

KING JAMES VERSION

kingdom. The Messianic hope of Israel found its fulfillment in **Jesus Christ** (Rom 1:1–4) (CCC 440, 453, 547).

Christ proclaimed, “The time is fulfilled, and the kingdom of God is at hand” (Mark 1:15). Christ lays claim to a heavenly kingship in his dialogue with **Pilate** (John 18:33–38). As the fulfillment of the divine plan of salvation, Christ was anointed by the Father with the Holy Spirit and established as priest, prophet, and king (Acts 10:38). He advanced toward his kingship through his death and Resurrection, until he ascended to his throne at the right hand of God in heaven (Mark 16:19; Acts 2:29–36). From here he reigns for all time as sovereign Lord of the universe (1 Cor 15:25–28; Eph 1:16–23) and invites all to enter his Kingdom through **baptism** (John 3:5), to receive his Messianic anointing (1 John 2:20, 27), and to share in his three offices of prophet, priest, and king (CCC 783, 786, 908, 2105). (See also **Kingdom; Son of God.**)

KING JAMES VERSION See **Versions of the Bible.**

KINGDOM A society subject to a monarchical form of government, headed by a king or queen. In the New Testament, “the kingdom” is generally a reference to the “Kingdom of God.” This term and concept has a rich background, since “kingdom” is an important theme and image throughout Scripture. Adam exercises a kingly role over creation. Later, God promises to Abraham that kings will arise among his descendants. Israel, the people of God, is first organized into a kingdom by Saul, who is quickly replaced by David and his descen-

dants. The Israelite kingdom under David and his heirs foreshadows the Kingdom of God in the NT—in fact, the Kingdom of God can be understood, in one sense, as the transfiguration of the Davidic kingdom. It can also be identified with (1) Christ himself, or (2) Christ’s rule in the hearts of his faithful, or (3) the Church, the assembly of the faithful, and the mystical body of Christ.

I. *The Kingdom in Scripture, Genesis to Revelation*

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B. *The Three Theological Dimensions of the Kingdom of God*

C. *The Kingdom of God as Fulfillment of the Old Testament Types of Kingdom*

I. THE KINGDOM IN SCRIPTURE, GENESIS TO REVELATION

A kingdom motif is already present in the creation account of Genesis. God makes man “in his image and likeness.” The first word, “image” (Hebrew *selem*), is particularly rich in kingdom connotations. It was commonplace for ancient Near Eastern monarchs to place carved images (Hebrew *šēlāmīm*) of themselves throughout the geographical bounds of their empires, as a representation of their political authority in those regions. Thus, Gen 1–2 suggests that all of creation is the realm or kingdom of God, and mankind is placed in that realm as vice-regent to represent the authority of God. This is further confirmed by the creational mandate to Adam and Eve to “have dominion” (Hebrew *rādā*) over the earth, a term that is elsewhere used to describe

the exercise of royal power (1 Kgs 4:24; Ps 72:8, 110:2). Adam is at the pinnacle of the hierarchy of creation and de facto king among all creatures. Thus, the creation narrative presents an ideal or paradigmatic situation in which the entire created order is a kingdom ruled by humanity on behalf of God.

Later in salvation history, Noah is a "new Adam" figure who once again finds himself as de facto human king of creation (cf. Gen 9:2). Royal motifs are also to be found associated with Abraham. In Gen 14, Abraham's defeat of the coalition of Near Eastern kings leaves him as military ruler of the Levant and therefore in a position to declare himself king. Instead, he recognizes the royal authority of the mysterious priest-king Melchizedek of Salem (i.e., Jerusalem). However, Abraham's own descendants will later be kings of Jerusalem—an intimation of this is given in Gen 17:6, which promises kings among Abraham's descendants as part of God's covenant with him.

The promise narrows to one line of Abraham's descendants in Gen 49:8–10, which promises the "scepter" and "ruler's staff" to Judah, who will receive obeisance not only from the rest of the tribes of Israel but also from the "peoples"—that is, the Gentiles.

