

Designed for Bible Study and Group Discussions

Rediscovering the
GOSPEL
of the
KINGDOM

Don Krow

TABLE OF CONTENTS

Chapter 1	Whose Authority Are You Under? 1
Chapter 2	Just One Gospel 17
Chapter 3	Thy Kingdom Come 31
Chapter 4	The Basis for the King & His Kingdom 41
Chapter 5	The Message of Jesus and Paul 45
Chapter 6	The Kingdom both Today and Tomorrow 57
Chapter 7	Repentance, Faith and the Kingdom of God 65
Chapter 8	Make Certain About His Calling & Choosing You 73
Chapter 9	Jesus the Messiah, Christ, Lord and King 79
Chapter 10	Rediscovering the Kingdom through Scripture 89

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Chapter 1

Whose Authority Are You Under?

*"To open their eyes, and to turn them from darkness to light, and from the **power [mastery, authority & jurisdiction]** of Satan unto [the mastery, authority & jurisdiction of] God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:18)*

The Apostle Paul's commission from the Lord Jesus Christ was that through the preaching of the gospel of the kingdom, people would turn from Satan's authority unto God's. In so doing they would receive forgiveness of sins and an inheritance that is through faith in the Lord Jesus Christ.

The common understanding of today's gospel is that Jesus died for our sins, so ask Jesus into your heart, ask Him to be your Saviour, say this little prayer after me. We have heard these terms so often that it may surprise us to find that none of these terms and responses are necessarily scriptural.

I believe that in some ways the evangelical community has embraced a modern day gospel that is incomplete and without authority. A message of receiving Christ's benefits without receiving His Person and authority is what is commonly proclaimed today. The whole point of Christ's death, burial and resurrection was to secure His right of Lordship over the individual.

*“For we are not our own masters when we live or when we die... **Christ died and rose again for this very purpose, so that he might be Lord** [master, owner & king] **of those who are alive and of those who have died.**” (Romans 14:7,9 The New Living Translation)*

The Apostle Paul was talking of the right to have authority, ownership and Lordship over the individual believer whether in life or in death. Jesus is Lord, Master and Boss and has the right to reign with maximum authority over those He has purchased with His blood.

*“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and **ye are not your own**? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. 6:19-20)*

Whether we live in physical form on this earth, or whether we die, His redemption has secured the right to His Lordship over us. The essential facts of the gospel which involve Christ’s death, burial and resurrection (1 Cor. 15:1-4), had in mind His Lordship as the goal (Acts 2:36; Romans 10:6-10; 14:9; Phil. 2:8-11).

*“This is why Christ died and came to life again **to establish his Lordship over the dead and over the living.**” (Romans 14:9, New English Bible)*

The purpose of Christ’s death was not only a redemptive act to deal with our sins but it also involved a redemptive act that established His authority and right to rule. It was for this reason that Christ died, was buried and rose again so that He might establish His Lordship over us.

The Holman Christian Standard Bible states,

*“Christ died and came to life for this: **that He might rule** over both the dead and the living.” (Romans 14:9)*

The Message Bible says,

*“That’s why Jesus lived and died and then lived again: **so that he could be our Master** across the entire range of life and death...” (Romans 14:9)*

When becoming a believer we are confessing Him as Lord (Romans 10:9) and coming under the authority of God by repenting of our sins and turning to Him (Acts 2:37-38; 3:19).

Even in death we are not free from His Lordship. The purpose of redemption was to buy us out from under the jurisdiction of Satan that we might serve under the jurisdiction and authority of God (1 Thess. 1:9). Jesus said, “No man can serve two masters” (Matt. 6:24). Either you serve the true and living God, or you serve under the authority of the evil one (Rom. 6:16).

