingdom meaning. Discipleship becomes optional spirituality rather than royal allegiance. The gospel itself becomes smaller than Scripture presents it.

But when the Kingdom is seen rightly, everything becomes bigger—not softer, not easier, but bigger.

- Bigger in our understanding of Christ.
- Bigger in our understanding of salvation.

- Bigger in our understanding of discipleship.
- Bigger in our understanding of hope.
- Bigger in our understanding of what God is doing in history.

This is why the subject matters so deeply.

As our Lord Himself declared:
“Repent: for the Kingdom of heaven is at hand.”
Matthew 4:17

The Kingdom is not a decorative doctrine. It is one of the great organizing realities of Scripture.

I. The Kingdom of God Is the Reign of God

At its most basic level, the Kingdom of God is the reign of God.

Not first a place.
Not first a future destination.
Not first a private inward feeling.
But rule, reign, kingship, authority.

Psalm 103 declares:
“The LORD hath prepared His throne in the heavens; and His Kingdom ruleth over all.”
Psalm 103:19

A kingdom exists where a king reigns.

The Kingdom has a people. It has a realm. It will culminate in a renewed creation. But the biblical idea begins with sovereignty.

This is why the preaching of our beloved Lord Jesus makes sense only when we understand the Kingdom as God's active reign arriving in history.

Lord Jesus was not merely announcing that we could someday go somewhere better after death. He was announcing that the reign of God had drawn near in Him.

John Calvin wrote:
"The Kingdom of Christ is spiritual,

because it restores us to the obedience of God."
John Calvin

And Herman Ridderbos famously said: "The coming of the Kingdom means primarily the coming of the King Himself."
Herman Ridderbos

The Kingdom is about God reigning.

And that changes everything.

II. The Kingdom Begins in Creation

The Kingdom is not merely a New

Testament idea. It begins in the opening pages of Scripture.
Genesis reveals God as Creator-King.
He creates.
He orders.
He names.
He blesses.
He rules.

“In the beginning God created the heaven and the earth.” — Genesis 1:1

The world is not self-existing, self-owned, or self-governed. It belongs to God.

This means the Kingdom is rooted not in human religion but in divine sovereignty.

God is King before sin enters the story.
God is King before Israel exists.
God is King before covenants, prophets, exile, or gospel proclamation.

The Kingdom is not an emergency backup plan. It is rooted in who God eternally is.

Abraham Kuyper beautifully declared:
“There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: Mine!”
Abraham Kuyper

III. Sin Is Revolt Against the King

When sin enters the world, the Kingdom theme becomes even more dramatic.

Sin is not merely moral failure in the abstract.

It is rebellion against rightful rule.

It is the creature saying no to the Creator.
It is the subject rejecting the King.
It is humanity attempting to define good and evil on its own terms.

“Ye shall be as gods, knowing good and evil.” Genesis 3:5

The central question becomes:

- Who rules?
- Whose word is final?
- Whose order will stand?

These are Kingdom questions.

The biblical story is the story of a world still belonging to God, yet scarred by rebellion, idolatry, death, violence, and false rule.

Yet God never surrenders His claim.
“The earth is the LORD’S, and the fulness thereof.” Psalm 24:1

IV. Covenant and Israel:
The Kingdom Takes Historical Shape

God responds to rebellion not by abandoning His world, but by advancing His redemptive purpose through covenant.

He calls Abraham.
He forms Israel.
He gives His law.
He dwells among His people.

Through Israel, the Kingdom question takes historical shape.

What does it look like for a people to live under the reign of God?

- What is holiness under His Kingship ?
- What is justice under His law?
- What happens when His people reject His reign?

Israel's history intensifies the Kingdom expectation.

The rise and fall of the Davidic monarchy deepens the longing for a righteous King.

"I have made a covenant with My chosen, I have sworn unto David My servant."
Psalm 89:3

But every earthly king fails.

The throne question remains unresolved.
The exile question remains unresolved.
The justice question remains unresolved.

And thus the prophets enlarge the hope of God's reign.

Isaiah proclaims:
"For unto us a child is born… and the government shall be upon His shoulder."
Isaiah 9:6

Daniel sees:
"One like the Son of man came… and there was given Him dominion, and glory, and a Kingdom ."
Daniel 7:13–14

The prophets were not merely giving disconnected future predictions. They were enlarging the hope of the Kingdom

V. Jesus Christ: The King Has Come

When Lord Jesus arrives preaching the Kingdom , He is not introducing a brand-new religious idea.

He is bringing the entire Old Testament expectation into fulfillment.

“The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel.”
Mark 1:15

Our beloved Lord Jesus does not merely explain the Kingdom.

He embodies it.

He speaks with royal authority.
He forgives sins.
He commands demons.
He heals diseases.
He calms storms.
He summons disciples.

