

the GOSPEL & *the* KINGDOM

The Gospel and The Kingdom: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. The Gospel:
 - A. The Beginning the Gospel.
 - B. The Center of the Gospel.
 - C. The End of the Gospel.

CLASS #2:

- II. The Gospel:
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CLASS #3:

- III. The Kingdom of God:
 - A. Introduction to the Kingdom of God
 - B. Necessary to say “of God”.
 - C. Comparison of Two Kingdoms.
 - D. Jesus and the Kingdom of God.
 - E. What is the Kingdom of God?
 - F. When is the Kingdom of God?
 - G. The Kingdom of God and the Gospels.

CLASS #4:

- III. The Kingdom of God:
 - G. The Kingdom of God and the Gospels (cont'd).

CLASS #5:

- III. The Kingdom of God:
 - G. The Kingdom of God and the Gospels (cont'd).
- Exam.

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Notes —

The Gospel and The Kingdom: Exam

Possible 20 Point Questions

- 1) Write about the fact that Jesus died in perfection by developing the ideas that He died as a sacrifice and as a substitute (pp. 161,162).
- 2) Defend the actuality of the resurrection by offering various points of evidence or proof (pp. 163, 164)
- 3) Use five points (with Scripture) to explain the purposes and meanings of the ascension (p. 167).
- 4) Use seven points (no Scripture references needed) to compare the Kingdom of God and the Kingdom of Satan (pp. 172, 173).
- 5) What is the Kingdom of God (pp. 173-175)?
- 6) Show how the Kingdom of God teaches against false prosperity teaching (p. 185).

Possible 10 Point Questions

- 1) Explain how Jesus seems to be the “angel of the Lord”. Use one Scripture (p. 159).
- 2) Show how the Incarnation relates to missions (p. 160)
- 3) State two purposes of the resurrection (p. 165).
- 4) State two purposes of the Return of Christ (p. 169).
- 5) When is the Kingdom of God revealed? Use Scriptures (p. 175).
- 6) What are the keys to the Kingdom (p.178)?
- 7) Explain the idea that “forceful” people will enter the Kingdom of God (p. 179).
- 8) What is the response to the nearness of the Kingdom of God. Refer to one Scripture (p. 180).
- 9) Use one Scripture to show who is greatest in the Kingdom of God (p. 181,182).
- 10) Use one Scripture to show how the Kingdom of God is linked with sacrifice (p. 182).
- 11) Use one Scripture to show how Kingdom of God teaching is against extreme Arminianism (p. 186).
- 12) Refer to one Scripture that shows Kingdom of God teaching to be against post-millennial eschatology (pp. 187, 188).

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I. Course Introduction.

Notes —

Introduction to the Gospel:

The term “gospel” represents a very broad area of the Christian faith. Literally, it means “good news” or “glad tidings”. In the New Testament, the verb form of gospel means “proclaiming, preaching, or announcing the good news of salvation through Jesus Christ”.

Yet, in addition to this aspect of the gospel, there are two more elements. The Apostle Paul helps us to grasp this three-fold perspective of the gospel in I Thes. 1:5:

The Objective Gospel - “Our gospel came to you not simply with words,”

The Subjective Gospel - “but also with power, with the Holy Spirit, and with deep conviction.”

The Gospel Lived Out - “For you know how we lived among you for your sake.”

The Objective Gospel

The objective gospel is the oral speaking or proclaiming of the gospel. Jesus Christ represents the message and content of this announced good news. The gospel proclamation is a divine word that reveals God’s purpose and calls those who hear it to a responsive action. The presentation of these objective facts of truth about Jesus are considered to be the objective portion of the gospel.

This course presents an in-depth study of the objective gospel facts: The incarnation of Christ, His death, Resurrection, Ascension, Session, and His Future Return.

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The Subjective Gospel

There is a dynamic portion of the gospel that is very subjective. The Apostle Paul testified that the gospel came “with power, with the Holy Spirit, and with deep conviction.” This powerful subjective element of the gospel goes beyond spoken words or theological doctrines. Within the proclaiming of the message, God breaks through to man with revelation that changes the hearts of those who receive it (see Rom 1:15-17). In preaching the gospel, the power of God (which raised Christ from the dead (see Rom 1:4, I Cor. 15:4)) becomes available to bring salvation. This power may be demonstrated inwardly by the transformation of human hearts, or outwardly by supernatural signs and wonders.

This mysterious power causes the Christian faith to move beyond doctrinal beliefs to an experiential event. This event is centered upon an encounter with Jesus Christ, followed by an ongoing relationship with Jesus in the life of the believer.

The Gospel Lived Out

The third portion of the gospel is what results when a person receives the proclaimed gospel and has been transformed by the power of the subjective gospel. An encounter with Jesus Christ produces a conversion experience, which results in a lifestyle that permanently reflects the gospel.

Paul was so impacted by the revelation of Jesus (Acts 9:22,26; I Cor. 9:5) that his actions and his behavior became a statement of the gospel itself. Paul later compared the messenger’s lifestyle to the actual dynamic subjective power of the gospel. The gospel became present not only in their words, but in their lives as well.

Paul’s life became so interwoven with the gospel he had received (as a result of meeting Jesus) that he demonstrated a lifestyle example that was parallel to the example of Jesus Christ himself (see I Thes. 1:6). Thus the gospel messenger’s lifestyle becomes an equal portion of the total gospel expression.

Therefore, the total gospel may be understood from a three-fold perspective: The objective gospel, the subjective gospel, and the gospel lived out in the lifestyle of the messenger.

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A. In This Course We Will Study the Objective Points of the Gospel.

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1. The birth of Jesus (the Incarnation).
2. The death of Jesus.
3. The exaltation of Jesus (includes the resurrection, the ascension, the session, and the return of Christ).
4. The basic gospel states:
 - a. God was born into the world and lived as a Man.
 - b. He died on the cross in order to redeem Man.
 - c. He rose from the dead and ascended into Heaven. He is now seated at the right hand of the Father and will come again to judge the living and the dead.