The gospel of the kingdom is a gospel of authority and grace (Acts 20:24-25). In Romans 10:4-9 we have a description of righteousness by grace or faith versus the righteousness by law or good works. In verse 4 we read,

*“Christ [the anointed king] is the end of the law **for righteousness to** everyone who will believe.” (Romans 10:4)*

Christ is the end of self-righteousness, the attempt to attain God’s righteousness by law keeping, to everyone who entrust themselves to the Messianic king. But within this act of grace and faith Jesus Christ has established His right to rule and to reign. In verse 10, it states that we must confess with our mouth that Jesus is Lord and believe in our heart that God has raised Him from the dead to be saved.

The righteousness of faith is something that has been done by grace but has to be responded to by faith as we confess Jesus as our new Lord (Romans 10:9). This confession glorifies the Father as we acknowledge and confess the Lordship of Jesus (Phil. 2:11). A lot of people try to get away from the real meaning of "Lord" because they do not want to acknowledge that there must be a real change in the heart of an individual. So many people claim that "Lord" only refers to Jesus' deity. The overwhelming meaning of the Greek word KURIOS (Lord) is "supreme in authority, the one who has the right to control." The opposite of the word "Lord" is "servant." Who is your master? Who do you serve? We are not talking about perfection but we are talking about a new direction because we serve a new master.

Many times because we want to emphasize "grace," we fail to bring people under the authority of a new master. We just say, "It's a free gift, it is all about grace and not of works, so you don't have to do anything." We bring people into error to some degree because we are not telling them they are changing authority, changing masters, or changing Lords. The gospel of the kingdom brings a person under the authority of God and no longer under the authority of the wicked one (Acts 26:18; Col.1:13-14; 1 Jn.5:19).

There is only one gospel. There is not a gospel of Jesus, another of the twelve, another of the seventy, another of the Apostle Paul. There is only one gospel as stated by the Apostle Paul (Gal. 1:6-7). It is serious to change the gospel in any way. It is serious to add to or take away from the Word of God (Rev. 22:19). I believe that many are proclaiming a half gospel, not declaring that within the good news of the gospel we are not just having our sins forgiven but we are also coming out from under the jurisdiction and authority of the evil one by coming under the jurisdiction and authority of God. In so doing we receive

the free gift of righteousness by grace (Romans 5:17).

Jesus never told anyone to accept His benefits without taking His person (Jn. 6:53-54). He is Lord (Master), Jesus (Saviour), and Christ (the anointed King) (Acts 16:31 The Amplified Bible). Jesus said to sit down and count the cost if you want to follow Him (Luke 14:25-33). The scripture uses other illustrations such as "marriage" to bring home this point also (Romans 7:4). No one says to a person, "Today you look beautiful, I will marry you, we will go on a honeymoon. If later you begin to age, you don't look so good, I'll get rid of you." No, you sit down and count the cost. Will I commit to love this one now, tomorrow, ten years, thirty years, fifty years from now till death do us part? We sit down and count the cost. Marriage really illustrates a relationship between us and our God (Ezekiel 16:8; Romans 7:4; James 4:4), a permanent relationship of total commitment to one another. A relationship where no idols or other lovers are involved.

Jesus told a rich young ruler that was asking about eternal life to turn away from his idolatry. The man turned around and walked away without eternal life (Matthew 19:16-29; Mark 10:17-30; Luke 18:18-30; Luke 10:25-28). We would have called him back and told him that he would be a great asset to our church, that he could help the church with his finances, etc. Jesus let him turn around and walk away because he would not forsake his false god to come under His Lordship.

Today I think an error has crept into the evangelical community. We so much want to emphasize, "God loves you!," that we leave people hanging by not telling them they are coming under the authority of a new master (the authority [kingdom] of God). God is a loving God, He is like a Father, but when we bypass foundations such as repentance, people end up not being converted (to turn around, to go a new direction).

The Bible says,

“Repent ye therefore, and be converted, that your sins may be blotted out...” (Acts 3:19)

The word “conversion” means “to turn around resulting in going a new direction.” If that has not happened in an individual, then they have not been converted. Conversion starts in the heart and works its way out in a person’s actions and conduct. Because we want to only emphasize the love of God, we fail to call people to the authority of Christ. The gospel of the kingdom emphasizes both the authority of God and the graciousness of God to forgive and accept us (Col. 1:13-14).

