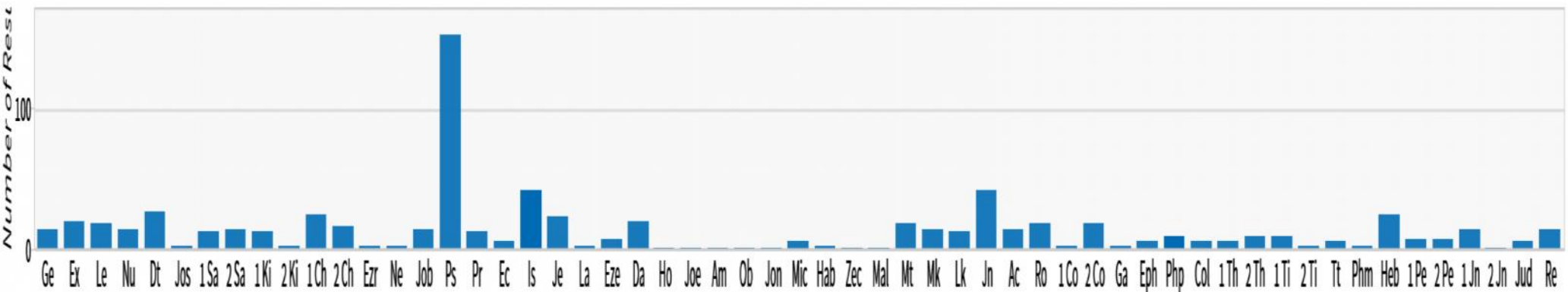


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Topic Eternity> OR Eternity OR Alway OR Always OR Eternal OR Everlasting OR "For Ever"
 OR Forever
 In the Bible from Genesis to Revelation

<Topic Eternity> OR Eternity OR Alway OR Always OR Eternal OR Everlasting OR "For Ever" OR Forever in KJV 1900



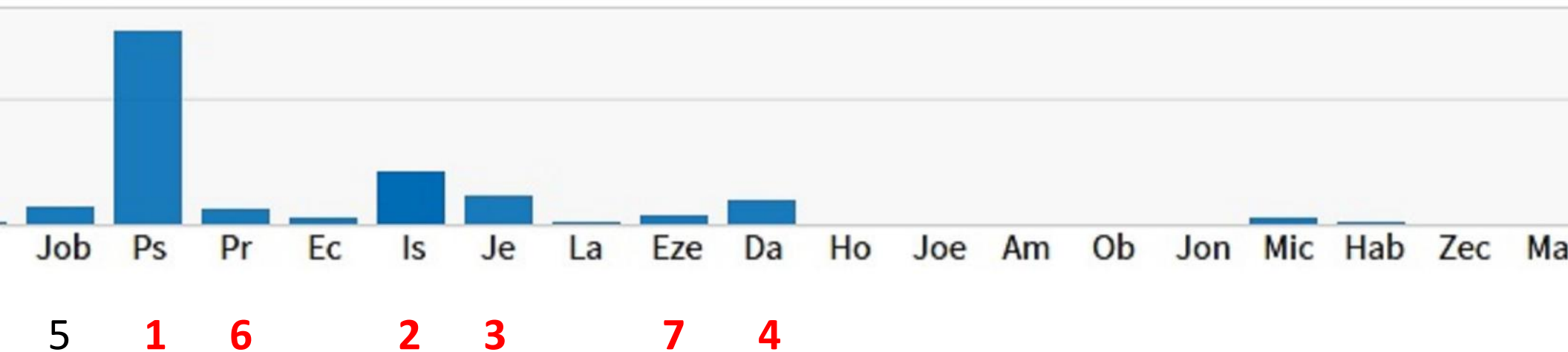
NOTES on Chart:

1. It does not surprise us that Psalms, Isaiah are among the top in the Old Testament, and John and Hebrews in the New Testament; but also that Deuteronomy and I Chronicles are up near the top.
2. I John and Revelation are also high in the New Testament in frequency on eternal words.
3. Micah pops out of nowhere in the Minor Prophets.

Old Testament

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Key Verses

- Ps 90:2** Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou *art* God.
- Is 40:8** The grass withereth, the flower fadeth: But the word of our God shall stand for ever.
- Hab 1:12** *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; And, O mighty God, thou hast established them for correction.