B. We Will Also Study the Topic of the Kingdom of God (from here on called KOG).

II. The Gospel.

A. The Beginning of the Gospel.

1. The birth of Jesus (Incarnation).
 - a. New Testament scriptures about the incarnation:
 - 1) Mt 1:2; 4:1-17; 8:23-27; 13:53-57; 14:28-33; 16:13-20; 17:1-3; 21:1-11; 22:41-45.
 - 2) Mk 1:1-3; 1:21-24; 10:13-16.
 - 3) Lk 1:2; 3:23-27; 4:16-30; 7:18-34; 19:28-48.
 - 4) Jn 1:1-34; 3:25-36; 4:39-42; 5:17-24; 5:39-47; 6:48-69; 7:12-52; 8:1-20; 10; 11:1-26.
 - 5) Acts 10:34-39.

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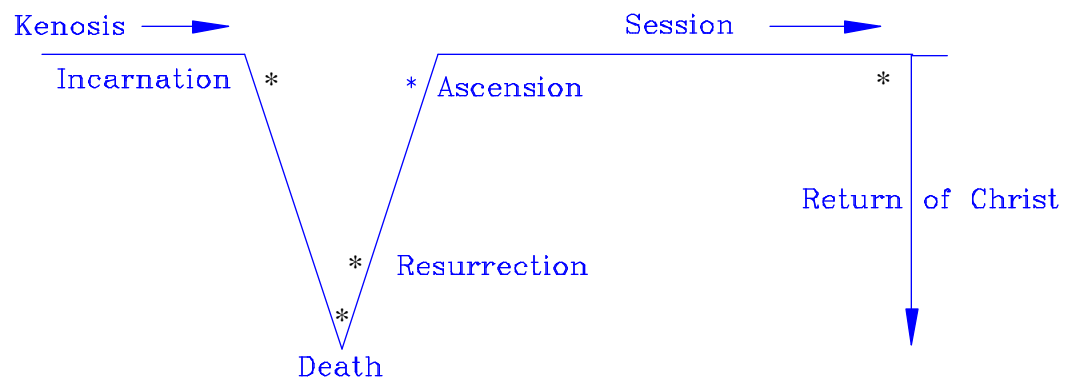
- 6) Rom 1:1-4.
- 7) Phil 2:1-11.
- 8) Col 1:15-19.
- 9) Heb 1;2; 5:7-9.
- 10) 1Jn 1:1-4; 4:1-3.
- 11) Rev 1.

b. When we speak of the birth of Jesus we must remember that Jesus is God.

- 1) Thus, we use the term “Incarnation” because in the birth of Jesus, God becomes Man.
- 2) When we speak of the incarnation we must remember that in order for Jesus to become a man He needed to give up His privileges that He had in heaven (Phil 2:6,7). That process is called the “Kenosis”.

Discussion Point

Study the following diagram. Follow the progression of the events of the gospel as described in the diagram. Introduce each term and briefly discuss them.



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c. We can see the Incarnation well before the birth of Christ in the following:

- 1) The angel of the Lord. These seem to be appearances of Jesus before the actual Incarnation (see Gen 16:7,10,13; Ex 3:2,6; Jdg 6:11,14; Josh 5:13-15; Ex 23:20-22).
- 2) Prophecy (see Is 7:14).

d. The description of the Incarnation.

- 1) He became flesh (Jn 1:14).
- 2) He was born of a woman (Gal 4:4).
- 3) He came in the flesh (1Jn 4:2).
- 4) He appeared in the flesh (1Tim 3:16).
- 5) He was made in our likeness (Rom 8:3; Heb 2:14).
- 6) He had a body (Heb 10:5,10; 1Jn 1:1-3).
- 7) He died in the flesh (1Pt 3:18; 4:1).

e. The purposes of the Incarnation.

- 1) To reveal the Father (Jn 14:8-11).
- 2) To do the will of God (Heb 10:5-9).
- 3) To fulfill prophecy (Lk 4:17-21).
- 4) To die for our sins (1Pt 3:18).
- 5) To fulfill all righteousness (Mt 3:15).
- 6) To reconcile the world (2Cor 5:18-21).
- 7) To become our high priest (Heb 7:24-28).
- 8) To become our example (1Pt 2:21-23).

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- f. The importance of the Incarnation.
 - 1) The proof or evidence of the deity of Christ (Rom 9:3-5).
 - 2) To confirm the resurrection (Acts 2:24-32).
 - 3) As a test for believers (1Jn 4:1-6).
- 2. Summary of the Incarnation.
 - a. The Incarnation is an essential part of the gospel. Only God Himself can forgive us. Only God Himself can die for us.
 - b. Within the doctrine of the Incarnation we can see that Jesus is two things:
 - 1) The Son of God. He is fully God.
 - 2) The Son of Man. He is fully Man.
 - c. Names point to the Incarnation.
 - 1) Old Testament-Is 7:14 The name Immanuel means “God with us”.
 - 2) New Testament-Mt 1:21 The name Jesus means “God saves”.
 - d. The Incarnation and World Evangelization.
 - 1) God Himself was willing to identify with us. He was willing to become one of us and live with us.
 - 2) A missionary must follow this model. He must be willing to identify with the people and their customs. He must be willing to live with the people.

Discussion Point

The incarnation presents a strong model for us to follow to reach our community and local area with the gospel. What prevents us from following this biblical pattern? Discuss and share testimonies.

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B. The Center (The Heart) of the Gospel.

Notes —

1. The death of Jesus (the cross). Study the following New Testament scriptures related to the Cross:
 - a. Mt 20:28; 26;27.
 - b. Mk 14;15.
 - c. Lk 9:30,31; 22; 23.
 - d. Jn 1:29; 3:16,17; 10:11-15; 18; 19.
 - e. Rom 3:21-26; 5:8,9; 6:10; 8:31-34.
 - f. 1Cor 5:7.
 - g. Gal 3:13,14.
 - h. Phil 2:8.
 - i. Col 2:13-15.
 - j. Heb 2:14-17; 7:23-28; 10:1-22.
2. The death of Jesus (the cross) is the method that God has provided to save us.
 - a. Jesus died in perfection (He had no sin). Thus, He died as a sacrifice (1Jn 1:9).
 - 1) The sacrifice is final (Rom 6:10).
 - 2) He is the sacrifice (Heb 7:27).
 - 3) He is the priest and the sacrifice. It is His own blood (Heb 9:12).
 - 4) It is a sacrifice without defect (1Pt 1:19).