Jesus began His ministry by proclaiming the kingdom of God, and He ended His earthly ministry proclaiming the kingdom of God (Mk. 1:14-15; Acts 1:3). Everything that Jesus spoke related to the subject of the kingdom of God in some way or another (Matthew 4:23; 13:24,31,33, 44, 45, 47; 18:23; 20:1; 22:2; 25:1,14). I would say that the kingdom was really the only message that He proclaimed (Luke 4:43). Within His teaching different aspects of the kingdom appeared. The kingdom of God is like: unto a man, a mustard seed, leaven, treasure, a merchant, a net, a certain king, a man that is a householder, ten virgins, a man traveling into a far country, etc. His teaching related primarily to his subject, the kingdom of God.

There are three things that make up a kingdom. A king, his rule and his subjects. The word “kingdom” is derived from two words: “King” meaning “the sole and absolute rule,” and “dom” meaning “the domain, or territory of rule, that is, his subjects.” Vine’s Expository Dictionary defines “kingdom” in the following way: “Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time His rule is

acknowledged.” In other words, the kingdom of God has the idea of a group of people that would accept God’s rule. This decision must accompany a change of heart, referred to in scripture as repentance. When the kingdom is proclaimed a king is proclaimed. A king means an absolute ruler, a master, one who has authority.

The apostle Paul when preaching in Thessalonica was accused of preaching “another king, one Jesus” (Acts 17:7). Jesus’ kingship and Lordship is hardly mentioned in today’s Christianity except around Christmas in a few of our songs. Yet in the New Testament it was the heart of the apostolic teaching (Acts 2:36; 1 Cor.12:3).

If you looked up the word “kingdom” in Latin, you would see that it refers to one’s property, ownership rights and Lordship. In Hebrew it meant “rulership, dominion and realm [Strong’s numbers 18, 45, 47, 61, and 8]. In Greek it means “rule and the realm over which one has the rule” [See Strong’s number 155]. I am giving various definitions of “kingdom” because it is so very important that we understand the message that Jesus was bringing (Mk. 1:14-15; Lk. 4:43). His message was proclaimed by John the Baptist (Mt. 3:1-2, 6), by the twelve apostles (Mk.3:14-15; Lk. 9:1-2, 6), by the seventy (Lk. 10:1-2, 9-11), by Philip the evangelist (Acts 21:8; 8:5, 12), by the apostle Paul (Acts 14:21-22; 19:8-10, 20:20-25; 28:19-31), and by all others that followed our Lord (Lk. 9:59-60). It is the message that will be proclaimed to all nations before the end comes (Mt.24:14). It is a message that has not been understood clearly by many (Mt. 13:19; Mk. 4:11). It is the message that we should be proclaiming today (Lk. 16:16), but has been replaced by “Ask Jesus into your heart theology”, a message that proclaims no one’s authority, mastery or Lordship.

Today we speak of being born again so that we might enter His kingdom, but we never define it. To define it

means there is a king. He has absolute authority, the right to rule, and a domain (the people that have accepted His rule). As stated before, "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time His rule is acknowledged" (Vine's Expository Dictionary). In other words, the kingdom of God has the idea of a group of people that would accept God's rule.

The Jewish perspective of the kingdom is that it would be nationalistic. It would be a nation (Israel) that would accept His rule and reign. But Jesus came to offer His kingdom to every individual that would accept it (Mt. 8:11-12). People were asked to repent, confess their sins, go into the water of baptism and change masters (Matt. 3:1-2, 6). These decisions were made on an individual basis and each one involved a change of heart. Zacchaeus is a good example. He was considered an evil tax collector but welcomed Jesus as a guest in his home. Without even a demand from Jesus, Zacchaeus' heart was changed. He repented and proved his repentance by what he did (Acts 26:20). He restored income to those he had defrauded and gave half of his wealth to the poor. Jesus acknowledged his heart change by declaring, "This day is salvation come to this house" (Luke 19:9). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Zacchaeus truly accepted God's rule.