See Also

- Dt 33:27** The eternal God *is thy* refuge, And underneath *are* the everlasting arms: And he shall thrust out the enemy from before thee; And shall say, Destroy *them*.
- Ps 90:1-2** 1 Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou *art* God.
- Is 57:15-16** 15 For thus saith the high and lofty One That inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, With him also *that is* of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones. 16 For I will not contend for ever, Neither will I be always wroth: For the spirit should fail before me, And the souls *which* I have made.

The Future Aspect of the Kingdom of God

The Lord reigned particularly over Israel (e.g., Isa 43:15), yet Scripture also says that God's authority extends beyond Israel's borders (e.g., Psa 103:19). The conviction that all nations were subject to the Lord's rule needed to be reconciled with reality. It was apparent that not all nations were subject to Him, and even Israel was not in full submission to God's reign. This experience led to the belief that God's universal reign would happen at a future time.

The notion of a future comprehensive reign of God appears mainly in the prophetic books (e.g., Obad 21). Daniel the Prophet has a vision of the future in which “one like a son of man” would exercise the rule of an everlasting dynasty (Dan 7:13–14). People in peaceful relationship with God and one another are characteristics of this future kingdom (e.g., Zech 9:9–10; Zeph 3:14–20). The Targums of Isaiah also mention the future kingdom (24:23; 31:4; 40:9; 52:7).

Obadiah Unity and Theme

There is no compelling reason to doubt the unity of this brief prophecy, the shortest book in the OT. Its theme is that Edom, proud over her own security, has gloated over Israel's devastation by foreign powers. However, Edom's participation in that disaster will bring on God's wrath. She herself will be destroyed, but Mount Zion and Israel will be delivered, and God's kingdom will triumph.

Edom's hostile activities have spanned the centuries of Israel's existence. The following Biblical references are helpful in understanding the relation of Israel and Edom: [Ge 27:41-45](#); [32:1-21](#); [33](#); [36](#); [Ex 15:15](#); [Nu 20:14-21](#); [Dt 2:1-6](#); [23:7-8](#); [1Sa 22](#) with [Ps 52](#); [2Sa 8:13-14](#); [2Ki 8:20-22](#); [14:7](#); [Ps 83](#); [Eze 35](#); [Joel 3:18-19](#); [Am 1:11-12](#); [9:11-12](#).

Since the Edomites are related to the Israelites (v. 10), their hostility is all the more reprehensible. Edom is fully responsible for her failure to assist Israel and for her open aggression. The fact that God rejected Esau ([Ge 25:23](#); [Mal 1:3](#); [Ro 9:13](#)) in no way exonerates the Edomites. Edom, smug in its mountain strongholds, will be dislodged and sacked. But Israel will prosper because God is with her.

<https://www.biblestudytools.com/nkjv/obadiah/>

Outline of Obadiah

Title and Introduction ([1:1](#))

Judgment on Edom ([1:2](#)) -- ([1:14](#))

Edom's Destruction Announced ([1:2](#)) -- ([1:7](#))

The humbling of her pride ([1:2](#)) -- ([1:4](#))

The completeness of her destruction ([1:5](#)) -- ([1:7](#))

Edom's Destruction Reaffirmed ([1:8](#)) -- ([1:14](#))

Her shame and destruction ([1:8](#)) -- ([1:10](#))

Her crimes against Israel ([1:11](#)) -- ([1:14](#))

The Day of the Lord ([1:15](#)) -- ([1:21](#))

Judgment on the Nations but Deliverance for Zion ([1:15](#)) -- ([1:18](#))

The Lord's Kingdom Established ([1:19](#)) -- ([1:21](#))

Obadiah 15-21 New International Version (NIV)

¹⁵ “The day of the LORD is near
for all nations.

As you have done, it will be done to you;
your deeds will return upon your own head.

¹⁶ Just as you drank on my holy hill,
so all the nations will drink continually;
they will drink and drink
and be as if they had never been.

¹⁷ But on Mount Zion will be deliverance;
it will be holy,
and Jacob will possess his inheritance.

¹⁸ Jacob will be a fire
and Joseph a flame;
Esau will be stubble,
and they will set him on fire and destroy him.
There will be no survivors
from Esau.”

The LORD has spoken.

Obadiah 15-21 continued

People from the Negev will occupy
the mountains of Esau,
and people from the foothills will possess
the land of the Philistines.

They will occupy the fields of Ephraim and Samaria,
and Benjamin will possess Gilead.

²⁰ This company of Israelite exiles who are in Canaan
will possess the land as far as Zarephath;
the exiles from Jerusalem who are in Sepharad
will possess the towns of the Negev.

²¹ Deliverers will go up on ^[a] Mount Zion
to govern the mountains of Esau.
And the kingdom will be the LORD's.