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b. Jesus died in perfection (He had no sin). Thus, He died as a substitute. He died as a payment (Acts 20:28; Col 2:13-15; 1Pt 2:22-24; 1Jn 2:1,2).

1) He received our punishment (Is 53).

2) He is a ransom (Mk 10:45).

3) There was a price (1Cor 6:20).

4) He died in our place (2Cor 5:21).

Discussion Point

If all these things about Jesus are true, why do we not more eagerly follow Him?
What holds us back?

C. The End of the Gospel.

1. The exaltation of Jesus (resurrection, ascension, session, and return of Christ). Study the following New Testament scriptures related to the exaltation of Jesus:

a. Ps 2:7-12; 16:11; 45:1-17; 110:1.

b. Is 9:7.

c. Jer 23:5,6.

d. Mt 26:64; 28:1-20.

e. Mk 16.

f. Lk 1:32,33; 24.

g. Jn 2:19-22; 3:12-15; 6:60-63; 10:17,18; 11:25,26; 17:1-5; 18:36,37; 20;21.

h. Acts 1:1-11,22; 2:22-32; 3:15; 4:2; 4:33; 5:30,31; 7:56; 13:30-37; 17:16-32.

i. Rom 1:1-4; 8:34.

j. 1Cor 15:1-28.

k. Eph 1:19-22; 4:7-10.

l. Phil 2:9-1

m. Col 2:15.

n. 1Tim 3:16.

o. Heb 1:3-14; 2:9; 4:14; 7:23-26; 8:1; 9:24; 10:12,13; 12:2

p. 1Pt 3:21,22.

q. Rev 5:6.

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2. The resurrection.

Notes —

- a. The importance of the resurrection (see 1Cor 15:12-19).
- b. The presentation of the resurrection.
 - 1) In the Psalms (Ps 16:10,11; Acts 13:34,35).
 - 2) In the Prophets (Is 53:10-12; 1Cor 15:4).
 - 3) In the words of Jesus (Mk 9:9,10; Jn 2:19-22).
 - 4) In the proclamations of the apostles (Acts 2:32; 3:15).
- c. The cause of the resurrection.
 - 1) The power of God (Acts 2:24).
 - 2) The power of Christ (Jn 10:18).
 - 3) The power of the Spirit (Rom 8:11).
- d. The evidence/proof of the resurrection.
 - 1) The empty tomb (Jn 20:1-9).
 - 2) The testimony of the angels (Mt 28:5-7).
 - 3) The testimony (through their actions) of His enemies (Mt 28:11-15).
 - 4) Many convincing proofs (Acts 1:3; Jn 20:20,27).
 - 5) The establishment of Sunday as the Lord's day (Jn 20:1,19; 1Cor 16:2).
 - 6) The testimony and preaching of the apostles (Acts 2:22-32; 4:33).

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Seven Questions that Provide Evidence of the Resurrection:

1) How can you explain the great change in the disciples?

They were afraid. They were doubting. They were hiding. They were discouraged. Suddenly they became bold. They were convinced. They were out on the streets evangelizing. They were encouraged.

Before

Fear
Doubt
Hiding
Discouraged

After

Bold
Convinced
Publicly Evangelizing
Encouraged

2) How can you explain the consistency of the disciples' testimonies?

They all had the same testimony. If it was a conspiracy it would be impossible for hundreds of people to have the same story, detail by detail.

3) How can you explain that the disciples were willing to die for the testimony of the resurrection?

Only a real experience could produce that type of courage.

4) How can you explain all of the historical witnesses (1 Cor 15:6)?

5) How can you explain that the enemies of the gospel could never successfully prove that the resurrection was false?

They could not find the body.

6) How can you explain the credibility of the witnesses?

People heard the testimony and evaluated it. They accepted the credibility of the witnesses and their testimony.

7) How can you explain the incredible growth of the first 300 years of Christianity?

The only possible answer for these seven questions is that Jesus Christ truly rose from the dead.

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e. The form of the resurrection.

- 1) In a body (Jn 20:27; Lk 24:39-43).
- 2) A spiritual body (Lk 24:31,36; Jn 20:19; 1Cor 15:44).
- 3) It is mysterious (Lk 24:16; Mk 16:12; Jn 20:14).

f. The purposes of the resurrection.

- 1) To fulfill the Scriptures (Lk 24:45,46).
- 2) To forgive sins (1Cor 15:17).
- 3) To justify the sinner (Rom 4:25; 8:34).
- 4) To give hope (1Cor 15:18,19).
- 5) To make faith real (1Cor 15:14-17).
- 6) To prove that Jesus is the Son (Ps 2:7; Rom 1:4).
- 7) To prove the divinity of Jesus (Jn 20:26-29).
- 8) To prove the Lordship of Jesus (Acts 2: 24,29,34).
- 9) To break the power of death (Acts 2:24; I Cor. 15: 20, 22, 54).
- 10) To put Jesus on the throne of David (Acts 2:30-32).
- 11) To insure the exaltation of Jesus (Acts 4:10,11; Phil 2:9,10).
- 12) To guarantee the coming judgment (Acts 17:31).
- 13) To seal the resurrection of the believer (Acts 26:23; 1Cor 15:20,23).

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g. The appearances of Jesus after the resurrection. Study the following diagram:

The Event	The Time	Matthew	Mark	Luke	John	Acts	I Cor
The empty tomb outside Jerusalem	Sunday Morning	28:1-10	16:1-8	24:1-12	20:1-9		
The empty tomb: Mary Magdalen	Sunday Morning		16:9-11		20:11-18		
2 Travelers: The road to Emmaus	Sunday Afternoon			24:13-32			
Peter: in Jerusalem	Sunday			24:34			15:5
10 Disciples in the upper room	Sunday Night			24:36-43	20:19-25		
11 Disciples in the upper room	One week later		16:14		20:26-31		
7 disciples by the sea of Galilee	One week later				21:1-23		
11 disciples a mountain in Galilee	Some time later	28:16-20					
More the 500	Some time later						15:6
James	Some time later						15:7
Ascension: The Mount of Olives	40 days after the resurrection		16:19	24:50-53		1:3-8	
Paul	Some time later					9:1-6	15:8

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3. The ascension.

a. The presentation of the ascension.

- 1) Prophecies (Ps 68:18; Eph 4:8-10; Ps 24).
- 2) The words of Christ (Lk 9:51; Jn 20:17; Jn 6:62).

b. The actual event.