In another instance we have the woman caught in adultery (Jn. 8:3-11). She was standing there guilty and condemned when Jesus offered her the gift of forgiveness. It was an act of pure grace. Yet it came with the demand to "go and sin no more" (Jn. 8:11). In the Greek a present tense is used, meaning that Jesus was requesting her to go and continue to live a different lifestyle than that which she was practicing. In other words, come under the rule and authority of God.

In each conversion in the New Testament we see similar examples. In Thessalonica people turned from their idols so that they might serve the true and living God (1 Thessalonians 1:9). The Message Bible states,

"You deserted the dead idols of your old life so you could embrace and serve God, the true God." (1 Thessalonians 1:9, The Message Bible)

The book of Acts declares that the Thessalonians were embracing "another king, one Jesus" (Acts 17:7). So each instance of conversion shows us that people rejected the authority of Satan by coming under the authority of God (Acts 26:18). The kingdom message is the only gospel that brings a believer to the free gift of righteousness and under the authority of God. It's the only message that brings justification and sanctification together under the same umbrella. It is the only message that brings the gift of righteousness and holiness together (Romans 6:22, 17-18; Heb. 12:14).

If you understand what the words *Lord* [Master, owner, boss], *Jesus* [Jehovah is Salvation], and *Christ* [anointed, basically the one anointed to be king] means then you will understand that the entire New Testament is really teaching a message of the kingdom.

Just as there is a kingdom of God, there is also a kingdom of darkness (Matt. 12:26). As we turn to God we turn away from Satan (Acts 26:18). The New Living Translation states it like this:

"For he has rescued us from the one who rules in the kingdom of darkness, and he has brought us into the Kingdom of his dear Son. God has purchased our freedom with his blood and has forgiven all our sins." (Colossians 1:13-14)

Paul is telling us that God has delivered us from the power of darkness (Col. 1:13 KJV). This word “power” actually means “mastery, potentate (powerful ruler, king), authority, and jurisdiction.” He has done this as we have received and believed the good news of God’s kingdom. People are delivered from the authority, rule and Lordship of Satan, to come under the authority, rule and Lordship of God (Romans 10:9).

“This is the core of our preaching. Say the welcoming word to God – ‘Jesus is my Master’ – embracing, body, and soul...” (Romans 10:9, The Message Bible)

Or as 1 John 3:8 states it,

“For this purpose the Son of God was manifested, that he might destroy the works of the devil” (that is, abolish the devil’s ways – The Message).

Or as the Apostle Paul states,

“Who hath delivered us from the power [authority] of darkness, and hath translated us into the kingdom of his dear Son” (Col. 1:13).

The good news of the gospel is that God has delivered us from the authority of darkness and translated us into the authority [kingdom] of His dear Son. This is an act of grace, accomplished by redemption and accompanied by the gift of righteousness. But it is not a gospel of receiving God’s benefits without taking His authority. You cannot serve two masters (Matt. 6:24).

In Acts 26 the Apostle Paul is ministering to king Agrippa by telling him about his conversion. The Apostle receives a commission from the Lord Jesus to do the following things:

“To open [peoples] their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision” (Acts 26:18-19).