Through Moses, the Lord offered a form of corporate kingship and priesthood to the people of Israel, on the condition that they be faithful to the Sinai covenant: "if you will obey my voice and keep my covenant, you shall be . . . to me a royal priesthood" (Hebrew *mamleket kōhānīm*; Greek *basileion hierauteuma*; Exod 19:5). But the people did not keep the covenant, beginning with the golden calf incident and continuing in rebellion through-

out the wilderness wandering. The promise of kingship to Abraham's descendants would have to be realized in a different manner.

After the ill-fated reign of Saul the Benjaminite, Jacob's prophecy of the scepter to Judah found fulfillment in the Judahite royal dynasty established by David (2 Sam 5:3).

The kingdom of David is the clearest Old Testament type or prefigurement of the Church and her structure. For that reason, its characteristic features are worth enumerating:

1. The Davidic monarchy was *underwritten by a divine covenant* (Hebrew *bērīt*, Greek *diathēkē*), the only human kingdom of the OT to enjoy such a privilege (2 Sam 7:8–16, 23:5; 1 Kgs 8:23–24; Ps 89:3; 2 Chr 13:5, 21:7; Sir 45:25; Isa 55:3; Jer 33:14–26).
2. The Davidic monarch was adopted as *the Son of God*. The filial relationship of the Davidide to God is expressed already in the foundational text of the Davidic covenant (2 Sam 7:14), but is also found in other Davidic texts (Ps 2:7, 89:26; 1 Chr 17:13, 28:6).
3. The Davidic monarch was *the "Christ"*—that is, *the "Messiah" or "Anointed One."* The anointed status of the Davidic king was so integral to his identity that he is frequently referred to simply as "the anointed one" or "the Lord's anointed" (1 Sam 16:13; 2 Sam 19:21; 22:51; 23:1; 1 Kgs 1:38–39; 2 Kgs 11:12; 23:30; 2 Chr 6:42; 23:11; Ps 2:2; 18:50; 20:6; 28:8; 84:9; 89:20, 38, 51; 132:10, 17).
4. One of the chief responsibilities of the Davidic monarch was to *build the Temple of God*. David prepared for it (1 Chr 22:1–19), Solomon completed it (1 Kgs 8:12–13), and subsequent

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kings maintained it (2 Kgs 12:4–16; 22:3–7). The building of the Temple was central to the terms of the Davidic covenant from the very beginning, as can be seen from the wordplay on “house” (“temple” or “dynasty”) in 2 Sam 7:11–13. Even after the Temple was destroyed, the prophets remained firm in their conviction that YHWH would restore his Temple to its former glory as an international place of worship (Isa 2:1–4, 56:6–8, 60:3–16, 66:18–21; Jer 33:11; Ezek 40–44; Dan 9:24–27; Joel 3:18; Hag 2:1–9; Mic 4:1–4; Zech 6:12–14, 8:20–23, 14:16).

5. The Davidic monarchy was inextricably bound to *Jerusalem, particularly Mount Zion*, which was the personal possession of David and his heirs (2 Sam 5:9), and would have had no significant role in Israelite history had not David made it his capital (cf. Josh 15:63; Judg 1:21, 19:10–12; 2 Sam 5:6–12).

6. The Davidic monarch ruled over an *international empire*. David and Solomon ruled over not only Israel but also the surrounding (Gentile) nations (2 Sam 8:11–12; 10:19, 12:30; 1 Kgs 3:1, 4:20–21, 10:15). The Psalms theologially justify and celebrate this state of affairs (Ps 2:8; 18:43, 47; 22:27; 47:1, 9; 72:8, 11; 66:8; 67:2–5; 86:9; 89:27; 96:7; 99:1) and the prophets envision the restoration of this empire (Isa 2:3–4; 42:1–6; 49:1–7, 22–26; 51:4–6; 55:3–5; 56:3–8; 60:1–16; 66:18–19; Amos 9:11–12; Mic 4:2–3; Zech 14:16–19).