- 1) 40 days after the resurrection (Lk 24:48-51; Acts 1:1-12).
- 2) References to the event (Acts 1:22; Eph 4:8-10).

c. The purposes and meanings of the ascension.

- 1) So that the Spirit would come (Jn 16:7).
- 2) To receive glory and honor (Heb 2:9).
- 3) To rule on the throne of David (Acts 2:29-36).
- 4) To sit next to the Father (Eph 1:20; Heb 1:3).
- 5) To be able to intercede for believers (Rom 8:34; Heb 7:25).
- 6) To prepare a place for His people (Jn 14:2).
- 7) To minister as a Priest (Heb 4:14-16; 8:1,2).
- 8) To rule in victory (1Cor 15:24-28).
- 9) To show the greatness of His victory (Eph 4:8).
- 10) To give gifts to men (Eph 4:8).
- 11) To show the greatness of His exaltation (Acts 5:31; Phil 2:9).
- 12) To raise up believers with Him (Col 3:1-3; Eph 2:6).
- 13) To point to His return (Acts 1:11).

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4. The session (Christ in heaven).
 - a. Currently, Jesus is in heaven (1Pt 3:22; Eph 1:20; Acts 7:56; Rev 5:6-10).
 - b. The form of the session “seated at the right hand of God.”
 - 1) Seated—to enthrone (Rev 3:21).
 - 2) The right hand—to be with God (Jn 1:1).
 - 3) Of God—to not be separated (Rev 22:3, here there is only one throne).
 - a) It is like the paradox of the Trinity: distinct but not separated.
 - b) Thus, in Jn 1:1 the Bible can say that He was with God AND that He was God.
 - c. The meaning of the session.
 - 1) Honor and glory (Heb 2:9).
 - 2) Joy (Ps 16:11).
 - 3) The kingdom of Christ (Eph 1:20-23; 1Cor 15:23-25).

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5. The return of Christ.

Notes —

- a. If the exaltation of Christ is the end of the gospel, then the return of Christ is the end of the end.
- b. The return of Christ is described as the day of:
 - 1) The Lord (1Thes 5:2).
 - 2) Lord Jesus (1Cor 5:5).
 - 3) God (2Pt 3:12).
 - 4) That day (2Thes 1:10).
 - 5) Last day (Jn 12:48).
- c. The purposes of the return of Christ.
 - 1) To fulfill His Word (Jn 14:3).
 - 2) To raise the dead (1Thes 4:13-18).
 - 3) To destroy death (1Cor 15:25,26).
 - 4) To gather the elect (Mt 24:31).
 - 5) To judge the world (Mt 25:32-46).
 - 6) To glorify believers (Col 3:4).
 - 7) To reward God's people (Mt 16:27).

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- d. The time of the return of Christ.
 - 1) It is unknown (Mt 24:27,36).
 - 2) After the gospel is proclaimed to all nations (Mt 24:14).
 - 3) After the rise of the antichrist (2Thes 2:2,3).
 - 4) At the last trumpet (1Cor 15:51,52).
 - 5) In days like the days of Noah (Mt 24:37-47).
- e. The manner of the return of Christ.
 - 1) In the clouds (Mt 24:30).
 - 2) In flaming fire (2Thes 1:7,8).
 - 3) With the angels (Mt 25:31).
 - 4) Like a thief (1Thes 5:2,3).
 - 5) In His glory (Mt 25:31).
- f. The believer must have the correct attitude toward the return of Christ.
 - 1) He must wait for it (1Cor 1:7).
 - 2) He must look for it (Tit 2:13).
 - 3) He must be ready for it (Mt 24:42-51).
 - 4) He must love it (2Tim 4:8).
 - 5) He must stay busy until it comes (Lk 19:13-18).
 - 6) He must pray for it to come (Rev 22:20; Lk 18:7,8).

Discussion Point

Allow time to ask further questions or provide comments related to the gospel.

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III. The Kingdom of God (KOG).

Notes —

A. Introduction to the Kingdom of God (KOG)¹.

KINGDOM ASPECT	DESCRIPTION
KOG Definition (Mt 19:12; Ps 103:19)	The Rule of God, the Reign of God, Kingship, or God's Authority in the hearts of those who yield themselves to Him. In the next age, it will be the same reign or rule of God over all the world.
Biblical Mystery (Rom 16:25,26)	A Biblical mystery is something that has been kept secret through times eternal, but is now disclosed.
Mystery of KOG (Mk 4:11 Mt 13)	— The Kingdom that will one day change the entire external order has entered into this Age in advance to bring the blessings of the KOG to people without transforming the old order. — The KOG is working here among us, but God does not compel people to bow before it. They can reject it. They must receive it with a willing heart and a submissive will.
Kingdom Life (Jn 17:3, Jn 3:3, Rom 14:17)	Eternal Life belongs to the KOG, the Age to Come, but it has also entered this present evil age. Man may experience this life by being born again. Eternal Life is to know God through personal relationship and experience during this lifetime.
Kingdom Righteousness (Mt 5-7; Eph 2:8,9; Mk 10:15; Luk 22:29)	The righteousness of the KOG is imparted to us as we allow God to reign in our heart. No one can attain the standard required by the righteousness of the KOG. We must receive it like a child through God's unmerited grace.
Demand of KOG (Mk 1:15; Luk 9:23; Mt 6:33; Mt 19:16)	The KOG makes one fundamental demand—the demand for a decision to allow God to rule your life. This requires “repentance”, which is to turn around, to reverse your course of life, to embrace the direction of the KOG.
KOG is Present Reality (Mk 1:15; Mt 12:28; Luk 17:20; Rom 12:1,2)	The two Ages overlap. The powers of the Age to Come have penetrated this Age, even while we still live in this present evil Age. We are transformed and no longer conform to the powers of this age.
KOG is Future (Luk 22:18; Mk 9:1)	The KOG will not come in fullness until the Second Coming of Christ and the resurrection of the dead. They will lead to the Age to Come, when all evil is destroyed.
When will KOG come in fullness? (Mt 24:14; 28:19, 20)	“This gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all peoples, and then the end shall come.”