Through a revelation of the gospel a person does the following things. They turn from the authority and power of Satan unto the authority and power of God. They turn from one person [Satan] to another person [God]. From one jurisdiction to another, from one kingdom to another, from darkness to light. In the act of turning [also known as repentance], people are offered the free gift of righteousness (acquittal & pardon). We are not proclaiming a half-gospel: Receive Jesus’ benefits but not His authority. Remember, this is the gospel of the kingdom: God’s rule and reign. You will not truly receive forgiveness until you make this turn. You may say a little prayer, but your life will never change until you make this turn. The Bible calls this repentance. It is the first response of man that is commanded by God (See Acts 17:30), and without it men shall perish (Luke 13:1-5). Turn from the authority and power of Satan unto the power and authority of God that you may receive the forgiveness of your sins (Acts 26:18). Does this mean perfection? No. But it does mean we have turned to God that we may go a whole new direction in our lives (Acts 26:20).

*“But God be thanked, that **ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, **ye became the servants of righteousness.**”* (Romans 6:17-18)

Whose authority are you under? The gospel of the kingdom brings a person under a new authority, a new king, a new Lord.

Questions

1. **Read Acts 26:17-20.** The Apostle Paul's commission from the Lord Jesus Christ was that people's eyes would be opened and that they would turn from darkness: a. to the local church. b. to tithing and giving. c. to light.
2. **Read Acts 26:18.** The Apostle Paul's instruction from the Lord Jesus Christ was a commission to turn people from the power, mastery, authority and jurisdiction of Satan unto the power, mastery, authority and jurisdiction of: a. their local pastor. b. their spouse. c. God.
3. **Read Acts 26:18, 20.** In this turn from darkness unto light, from the power of Satan unto God (also known as repentance) a person receives: a. spiritual instruction. b. a free NIV New Testament. c. the forgiveness of sins.
4. **Read Romans 14:9.** The whole point of Christ's death, burial and resurrection was to secure His right of: a. being creator of the world. b. being a descendant of king David. c. Lordship over the individual.
5. List all the scriptures in the New Testament where someone ask Jesus into their heart.
6. List all the scriptures in the New Testament where someone repeats a prayer after someone else as if it's their own.
7. **Read Romans 10:12-13; Luke 18:13; Acts 22:16.** When someone believes upon the Lord Jesus Christ with all their heart, will they in some way call on the Lord for salvation? Yes or No.

8. **Read Romans 10:9.** When becoming a believer, we confess Jesus as: a. a good teacher. b. a man born of a virgin. c. a miracle worker. d. Lord.

9. **Read Matthew 6:24; 1 Thessalonians 1:9.** The purpose of redemption was to buy us out from under the jurisdiction of Satan, that we might serve under the jurisdiction and authority of: a. Caesar. b. our local government. c. God.

10. **Read Romans 6:17-18, 22.** The gospel of the kingdom brings people under servitude to: a. God & righteousness. b. Satan & sin. c. the flesh & it's desires.

11. **Read Acts 20:24-25.** The gospel of the kingdom is a gospel of authority and: a. self-effort. b. grace. c. information.

12. **Read Colossians 1:13-14.** The gospel of the kingdom emphasizes both the authority of God and the graciousness of God to forgive and accept us. True or False.

13. **Read Acts 17:7.** When the kingdom is proclaimed: a. a religion is proclaimed. b. a king is proclaimed. c. a TV minister is proclaimed.

14. **Read Luke 16:16; Acts 2:36-39; Romans 6:17-18.** The gospel of the kingdom has been replaced by many with an ask Jesus into your heart theology, a message that proclaims no one's authority, mastery or Lordship. In the New Testament people were ask to repent, confess their sins, go into the water's of baptism and change masters. True or False.

Answer Key

1. **Read Acts 26:17-20.** The Apostle Paul's commission from the Lord Jesus Christ was that people's eyes would be opened and that they would turn from darkness: a. to the local church. b. to tithing and giving. **c. to light.**

2. **Read Acts 26:18.** The Apostle Paul's instruction from the Lord Jesus Christ was a commission to turn people from the power, mastery, authority and jurisdiction of Satan unto the power, mastery, authority and jurisdiction of: a. their local pastor. b. their spouse. **c. God.**

3. **Read Acts 26:18, 20.** In this turn from darkness unto light, from the power of Satan unto God (also known as repentance) a person receives: a. spiritual instruction. b. a free NIV New Testament. **c. the forgiveness of sins.**