The miracles of Christ are not random wonders.

They are Kingdom signs.

“But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.”
Matthew 12:28

Geerhardus Vos wrote:
“The Kingdom means the renewal of the world through the introduction of supernatural forces.”
— Geerhardus Vos

The King has arrived.
The old order is being challenged.

VI. The Kingdom Confronts Evil

The Kingdom collides with darkness.

This is why the ministry of Lord Jesus is filled with conflict.

- Demons are cast out.
- Disease is confronted.
- False religion is exposed.
- Sinners are forgiven.
- The excluded are welcomed.
- Darkness begins to tremble.

The Kingdom is not abstract spirituality.

It is God's reign invading enemy-held territory.

Christ came to destroy the works of the devil.

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”
1 John 3:8

The miracles are signs of the age to come breaking into the present age.

They show what the world looks like when God reigns openly.

They point to our beloved Christ, the King of kings.

VII. The Kingdom Gathers a People

The Kingdom is not merely private.

Lord Jesus gathers disciples into a covenant community under His authority.

He forms a community with:

- a new loyalty,
- a new identity,
- a new ethic,
- a new citizenship.

“Ye are a chosen generation, a royal priesthood, an holy nation.” — 1 Peter 2:9

The church is not the totality of the Kingdom, but it is the chosen people of the Kingdom gathered under the reign of Christ.

That distinction matters greatly.

The Kingdom is larger than the visible church because Christ reigns over all creation.

Yet the church is central because it is the community formed by our beloved King.

The Puritan Thomas Watson said:
“The Kingdom of grace leads to the Kingdom of glory.”

The church is meant to be a Kingdom - shaped people.

VIII. The Kingdom Is Already Here, But Not Yet Complete

One of the most important truths in biblical theology is the already-and-not-yet nature of the Kingdom .

The Kingdom has truly arrived.
But it has not yet reached final consummation.

“The Kingdom of God is within you.”
Luke 17:21

Yet we still pray:
“Thy Kingdom come.” Matthew 6:10

This tension explains why:

- Evil is defeated but still active.
- Christ reigns but enemies remain.
- Believers are redeemed yet still groan.
- Hope is present and future.

Anthony Hoekema wrote:
“The great event in redemptive history has already occurred, though the consummation remains future.”
— Anthony Hoekema

Without this tension, we either become escapists or triumphalists.

But Scripture gives us a balanced vision:
The King has come.
The final victory is certain.

But the consummation still awaits.

IX. The Kingdom and the Gospel Belong Together

The gospel is not less than forgiveness of sins.

But it is more.

The gospel is the good news that in Lord Jesus Christ, the reign of God has arrived to save sinners, confront evil, gather a people, and restore creation.

“Who hath delivered us from the power of darkness, and hath translated us into

the Kingdom of His dear Son.”
Colossians 1:13

Salvation is not merely rescue from judgment.

It is rescue into reign.

It is grace with Kingship .
Mercy with allegiance.
Pardon with transfer of rule.

This does not diminish justification.

It enlarges the biblical frame in which justification sits.

The cross is the triumph of the King.

“Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.” Colossians 2:15

X. The Kingdom Changes Everything

When the kingdom is seen rightly:

- Lord Jesus becomes larger.
- Salvation becomes deeper.
- Discipleship becomes weightier.
- The church becomes more glorious.
- Hope becomes cosmic.

Christianity is no longer merely about private spirituality or escaping earth for heaven.

It becomes the story of the reign of our beloved Triune God arriving through Lord Jesus Christ.

Creation points toward rightful rule.
The fall reveals rebellion.
Covenant carries the promise.
Israel intensifies longing.
David points toward kingship.
The prophets deepen expectation.
Lord Jesus announces arrival.
The cross defeats the powers.
The resurrection vindicates the King.
The church lives under His reign.
And the future belongs to His open victory.

Conclusion: The King Has Come

So what is the Kingdom of God?

The Kingdom of God is the reign of God breaking into history through Lord Jesus Christ to fulfill His promises, confront evil, gather a people under His rule, and restore what belongs to Him.

This is why the Kingdom changes everything.

Because Christianity is not merely about life after death.

It is about the reign of our beloved Triune God arriving through Lord Jesus Christ.

And the King now calls all of us everywhere:
“Repent ye, and believe the gospel.”
Mark 1:15

The Kingdom demands response.

Neutrality is impossible before the King.

Come under His reign.
Trust in His mercy.
Bow before His authority.
Receive His grace.

Reign with our beloved Lord Jesus over our sins and temptations now, so that we can reign with Him in the New Heaven and New Earth through eternity.

For the King who reigns is also the King who saves.

Amen, Amen, Amen.

Much love,
Francis