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Notes

B. It Is Necessary to Say the Kingdom OF GOD (there are other kingdoms).

1. The kingdom of the devil (Lk 11:18).
2. The devil is called the god of this world (2Cor 4:4).
3. The KOG is not of this world (Jn 18:36).

C. A Comparison Between the KOG and the Kingdom of Satan.

The Kingdom of God	The Kingdom of Satan
Light: Is. 58:8; Rev. 21:23; Tim. 6:16	Darkness: Eph. 6:12; I Jn. 2:9; Rev. 16:10; Col 1:13
Love: Mt. 22:37; Eph. 6:24; Rom. 5:8; Jms. 1:27	Separation from God: Mt. 13:19; I Jn. 3:8; Rev 2:10,13,14
Redemption: Mt. 8:11; Rev 5:9; Is. 51:11	Separation from God: (See Above)
Truth: Jn. 14:6; Jn 8:32; Dt. 32:4	Lies: II Thes. 2:9; Jn. 8:44; I Kgs 22:22
Power of God: Lk. 21:27; Jn. 1:12; Rom. 1:20; I Cor 1:24	No Power: Mt. 16:18; Rom 16:20; Lk. 22:31
It will Remain: Rom. 6:23; II Cor. 5:1; II Pt. 1:11	Temporary: Jude 6; Rev. 20:10; I JN. 3:8
Not of this World: Jn. 18:36; Mt. 16:19; Rom. 14:17	Temporary: (See Above)
Unity and Harmony: Jn. 10:16; Rom. 12:5; I Cor. 10:17	Confusion: I Cor. 14:33; Is. 41:29; Jms. 3:16
Peace: Lk. 2:14; Mt. 5:9; Phil. 4:7	Confusion: (See Above)
Mercy: II Cor. 1:3; Eph. 2:4; I Pt. 1:3	Death: Rom 6:23; Rom. 5:12; Rev. 1:18
Sacrifice: Rom. 12:1; Heb. 10:12; Heb. 13:15	Pride: Prov. 16:18; Prov. 13:10; Jms. 4:6
Humility: I Pt. 5:5; Mt. 5:5; Jms. 4:6	Pride: (See Above)
Jesus is God: Col. 1:16; Is. 6:1-3; Jn. 1:3; Jn. 5:17	Demons: Jms. 2:19; I Tim 4:1; Rev. 16:14; Rev. 18:2
Holy Trinity: Is. 48:16; Mt. 12:18; Jn. 14:16	Demons: (See Above)
Angels: Mt. 13:14; Lk. 20:36; I Cor. 6:3	Demons: (See Above)
Victory Over Sin and Death: Rom. 6:23; I Jn. 5:12; Jn 3:16; Jn. 5:24	Sin: Rom. 5:12; I Cor. 15:56; II Thes. 2:3
Faith: Eph. 2:8,9; Rom. 3:28; Rom. 14:23	Sin: (See Above)

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The Kingdom of God	The Kingdom of Satan
Incorruptable: I Cor. 9:25; I Cor. 15:50; 1:4,23	I Pt. Corruptable: Rom. 8:19-21; II Pt. 1:4; Gal. 6:8
Free Will: Heb. 11:25; Josh. 24:15; Dt. 30:19	Slavery: II Pt. 2:19; Lk. 4:18; Jn. 8:34,35
Joy: Neh. 8:10; Ps. 126:5; I Pt. 1:18; Lk. 15:7	Punishment: Mt. 18:8; Heb. 2:2,3; Rev. 20:15
Victory: Eph. 6:13; Rom. 8:37; I Cor. 15:54	Defeat: Mt. 13:30; I Jn. 3:8; Gen 3:15
Just: Ps. 11:7; Is 54:14; Rom 10:4	Wicked: I Jn. 3:12; III Jn. 11

D. Jesus And the KOG.

1. He brought the kingdom near (Mk 1:15).
2. He spoke about entering the kingdom (Mt 5:20; 7:21; 18:3).
3. He said to pray for the kingdom to come (Mt 6:10).
4. He said to preach the kingdom (Mt 9:35; 10:7).
5. He demonstrated the kingdom with power (Mt 12:15,22,28).
6. He explained the kingdom in parables (Mt 13).
7. He promised future blessings in the kingdom (Mt 25:31,34).
8. He spoke of the kingdom for 40 days after the resurrection (Acts 1:3,6).

E. What Is the KOG?

1. It is not the Church. The Bible does **not** say that the KOG and the Church are equal.
2. It is not a geographical location.
3. It is not the people of that location.
4. It is the authority and rule of a king. In this case, the King is Jesus! (see Ps 103:19 and Lk 19:12,15,27).

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5. The KOG is the sovereign action of God. Man cannot create the KOG. Man must receive the KOG. If he does not receive it, then he has no place within it (Mk 10:15).
 - a. God gives the kingdom (Lk 12:32).
 - b. Jesus “grants” the kingdom (Lk 22:29).
 - c. God says to whom the kingdom will come (Mt 5:3; Mk 10:14).
 - d. God gives the invitation Lk (14:15-24).
 - e. God encourages certain ones to enter (Lk 14:15-24).
 - f. God does not allow certain ones to enter (Lk 14:15-24).
6. The KOG is good news.
 - a. It is good news for sinners (Lk 9:51-56).
 - b. It is good news—it offers forgiveness, peace and joy (consider the positive nature of the descriptions of the KOG in Mt 13).
 - c. It is not a reward. It is a gift.
 - d. The demonstration of the power of the kingdom results in joy, freedom and celebration (Is 35:6; Mk 2:1-12; Lk 10:17).
 - e. **Application:** The message of the Church must be consistent with the idea of good news.
7. The KOG is the opposite of the world.
 - a. It is not of this world (Jn 18:36; Lk 23:42; Acts 1:6).
 - b. It is not characterized by violent action. It is not a nationalistic or political concept. The disciples thought of it in this way and were confused (Lk 19:11).
 - c. The focus is on generosity instead of greediness (Mt 5:40-42; Lk 12:32,33).

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- d. It is more important than money and possessions (Mt 6:19-34).
- e. It is more important than rights and privileges (Mt 5:39-41; Mk 10: 42-44).
- f. It is more important than family and friends (Lk 14:26; Mt 10:34-39).
- g. It is more important than personal attitudes and hidden desires (Mt 5:21-48).
- h. It requires total commitment (Lk 9:62).