Kingdom of God (also “kingdom of the Lord,” “kingdom of heaven”). Refers primarily to God’s kingly power exercised over creation and people.

Kingdom of God in the Old Testament and Jewish Thought

In the Old Testament, specific references to the kingdom of God are relatively rare and occur after the initiation of the Israelite monarchy. However, Martin Buber has argued that the Israelites understood the concept of God as king prior to the establishment of an Israelite monarchy. The notion of gods as kings was a basic belief for ancient Semites (Buber, *Kingship of God*, 48).

References to the Lord’s kingdom are found in Obadiah, Chronicles, Psalms, and Daniel. Additional kingship terms can be used to indicate the concept of God’s kingdom. For example, Psa 47:2 asserts that God bears the title “king.” God reigns as king (e.g., Psa 93:1; 96:10), He rules (e.g., Judg 8:23; Psa 22:28), He sits on a throne (e.g., 1 Kgs 22:19; Psa 103:19; Ezek 1:26–28), and He maintains a kingdom (e.g., Psa 45:6; 2 Kgs 19:15).

Three primary themes about God’s kingdom emerge in biblical and extrabiblical literature:

- the everlasting duration of the kingdom;

- its present and tangible aspects in the lives of the ancient Israelites;

- the belief in a future appearance of a superior and more comprehensive kingdom of God.

Seal, D. (2016). . In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Seal, D. (2016). [Kingdom of God. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder \(Eds.\), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.](#)

The Historical Aspect of the Lord's Kingdom

For the ancient Israelites, the kingdom of the Lord was real. It was experienced tangibly in their lives. This real and present nature of God's kingdom was true in part because Israelite kings were the extension of God's heavenly rule. Earthly kings sat on God's throne (1 Chr 28:5; 29:23). Even blatant sinners—such as King Abijah—exercised God's kingdom authority (2 Chr 13:1–8; 1 Kgs 15:1–3).

The Davidic dynasty was closely associated with the everlasting kingdom of God (1 Chr 17:11–14). The reign of earthly rulers brought the attributes of the kingdom of heaven to Earth. Therefore, the people experienced righteousness, justice, deliverance, and redemption (Psa 72).

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Jesus and the Kingdom of God in the Gospels

The arrival of the kingdom, discourse about who will (or will not) enter the kingdom, and descriptions of the kingdom are prominent in the Gospels. The kingdom of God is a major feature in the ministry of Jesus. Both his words and deeds convey different aspects of the kingdom theme. Jesus' teachings about the kingdom reiterate many of the same ideas present in earlier Jewish thought. However, what is unique to Jesus' teaching is the claim that the kingdom (in some sense) had actually arrived.

The Arrival of the Kingdom

John the Baptist is the first to preach about the arrival of the kingdom of God (Matt 3:2). John preaches a message of judgment and repentance. The kingdom was so near that Jesus claims that there are some with Him who would not die prior to witnessing its power (Mark 9:1). While Jesus' message of the kingdom included elements of judgment and repentance, it also entailed the good news of salvation. Thus, Jesus preached the "gospel of the kingdom" (Matt 4:23; Luke 4:43 ESV). Jesus' healings and expulsions of demons are also directly linked to the kingdom of God (Luke 11:19–20). Jesus came to overthrow the Satanic opposition to God's kingdom (Mark 3:22–27). By casting out demons, He was demonstrating the power and presence of the kingdom (Matt 12:28).

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The Parables of the Kingdom

Jesus does not define the kingdom of God; He describes it only through parables. There are numerous parables in Matthew, Mark and Luke, which open with the phrase “the kingdom of God (or the kingdom of heaven) is like ...” (e.g., Matt 13:31–32; Mark 4:26–29; 30–32; Luke 13:18–19, 20–21). Even some parables that do not specifically mention the kingdom of God teach about it. For example, the parable in Matthew 25:1–13 teaches about the kingdom of God. The parable that immediately follows (Matt 25:14–30) does not mention the kingdom, but has similar themes to the first parable. It, too, may be read as a teaching about the kingdom of God.

Many parables say that the kingdom is growing (Mark 4:26–29; 4:30–32; Matt 13:31–32, 33; Luke 13:18–19, 20–21). They teach that upon the discovery of the kingdom, a person experiences joy (Matt 13:44, 45–46). Further, they convey that God’s kingdom reign is a future reality (Matt 25:1–13; Luke 12:35–48; 19:11–27).