7. The Davidic monarchy was to be *everlasting*. One of the most prevalent emphases in the Psalms and Deuteronomic history is that the Davidic Dynasty will be eternal (2 Sam 7:16, 23:5; Ps 89:35–36). Not only the dynasty

but the life span of the reigning monarch himself was described as everlasting (Ps 21:4; 72:5; 110:4).

8. The administration of the Davidic monarchy had roles for the Queen Mother (1 Kgs 2:19–20; 15:13; 2 Kgs 24:12, 14; Jer 13:18; 22:26; 29:2), the royal steward (Hebrew *’āšer ‘al-habbayit*, “the one over the house/palace”: 1 Kgs 4:6; 18:3; 2 Kgs 15:5; 18:18, 37; 19:2; Isa 22:15–24), and twelve officers over all Israel (1 Kgs 4:7).

The Davidic monarchy was understood to be much more than a political arrangement. For the authors of Scripture, it was a sacral kingdom that expressed God’s rule on earth. This perspective is evident in several Psalms (Ps 2; 110) but especially in 2 Chr 28:15, where David asserts that God “has chosen Solomon my son to sit upon the throne of *the kingdom of the LORD* over Israel,” and 2 Chr 13:8, which speaks of “*the kingdom of the LORD* in the hands of the Sons of David.” This phrase “kingdom of the LORD” is the closest OT parallel to the NT phrase “kingdom of God.”

Although the Davidic kingdom was the longest-lived dynasty of any in the ancient Near East, it came to an end at the hands of Nebuchadnezzar of Babylon in 586 B.C. (2 Kgs 25:1–26). After the return of the Judean exiles to Jerusalem under Cyrus the Great of Persia, hope for a restored kingdom was kindled when Zerubbabel, a Davidic descendant, was appointed governor of Judah (cf. Hag 2:20–23), but nothing materialized. Much later, hopes were kindled again, first by the Hasmonean Dynasty (134–67 B.C.), and then—to a lesser extent—by the Herodian Dynasty

(37 B.C.–66 A.D.), both of which controlled the throne of Jerusalem and expanded the borders of the kingdom almost to the extent of David and Solomon. However, neither dynasty was Davidic: the Hasmoneans (i.e., the Maccabees) were Levites, whereas Herod the Great and his descendants were Edomites (descendants of Esau).

Given this context of frustrated hopes for a restored Davidic kingdom in Israel, it is not surprising that both Matthew and Luke begin their Gospels by stressing Jesus's Davidic lineage (Matt 1:1; Luke 1:27, 32). Both Gospel writers are at pains to present Jesus as the royal Son of David, who will restore the Davidic kingdom and covenant. Thus Matthew relates that already at birth wise men came from the East to seek out the Christ child (Matt 2), whereas David's greatest heir, Solomon, only received this honor at the height of his career (1 Kgs 4:34). Likewise, when in Luke 1:31–33 Gabriel announces the conception of Christ to Mary, his words are taken almost verbatim from the key Davidic covenant text, 2 Sam 7:8–17, especially verses 13–16.

Jesus began his career by traversing Galilee, proclaiming "the kingdom of God is at hand" (Mark 1:14), and his preaching up to his Ascension focused on announcing and describing this kingdom (Acts 1:3). His emphasis on Kingdom is born out by statistics: the word "kingdom" (Greek *basileia*) is employed 137 times in the NT to refer to the Kingdom of God. Of these, 107 instances (78 percent) occur in the Gospels, of which 94 (68 percent) are found on the lips of Jesus himself.

Jesus began his ministry by proclaiming the Kingdom (Matt 3:2; Mark 1:15; Luke 4:43).

His longest recorded sermons focus on the Kingdom (Matt 5–7; Luke 6:20–49), and the majority of his parables teach about aspects of the Kingdom (Matt 13:1–51). Jesus's miracles, particularly the exorcisms, are signs that the Kingdom is near or even at hand (cf. Matt 12:28). At the Last Supper, he shares the Kingdom with the apostles, appointing them to positions of authority within it (Luke 22:29–30). After the Resurrection, the Kingdom is the main subject of Jesus's discourse with the disciples in the forty days prior to his Ascension (Acts 1:3).