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F. When Is the KOG Revealed?

- 1. It is here now (Mk 1:15; Mt 12:28; Lk 17:20, 21).
- 2. It is not here yet (Lk 22:18; Mk 9:1).

G. The KOG and the Gospels.

- 1. Much of Jesus teaching was concerned with the KOG. Thus, we can find many principles of the KOG within the four gospels. The following is a thorough, systematic study of kingdom principles as found in the four gospels.
- 2. What is the KOG?
 - a. The KOG is mysterious. To see and hear (understand) the mysteries it must be granted to you (Mt 13:11).
 - b. The term KOG is interchanged with the term “gospel” (Lk 9:2,6).
 - c. God causes the growth in the KOG. The followers of God are obedient vessels. They proclaim the word. They are like farmers who must trust in God for the results. The farmer can not control or understand the growth, but he still plants the seed. So too in the KOG (Mk 4:3-8; 26-29).

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- d. The KOG is not so much a place as it is a rule or a reign (Lk 19:12-14).
 - e. The thief asks Jesus to remember him when He comes into His kingdom. Jesus replies: “Today you shall be with Me in Paradise.” The KOG is Paradise (Lk 23:42,43).
3. What is the nature of the KOG?
- a. First, let us repeat that it is mysterious (Mt 13:11).
 - b. The KOG is not of this world.
 - 1) It is not of this realm or order. It is not a physical kingdom but a spiritual kingdom (Jn 18:36).
 - 2) For example, the one who announced the arrival of the KOG wore camel hair and ate locusts (Mt 3:4 with Mt 11:8).
 - 3) It is in opposition to this world.
 - a) The KOG advances forcefully (because it is not of this world—it has an opponent). Forceful men must take it by force (because men have opponents—Satan, the world, and their own flesh). The KOG does not enter this world naturally. Thus, there is conflict (Mt 11:12 also see 1Cor 9:27).
 - b) It is hard for rich people to enter the KOG. To enter the KOG you must leave behind the world. The more of the world you possess, the more difficult it is to leave it behind (Mt 19:24; Mk 10:23).
 - c) God’s desire to give us the KOG is mentioned with the command to sell possessions (Lk 12:32,33).
 - c. The KOG is God centered. It is not man centered.
 - 1) Man must be obedient. He must preach.
 - 2) However, the key ingredient is the soil. God prepares the soil and causes the growth (Mk 4:30-32—also consider Mk 4:20).

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- d. The KOG advances and grows.
 - 1) “Thy kingdom come” can be translated “Thy kingdom is coming and will continue to come” (Mt 6:10).
 - 2) The KOG **advances** (Mt 11:12).
 - 3) The KOG appears to be small in its beginning. However, it GROWS to be the greatest (Mt 13:31,32).
 - 4) The KOG is hidden. Nevertheless, like leaven in dough expands the dough thoroughly, it **grows** (Mt 13:33).
- e. The KOG will appear suddenly. It will appear in the blink of an eye (Lk 17:22-24).
- f. The KOG will come with power (Mk 9:1).
- g. The KOG is unified.
 - 1) Kingdoms stand according to unity (Mt 12:25,26).
 - 2) If a kingdom is divided against itself it cannot stand (Mk 3:24).
- 4. How to enter the KOG. Who can receive it?
 - a. Foundational principles.
 - 1) We do not go to the KOG. The KOG comes to us. It offers itself to us (Mt 6:10).
 - 2) The availability of the reign of God or the KOG is the same for all people. It does not matter where you are or when you have started (Mt 20:1-16).
 - 3) The KOG is inherited by those it has been prepared for from the foundation of the world (Mt 25:34).

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b. How to enter.

- 1) First, in order to see the KOG you must be born again of the Spirit (Jn 3:3,6).
- 2) It is not enough to hear the word of the KOG. It must be understood (Mat 13:19).
- 3) In order to enter you need the keys. The keys to the KOG are confession and repentance. Notice that the context of Mt 16:19 is Peter's confession of Christ. Also notice that the context of binding and loosing in Mt 18:18 is confession and repentance. To enter the KOG we must use the keys of confession and repentance.
 - a) For example, tax gatherers and harlots will enter the KOG before the Pharisees because they were convicted of sin and the Pharisees were not (Mt 21:28-32).
 - b) They used the keys (confession and repentance) but the Pharisees tried to break down the door (with good works).

c. Those who do not enter.

- 1) Not everyone who speaks about God will enter the KOG (Mt 7:21).
- 2) It is difficult for rich people to enter the KOG (Mt 19:24).
- 3) Those who are not convicted of sin and who do not repent will not enter the KOG (Mt 21:28-32).
- 4) Those who are not prepared and ready for its arrival will not enter the KOG (Mt 25:1-13).
- 5) Those who do not use the blessings God has given them to bless others and reproduce the blessing will not enter the KOG (Mt 25:14-30).

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- 6) The kingdom of David must be defined and understood as the KOG. It can not be understood as a political or nationalistic kingdom. Many Jews missed the KOG because they were looking for their own kingdom (consider Mk 11:10 in light of the realization that these very same people rejected Jesus one week later — also consider Lk 19:11).
 - 7) Hypocritical leaders keep their followers from entering the KOG as well as themselves (Mt 23:13).
- d. Characteristics of those who do enter the KOG.
- 1) Those who are poor in spirit (humble, empty of themselves) receive the KOG (Mt 5:3).
 - 2) Those who are obedient will enter the KOG (Mt 7:21).
 - 3) Forceful people enter the KOG (Mt 11:12; Lk 16:16). Force must be used against the things that oppose the KOG (Satan, the world, our flesh). For example, notice the forceful picture we have of Jesus in the days of His flesh (Heb 5:7). Jesus does not casually come against His flesh. This is a picture of intensity.
 - 4) We must be like children to enter the KOG (Mt 18:3). We must have the purity, simplicity, and trust of a child (Also see Mt 19:14 and Lk 18:17).
 - 5) Those who are prepared and ready will enter the KOG (Mt 25:1-13).
 - 6) Those who enter the KOG use the blessings that God has given to them in order to produce fruit (Mt 25:14-30).
 - 7) Those who are with Jesus (“about Him”) are given understanding to the mystery of the KOG (study Mk 3:32,34; 4:10,11). For example, Paul had a very intimate relationship with Christ. Thus, he received understanding (Eph 3:4).
 - 8) Those who are in the KOG are workers for God. They, like farmers, are men of action. They do their work even though they can not cause the results. They are people who must trust God (Mk 4:26-29).