The Son of Man and the Kingdom of God

There is a connection between Jesus’ use of the phrase “son of man” and the kingdom of God. “Son of man” indicates Jesus’ earthly role (e.g., Luke 19:10) and describes His suffering and death (e.g., Mark 8:31; 10:45). This title also conveys His role in the future kingdom (e.g., Matt 16:28; 19:28; Mark 9:1; Ladd, *A Theology*, 147). *Jesus identifies himself as the agent of God’s kingly rule (compare Dan 7:13–14).*

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Kingdom of God in Acts

In the Acts of the Apostles, the risen Jesus continues to teach His disciples about the kingdom of God (Acts 1:3). His disciples persist in their belief of a political or nationalistic kingdom for Israel (Acts 1:6). In Acts, the kingdom of God is often used a synonym for the gospel or good news (Acts 8:12; 19:8).

Kingdom of God in Paul's Letters

Paul does not discuss the kingdom of God to the same extent that Jesus did. However, the theme is present in his teaching. There are two notable aspects of Paul's teaching about the kingdom.

1. In 1 Corinthians 15:23–24, Paul states that, at the Second Coming and at the resurrection of Christians, Jesus will hand the kingdom of God over to the Father after He has destroyed every other rule, authority and power. It is unclear from this passage whether there are two kingdoms—the kingdom of Christ and the kingdom of God. It is more likely that Paul understood both kingdoms to be one and the same and that he uses “kingdom” to describe Jesus' rule. This is supported by the fact that when Paul speaks of Christ's rule (1 Cor 15:25, 27) he borrows Old Testament language (Pss 8:6; 110:1) that describes the dominion of God (Vickers, “The Kingdom of God,” 55).
2. Paul teaches that the kingdom has both present and future dimensions.
 - a. The kingdom is a present blessing for those who have been delivered from the powers of darkness to the kingdom of Christ (Rom 14:17; 1 Cor 4:20; Col 1:13; Eph 5:5).
 - b. Those exhibiting a virtuous lifestyle will inherit the kingdom (1 Cor 6:9, 10; 15:50; Gal 5:21; 1 Thess 2:12; 2 Thess 1:5).

Kingdom of God in the General Letters

In Hebrews, the unshakable kingdom is the heavenly Jerusalem—a city yet to come (Heb 12:22–28). In 2 Peter 1:5–11, Christians are encouraged to cultivate certain virtues so that they may enter the everlasting kingdom of the Lord and Savior Jesus Christ.

Kingdom of God in Revelation

The kingdom of God is a main theme in Revelation (Rev 1:6, 9, 5:10; 11:17; 12:10; 19:6; 20:4; 22:5). Seven trumpets announce the final triumph of the kingdom of God and Christ: “the kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever” (Rev 11:15 NASB).

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In the visions of Daniel the promise is given that the dominion of the Gentiles [p.264] is not to endure for ever; their empires are to pass away, and “the God of heaven shall set up a Kingdom, which shall never be destroyed..., and it shall stand for ever” (Dan. ii. 44), True, God has not abdicated His present sovereignty; the Gentile kings are reminded that they, too, hold their power by the permission of God: “the Most High ruleth in the kingdom of men, and giveth it to whomsoever’ He will” (Dan. iv. 17). But the Kingdom of God in its full manifestation is future; when it comes it is to endure for ever; the Ancient of Days will confer it upon “one like unto a son of” (Dan. vii. 13), and its authority will be exercised by “the saints of the Most High” (Dan. vii. 18).

F.F. Bruce, “The Kingdom Of God: A Biblical Survey,” *Evangelical Quarterly* 15 (1943): 263-68. Online at https://biblicalstudies.org.uk/pdf/eq/kingdom_bruce.pdf

Some theologians reduce Daniel 7 to a promise that God's saints will reign with Christ during the Millennium. But the text couldn't be clearer—it says “for ever and ever,” not a thousand years. Many other passages also affirm an earthly reign that will last forever (e.g., [Joshua 14:9](#); [2 Samuel 7:16](#); [Isaiah 34:17](#); [60:21](#); [Jeremiah 17:25](#); [Micah 4:7](#); [Revelation 22:5](#)). The angel Gabriel told Mary that Christ “will reign over the house of Jacob forever; his kingdom will never end” ([Luke 1:33](#)). Regardless of whether one believes in a literal Millennium, passages such as the ones cited here shouldn't be understood as millennial references. They refer instead to an everlasting Kingdom.

God's Kingdom . . . and Ours

By Randy Alcorn | April 15, 2016

Online at <http://www.epm.org/blog/2016/Apr/15/gods-kingdom-and-ours>