Although references to the Kingdom of God predominate in Jesus's teaching, the Kingdom theme remains important in other parts of the NT. Teaching on the Kingdom introduces (Acts 1:3) and concludes (Acts 28:31) the book of Acts. The point of this literary "inclusion" is to show that the apostles, particularly Paul (cf. Acts 14:22; 19:8; 20:25; 28:23), continued Jesus's ministry of proclaiming the Kingdom. For his part, Paul mentions the Kingdom of God fourteen times in his Epistles (Romans–Philemon), often to warn that those who practice depraved behavior will not inherit it (1 Cor 6:9–10; Gal 5:21; Eph 5:5). Although the book of Hebrews seldom mentions the Kingdom explicitly, it clearly portrays Jesus as a Priest-King after the order of Melchizedek (Heb 7:1–9, 15–17), applies to him royal Davidic Psalms and prophecies (Heb 1:5–9), and describes his heavenly enthronement (Heb 1:3; 2:7–9). All this implies that Christ is reigning over his Kingdom even now. Near the end of Hebrews, approaching Jesus is described in language and images characteristic of the Davidic monarchy: "You have come to *Mount Zion* and the

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city of the living God, the heavenly *Jerusalem*, and to innumerable angels in festal gathering, and to the *church* of the firstborn who are enrolled in heaven . . . and to Jesus, the mediator of a new covenant" (Heb 12:22–24). This privilege to approach Christ the Priest-King enthroned in the heavenly Jerusalem evokes gratitude: "Let us be grateful for receiving a *kingdom* that cannot be shaken" (Heb 12:28).

In the book of Revelation, there are several key, explicit references to the Kingdom that indicate that the followers of Christ already participate in the Kingdom: "To him who loves us . . . and *made us a kingdom*, priests to his God and Father, to him be glory" (Rev 1:6; cf. Rev 1:9; 5:10). The Kingdom theme of the book is bolstered by the copious application to Christ of descriptive details drawing explicitly and implicitly on the traditions of the Davidic monarchy (Rev 1:5; cf. Ps 89:27; Rev 2:27; cf. Ps 2:9; Rev 3:7, 21; 5:5; 12:5; 22:16). The main setting for the action of the book is the heavenly palace-temple of God, where God sits enthroned (Rev 4:2) with his co-regent, the Lamb, near him (Rev 5:5–6, 13), surrounded by his vice-regents, the enthroned and crown-bearing elders (Rev 4:4). A climactic point is reached in Rev 11:15: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." This concept of the heavenly Kingdom being definitively established over the earth is further developed in Rev 21–22, where the heavenly Jerusalem (David's capital city) descends to earth, from which God and the Christ-Lamb rule the cosmos. The continued emphasis on the royal Davidic identity of the

Christ even to the end of the book—"I am the root and offspring of David" (Rev 22:16)—indicates that the Davidic kingdom has been joined to the Kingdom of God, in a way analogous to the joining of the human and divine natures in Christ.

II. THE KINGDOM OF GOD IN THE NEW TESTAMENT

A. *Terms for the Kingdom of God*

Although "Kingdom of God" is the most frequent term, the NT writers employ several other essentially synonymous phrases to describe the same reality. "Kingdom of heaven" is a variant entirely unique to Matthew, who employs it thirty-two times in instances in which the other Synoptics would have used "Kingdom of God." Variants used by other NT authors include "the kingdom of Christ and of God" (Eph 5:5), "the kingdom of his beloved Son" (Col 1:13), "the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet 1:11), and "the kingdom of our Lord and of his Christ" (Rev 11:15). In addition, Jesus speaks of "my kingdom" (John 18:36; Luke 22:30) and "my Father's kingdom" (Matt 26:29); others speak to Jesus of "your kingdom" (Matt 20:21; Luke 23:42), and there are many references simply to "the kingdom" without any modifier (Matt 24:14, 25:34; Luke 12:32; Acts 20:25). All of these variants may have slightly different connotations, but nonetheless they denote the same reality as the phrase "Kingdom of God." Some of them indicate clearly that there is no distinction between God's Kingdom and Christ's Kingdom (cf. 2 Pet 1:11; Rev 11:15).