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- e. Entrance standards.
 - 1) Righteousness must exceed religiosity to enter the KOG (Mt 5:20). Religiosity focuses on the rule of men. Righteousness focuses on the rule of God (KOG).
 - 2) The KOG requires extreme dedication, commitment, and loyalty (Lk 9:62).
- 5. The proper response to the KOG.
 - a. The response to the nearness of the KOG is to repent (Mt 3:2).
 - b. The response to the KOG is to let go of the things of this world.
 - 1) Therefore it is hard for a rich man to enter the KOG (Mk 10:23).
 - 2) Living in the KOG assures that our needs will be met (Lk 12:31). However, it requires that we let go of the unnecessary possessions of this world (Lk 12:32,33).
 - 3) This may even include letting go of family members (Lk 18:29,30).

Author's Comment:

When a Muslim accepts Christ he is often excommunicated from the family. He then has a choice to make. Will he let go of his family or will he let go of Christ? I do not believe this scripture has to do with letting go of your family in order to do ministry (for example, going to another part of the world for 5 years without wife and children). This would be inconsistent with other scriptures such as 1Tim 5:8.

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- c. The response to the KOG is to be a good steward of what God has given you (Mt 25:14-30).
 - d. The response to the KOG is to plant seed (to testify and preach of the KOG) and to put in the sickle at the proper time—evangelism/discipleship (Mk 4:26-29).
 - e. The response to the KOG is to look for it, wait for it, and prepare for it (Mt 25:1-13).
6. The importance of the KOG.
- a. Being in the KOG puts you in a very important place in history. Even the least in the KOG is greater than the best before the KOG (Mt 11:11). This in the sense of positional importance with respect to God's historical plan of redemption—that is, importance in the sense of progressive revelation.
 - b. The KOG is precious. It is worth everything that we have (Mt 13:44,45).
 - 1) The KOG must be our only desire (Mt 6:33). In this sense we must be simple minded. That is, we must be single minded.
 - 2) The importance of the KOG is seen in the priority of preaching it.
 - a) Jesus spent much of His time going from city to city proclaiming and preaching the KOG (Lk 8:1).
 - b) The end will not come until the gospel of the KOG is preached to all of the nations (Mt 24:14).
7. The greatest in the KOG.
- a. First, we must understand that God is sovereign in this area. Each position within the KOG has been prepared by God. It is connected with our actions here on earth (Mt 20:21-23).
 - b. In the KOG things are inverted with respect to the world's understanding of greatness. The greatest is not the one who is the master, but is the one who is the slave (Mt 20:25-27).

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- c. The greatest in the KOG is the one who humbles himself like a child (Mt 18:4). He is not hypocritical toward his Father. He trusts his Father. He depends on his Father for everything. He has a great need and desire for affection from his Father. He wants to spend time with Him.
 - d. The Sermon on the Mount is the description of how Jesus fulfilled (filled out, explained, completed) the Law (Mt 5:17). Thus, to keep and teach the Sermon on the Mount is to be the greatest in the KOG (the rule of God) because the Sermon on the Mount is the rule of God (Mt 5:18,19).
8. The KOG is linked with sacrifice and persecution.
- a. Sacrifice (see Lk 18:29,30 and Lk 12:32,33).
 - b. Persecution.
 - 1) A proof of God's rule (KOG) in your life (God's rule always irritates the world) is persecution (Mt 5:10).
 - 2) Also consider Jn 15:20 and 2Tim 3:12).
9. The proof of the existence of the KOG now (kingdom already).
- a. Power.
 - 1) Jesus prophesied that the KOG would come with power. This prophecy was fulfilled on the day of Pentecost (Mk 9:1).
 - 2) The presence of the KOG is related directly to the working of miracles and the power of God (Mt 10:7,8—ministry to the Jews).
 - 3) The same thing is true in a different situation (Lk 10:9—ministry to the Gentiles).

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b. Victory.

- 1) The presence of the KOG is proven by the reign of God over Satan (Lk 11:20; Mt 12:26-29).
- 2) At the same time, the presence of the KOG is proven by the fact that the kingdom of GOD grows together with the kingdom of Satan. In the end they will be separated, but for now we can know the difference by the different fruit that is produced (Mt 13:24-30 and Mt 13:48).

10. The future description of the KOG (kingdom not yet).

a. It has not yet come in its fullness.

- 1) The judgment day (Lk 10:14) is linked with “that day” (verse 12). “That day” is linked with verse 11 and implies that the KOG has come near, but has not yet come in its fullness. It will come in its fullness on the day of judgment.
- 2) The KOG does not appear immediately (fully). Jesus must first go away. Then He will return with the full reign (Lk 19:11-27).
- 3) Remember: There are 2 comings of the KOG because there are 2 comings of the King.

b. The KOG will be separated from the kingdom of Satan. This will happen in the future (Mt 13:24-30).

c. There is a future feast that is associated with the KOG.

- 1) There will be a place to dine in heaven. People will come from everywhere (Mt 8:11). They will come from every direction. They will dine at the table together with Abraham, Isaac, Jacob and the Prophets (Lk 13:28,29).
- 2) Jesus will not drink wine again until He drinks it in the KOG (Mt 26:29; Mk 14:25).

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3) Jesus will not eat the Passover again until it is fulfilled in the KOG (Lk 22:16).

4) The Father gives Jesus the KOG. Jesus refers to the future when He says that the apostles will eat at the table in His kingdom. They will sit on thrones and judge the 12 tribes of Israel (Lk 22:29,30).

d. Positions in the KOG are spoken of in terms of a future event (Mt 20:21-23). Notice that your position in the “kingdom not yet” is directly correlated to your actions in the “kingdom already”.

e. The entrance into the KOG is placed in the future (Mk 9:43-45).