B. The Three Theological Dimensions of the Kingdom of God

The Church Fathers identified three dimensions of the Kingdom of God, and all three remain perennially valid.

First, there is the Christological dimension, in which the Kingdom is Christ himself (Greek *autobasileia*). Jesus is the Incarnation of God's Kingdom. As King, he embodies the Kingdom and makes it present: where the King is, there is the Kingdom. Thus, in certain passages, Jesus indicates the Kingdom is already present in himself: "If it is by the finger of God that I cast out demons, then the Kingdom of God has come upon you" (Luke 11:20); or "Behold, the kingdom of God is in the midst of you" (Luke 17:21). This dimension may also be seen in the parables of the kingdom as a pearl of great price (Matt 13:45-46) or as a treasure hidden in a field (Matt 13:44). Christ is the pearl and the treasure, which one will give everything to possess.

Second, there is the idealistic or mystical dimension, in which the Kingdom is understood as being present in the heart (i.e., the inner person) of the believer. This is related to the previous view inasmuch as Christ the King dwells, through the Spirit, in the heart of each of his disciples (Eph 3:16-17). Origen, who first developed this view theologically, remarked that those who pray the Our Father "pray for the coming of the Kingdom which is already present in themselves." He added, "in every holy man it is God who reigns." This mystical sense may be seen if Jesus's statement "the kingdom of God is in the midst of you"

(Luke 17:21) is understood in the sense of "the kingdom of God is within each of you." Pope Benedict XVI summarizes this perspective by saying, "The kingdom of God is not to be found on any map . . . it is located in man's inner being."

Third, there is the ecclesiological dimension: the Kingdom is the Church. This dimension relates to the previous two because, on the one hand, the Church is in its essence the mystical body of Christ, who is himself the King and the Kingdom; on the other hand, the Church is the assembly of those within whom Christ the King dwells.

The ecclesiological dimension is clearest in some of the Kingdom parables of Matt 13. The Kingdom is compared to a field planted with both weeds and wheat, to be sorted only at the end of the age. Likewise, the Kingdom is like a net that catches fish both good and bad, and the latter are only removed by the angels at the end of the age. Both these parables indicate that the Kingdom is a present, although mixed, reality, that will be perfectly realized at the end of history. The present, mixed state of the Kingdom may be understood as the Church on earth, the Church Militant; whereas the future perfect realization of the Kingdom is the Church in heaven, the Church Triumphant, toward which the Church Militant is making her pilgrimage.

Other Kingdom teaching in the NT corroborates the ecclesiological perspective. Speaking to Nicodemus, Jesus says, "unless one is born of water and the spirit, he cannot enter the kingdom of God" (John 3:5). His words may be understood as a reference to baptism, through

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which one enters the Church. In this case, the Church is, in some sense, the Kingdom one enters by water and the spirit.

Paul explains to the Church in Colossae that God has already “delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son” (Col 1:13). Therefore, the members of the Church already participate in the kingdom (cf. Rev 1:6, 9; 5:10).

One of the clearest identifications of the Church with the Kingdom is found in Heb 12:22–28. The author first informs his readers that they have come “to Mount Zion and . . . the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the church of the firstborn who are enrolled in heaven, and to a judge who is God . . . and to Jesus” (Heb 12:22–24; cf. Rev 21–22). After having so described the heavenly essence of the Church, in which his earthly readers even now participate, the author of Hebrews continues, “Let us be grateful for receiving a *kingdom* that cannot be shaken” (Heb 12:28). Thus, arriving at the “church of the firstborn” (Heb 12:23) is correlated with “receiving the kingdom” (Heb 12:28).

Finally, as was discussed previously, the book of Revelation is a sustained vision of the Church Triumphant gathered around God. Yet, simultaneously, the thrones, crowns, and other royal images make clear that the angels, saints, elders, and others gathered around the throne of God and the Lamb also constitute a kingdom.

In order to sustain the identification of the Church with the Kingdom, one must fully grasp the implicit teaching of Revelation that the Church in its essence is a *heavenly reality*. The Church in heaven, the Church Trium-

phant, is the fullest realization of the Kingdom. At the end of time, when all the members of the Church Militant have entered into the Church Triumphant, and therefore the Church Militant has ceased to exist—then the Church will be coextensive and identical with the Kingdom. In the meantime, however, it would be a mistake to deny that the Church Militant manifests the Kingdom and indeed truly is part of the Kingdom, even if imperfectly so. The dogmatic constitution on the Church *Lumen Gentium* states the relationship carefully and beautifully: “To carry out the will of the Father, Christ inaugurated *the kingdom of heaven on earth* and revealed to us the mystery of that kingdom . . . The Church, or, in other words, *the kingdom of Christ now present in mystery*, grows visibly through the power of God in the world” (LG §3). “The Church . . . receives the mission to proclaim and to spread among all peoples the kingdom of Christ and of God and to be, on earth, *the initial budding forth of that kingdom*. While it slowly grows, *the Church strains toward the completed kingdom* and, with all its strength, hopes and desires to be united in glory with its King (LG §1.5).

C. The Kingdom of God as Fulfillment of the Old Testament Types of Kingdom

Once the Kingdom of God is seen to be the Church, the fulfillment of the OT types of the kingdom in the Kingdom of God may also be recognized.

First and foremost, the Church is the fulfillment of the Davidic kingdom. It may be described as the restoration and transformation, or possibly as the transfiguration, of the kingdom of David. As the late Catholic bibli-

cal scholar Raymond Brown remarked, "The kingdom established by David . . . is the closest Old Testament parallel to the New Testament church." Thus, the characteristics of the Davidic kingdom (see above) are found both recapitulated and transformed by Christ. As David's kingdom was *underwritten by a divine covenant*, so Jesus's Kingdom is grounded on a New Covenant, established by the offering of his body and blood (Luke 22:20). Jesus is able to establish this covenant because he is *the Son of God* and *the Anointed One* in an even more profound sense than the Davidic kings of old: Son of God by nature, not adoption (cf. Luke 1:35), anointed not with oil but with the Holy Spirit (Luke 3:22; 4:1). This Kingdom is still *centered on Jerusalem*, but here an element of transformation or even translocation comes into play: the "capital" of the Kingdom is no longer the earthly, but the heavenly Zion/Jerusalem, as both Hebrews and Revelation stress (Heb 12:22–24; Rev 21:1–27). Similarly, the Son of David continues *to build the temple in this kingdom*, but the temple has been transformed. No longer a temple of stone, it is the temple of his body, both physical (John 2:21) and mystical (Matt 16:18; 1 Cor 12:27; Eph 4:15–16, 20–22). This temple-kingdom is truly *international*, as Christ extends his reign over Israel and all the nations (Matt 22:19; Luke 24:47; Rev 7:1–12). Christ's Kingdom retains *the royal administration* of David, including place of honor for the Queen Mother (Luke 1:42, 48–49; Rev 12:1), a role for the royal steward (Matt 16:18–19; cf. Isa 22:22), and the twelve officers over Israel (cf. 1 Kgs 4:7), the apostles, to whom Jesus literally "covenants" (Greek *diatithēmi*) the Kingdom, en-

trusting them with vice-royal authority (Luke 22:29–30).