11. The history of the KOG in relation to the Jews.

a. God’s Kingdom was seen through the words of the Law and the Prophets until the time of John the Baptist. Then the KOG is preached (Lk 16:16).

b. Joseph of Arimathea was waiting for the KOG (Lk 23:51).

c. Before Jesus died the people thought that the KOG was going to appear immediately (Lk 19:11).

d. They thought this because they were looking for a political, national kingdom. The kingdom of David was viewed as a Jewish kingdom (Mk 11:10). They could not accept a KOG that was designed for the redemption of all mankind.

e. Thus, the Jews rejected the KOG and it was opened to the Gentiles (Mt 22:2-14).

1) It was taken away from the Jews and given to the Gentiles (Mt 21:43).

2) In general, the Jews will not enter the KOG because of unbelief (Mt 8:12).

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We will conclude the course by discussing several controversial Kingdom topics:

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Discussion Topic #1

Jesus' teaching on the KOG is completely against false teaching that focuses on receiving everything you want from God and obtaining great wealth and possessions. The announcer of the KOG does not wear soft clothing (Mt 11:8). He wears camels hair and eats locusts (Mt 3:4).

The KOG is not characterized by having money and possessions. In fact, it has more to do with selling possessions and giving to the poor (Lk 12:31-33).

The KOG is characterized by sacrifice. It is not concerned with comfort (see Lk 18:29,30; Lk 6:20-26; 2Tim 2:3,4). Many times teachers defend their position by saying that Christians are "children of the **King**". We should, therefore, live the life of a **King**. Unfortunately, they forget that the **King** that they are referring to spoke of sacrifice, not comfort, when He spoke of those who would follow Him (Mt 8:19,20).

Discussion Topic #2

Jesus' teaching on the KOG is against false "theology of victory".

Some theologians try to teach that a Christian should never have problems. He should never have needs. Christians should always be living in victory. Every moment is to be lived in the resurrection. There is no life of the cross. However, Jesus says that a proof of the KOG in your life is that you are being persecuted (Mt 5:10). Does this mean that we lead a life of defeat? No! It simply means that on the way to victory there is always the cross.

Discussion Topic #3

Jesus' teaching on the KOG is against teachings which imply that the Christian life is easy. Remember the picture we painted earlier with respect to Mt 11:12. The Christian life is an intense life. It is a battle—a battle against sin (consider again Heb 5:7,8 and Heb 12:4).

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Discussion Topic #4

Jesus' teaching on the KOG is against false ecumenicalism. We are not to fall into the trap of humanism. Humanists want to declare the brotherhood of man. This sounds nice. It almost sounds Christian. However, it is not Biblical. Jesus speaks in many places of the lack of unity that His kingdom brings (for example, Mt 10:34-36).

Discussion Topic #5

Jesus' teaching on the KOG is against extreme Arminianism (a misunderstanding about the free will of man). We do not go to the KOG. The KOG comes to us (Mt 6:10). We do not choose God. God chooses us (Jn 15:16). We are not born of the free will of man, but of God (Jn 1:13).

Discussion Topic #6

Jesus' teaching on the KOG comes against false doctrine that is built on religion.

Much religious doctrine is built on a misunderstanding of Mt 16:18. It is important to understand that the Church is not built on Peter. Rather it is built on Peter's confession of Christ. The keys of the kingdom are confession and repentance.

Discussion Topic #7

Jesus' teaching on the KOG is against theologies that say that the Sermon on the Mount (Mt 5-7) is not relevant for today.

To keep and teach the Sermon on the Mount (now) is to be the greatest in the KOG (Mt 5:19).

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Discussion Topic #8

Jesus' teaching on the KOG completely contradicts the post millennial position that says that the Church age will bring in the KOG. It is clear that the KOG will grow. However, it is also clear that the kingdom of Satan will grow (Mt 24:12). Note that both are described as leavens (Mt 13:33 and Mt 16:6). The Biblical picture is not one of the world getting better and better. Rather it is one of the world getting worse and worse (for example Mt 24:12) as the KOG grows at the same time. Let us also repeat that man does not cause the growth of the KOG (Mk 4:26-29). Its key ingredient is not found in man's actions but in God's sovereignty (Mk 4:30-32).

The KOG is not of this world. It is not physical. It is spiritual (Jn 18:36). Since the KOG is not of this world, it will not be established in this world. It is established within its own realm—the spiritual realm (notice that Jesus says the KOG will not come with physical signs—He says that the KOG is within us—that is, it is spiritual Lk 17:20,21). Since the KOG is not of this world, it will not be observable in a geographical, political, or economic sense. We will not come to a place in any of these areas and say “Here is the KOG” (Lk 17:20,21).

The KOG is not something to be observed (Look, there it is) in the midst of the realms of this world because it is an inner kingdom and not an outer kingdom (Lk 17:21). It is a spiritual kingdom and not a physical kingdom. Thus, the KOG is not eating and drinking but righteousness, and peace and joy in the Holy Spirit (Rom 14:17). This peace and righteousness does not necessarily correlate to an outer peace or a just society. In fact, the closer you get to the KOG the more persecution you experience. Remember, Jesus did not come to bring peace, but a sword (Mt 10:34). He guarantees inner peace in His kingdom because His is a spiritual kingdom. However, He does not guarantee outer peace because His is not a physical kingdom. Thus, the physical sword comes against those in the spiritual kingdom (Heb 11:37). At the same time the spiritual sword is used by those in the spiritual kingdom (Eph 6:17). Yes, the spiritual KOG will positively affect the physical kingdom of Satan. However, simply because there is the possibility of having a better society does not mean that the society is the KOG. This would make the KOG equal to the world. Yet

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the KOG and the world always collide with each other. They are always in opposition to each other.

Finally, let us realize that the KOG is not something that is brought into being by man. It is not something that man can create and say “Look, here it is”. There will be those in the last days who will take advantage of the great desire to see the KOG. They will try to argue that the KOG can be observed in the physical realm. They will say that man can create it. However, the Bible is clear. It says to not follow them. This is not how the KOG will be established. It will be established by God in the blink of an eye (LK 17:22-24).

Remember: A post millennial type of eschatology was the great error of the Jews. They thought that the KOG would be established in the physical realm. They were looking for a political, economic and nationalist kingdom (Lk 19:11). With the existence of post millennial thinking in the Church, Christians are vulnerable to the same error.

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The Gospel and The Kingdom: Endnote

¹George Eldon Ladd, The Gospel and the Kingdom, Wm. B Eerdmans Publishing Company, Grand Rapids, Michigan. Reprinted, November 1988.

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