Acts 15:1–21 shows the degree to which the apostles understood the Church to be the fulfillment of the Davidic monarchy. At the conclusion of the Jerusalem council, James endorses Peter's decision to admit Gentiles into the Church, in part because he understands it as a fulfillment of Amos 9:10–11: "After this . . . I will rebuild the tent of David which has fallen . . . that the rest of men may seek the Lord, and all the Gentiles who are called by my name." Yet Amos's phrase "the tent of David which has fallen" is, in context, a reference to the Davidic dynasty and kingdom—which was defunct in Amos's day. Amos's vision of the Davidic kingdom restored and the nations flocking into it, James sees fulfilled in the Gentile influx to the *Church*. Thus, James sees the Church as the transformed kingdom of David. The same concepts underlie Peter's sermon in Acts 2:29–36 and Paul's in Acts 13:22–23, 32–37).

Revelation 21–22 draws together in a striking way the themes of the Kingdom of God, the kingdom of David, and the Church in its vision of the New Jerusalem descending from God. First, one can identify the New Jerusalem as the Church, because it is described as "the Bride, the wife of the Lamb" (Rev 21:9; cf. Rev 21:2), a metaphor for the Church, as other Scriptures make clear (Eph 5:23–32; but ponder also Matt 22:1–14; 25:1–13). It is also built on "twelve foundations, and on them the twelve names of the twelve apostles" (Rev 21:14), which calls to mind the description of the Church "built on the foundation of the apostles" (Eph 2:20).

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Second, one can identify the New Jerusalem as the Kingdom of God, or at least as its very heart and center, because it is the location of the throne of God and of the Lamb (Rev 22:1), from which they rule and guide the nations (Rev 21:24–26).

Third, one can identify the New Jerusalem as the kingdom of David, or at least as its heart and center. It is, after all, the *New Jerusalem*, the City of David (1 Kgs 8:1), his ancient capital (2 Sam 5:9), and there the Son of David, the Lamb who is “Lion of the tribe of Judah” (Rev 5:5), the “Root and Offspring of David” (Rev 22:16), rules from a throne shared with God.

Thus, the last two chapters of Revelation are a compressed metaphor showing, among other things, the fulfillment of the kingdom of David in the Kingdom of God, which is the heavenly Church.

In the Church-as-Kingdom, one sees the fulfillment of other OT kingdom types as well. Peter assures Christians that they constitute “a chosen race, a *royal priesthood*, a holy nation” (1 Pet 2:9). In other words, God’s promise of a nation of priest-kings offered to Israel under Moses at Sinai (Exod 19:6) is realized in the Christian community.

The promise to Abraham that “kings shall come forth from you” (Gen 17:6) is most fully realized in Christ the King, through whom Abraham has become a “father of many nations” through faith (Rom 4:16–17).

Finally, the paradigmatic role of Adam as vice-regent over all creation is recapitulated in Christ, the New Adam (Rom 5:14), who makes the Church his body also into “one new man” (Eph 2:15), and together with his body exercises dominion over all things, which have

been placed beneath his feet (cf. Gen 1:26, 28; Ps 8:3–9; Eph 1:20–23; Heb 2:6–9). For this reason, Revelation portrays the New Jerusalem, throne-city of the Lamb, also as a new Eden, whence the river of life flows (cf. Gen 2:10–14; Ezek 47:1–12; Rev 22:1–2), and where the Tree of Life grows (cf. Gen 3:22–24; Rev 22:2), the curse of the fall in Eden (Gen 3:14–19) having been removed (Rev 22:3).

KING'S GARDEN See Kidron.

KINGS, BOOKS OF Two of the Historical Books of the Old Testament; they continue the history begun in 1 and 2 Samuel. Like the books of Samuel, the books of Kings were originally a single work, divided only because the work was too long to fit on one scroll. Together they present a history of the kingdoms of Israel and Judah from the end of David’s reign to the **Exile**.

In the Hebrew canon, 1 and 2 Kings come after Samuel as the fourth of the former prophets: Joshua, Judges, Samuel, and Kings. In the **Septuagint**, 1 and 2 Kings were known as 3 and 4 Kingdoms (our 1 and 2 Samuel being known as 1 and 2 Kingdoms), and the **Vulgate** adopted that numbering, calling them 3 and 4 Kings.

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