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Just One Gospel

In John MacArthur's book "Faith Works" he states, "Some dispensationalists apply 2 Timothy 2:15 (Study to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH) as if the key word were DIVIDING rather than RIGHTLY...Some dispensationalists teach, for example, that 'kingdom of heaven' and the 'kingdom of God' speak of different domains. The terms are clearly synonymous in Scripture, however, as a comparison of Matthew and Luke shows (Mt. 5:3//Lk. 6:20; Mt. 10:7//Lk. 10:9; Mt. 11:11//Lk. 7:28; Mt. 11:12//Lk. 16:16; Mt. 13:11//Lk. 8:10; Mt. 13:31-33//Lk. 13:18-21; Mt.18:4//Lk. 18:17; Mt.19:23//Lk.18:24). Matthew is the only book in the entire Bible that ever uses the expression 'kingdom of heaven.' Matthew, writing to a mostly Jewish audience, understood their sensitivity to the use of God's name. He simply employed the common euphemism HEAVEN. Thus the kingdom of heaven is the kingdom of God" (p. 226).

Other tendencies are to sever justification from sanctification, believers from disciples, etc. and that Paul was offering a different salvation from Jesus. Abuses of dispensationalism teaches that Jesus' gospel of the kingdom had nothing to do with Christians or the Church age. In this philosophy there is a tendency to divide and disconnect related ideas. Grace becomes the basis for antinomianism (lawlessness).

Jesus said that the law and the prophets were taught and in effect until the time of John the Baptist. Since that

time the message that is to be proclaimed is the kingdom of God (Lk. 16:16). Jesus also said that the gospel of the kingdom would be preached in all the world, to all nations, before the end comes (Mt. 24:14). The apostle Paul states that there is only one gospel and it is referred to as the preaching of the kingdom of God and is used interchangeably with the term "the gospel of grace" (Acts 20:24-25).

The proclamation of the gospel of the kingdom was the only gospel preached by Jesus (Mk. 1:14-15), John the Baptist (Lk. 16:16), commissioned to the twelve (Lk. 9:1-6; Mk. 6:7-13), then to the seventy sent out by Christ (Lk. 10:1-12, 16), Peter (Acts 2; 2 Pet. 1:10-11), Philip (Acts 8:5-8, 12), the apostle Paul (Acts 14:19-22; 19:8-10; 20:20-27; 28:23-31), James (Jas. 2:5), John (Rev. 1:9; Jn. 3) and all Christians throughout the end of the age (Mt. 24:14).

Within this message is the presentation and appeal to each individual to receive Jesus Christ as their King (Lord)-Saviour. To receive Jesus Christ the King and His salvation is the only way to be restored to a full relationship and fellowship with God (Acts 4:12). The potential of His kingdom ruling with us is now possible through the power of His Holy Spirit living within us (Rom. 14:17; Gal. 2:20; Rom. 8:2).

The transference of individuals from Satan's authority to Jesus Christ's authority is described as movement from one kingdom unto another (Col. 1:13). The possibility of reinstatement to God's ruler-ship is only possible through the forgiveness of our sins and the full redemption that is offered by the grace of God in Jesus Christ (Col. 1:13-14).

This present world system, also called this present evil age (Gal. 1:4), is under the sway of the wicked one (1 Jn. 5:19). We should be careful not to attribute Satan's destructive rule of disorder, sin, confusion, disease and

tragedy as being the works of Almighty God.

The announcement of the kingdom of God was the announcement of God's King, Jesus Christ, overthrowing Satan's rule and works of darkness (1 Jn. 3:8). Jesus' rule is the offer of life and deliverance from the flesh and Satan's rule (Rom. 6:16-19; Gal. 5:16). Jesus' ultimate victory over sin, demonic forces, and Satan's right to rule men, was accomplished at the cross (Col. 2:13-15). It was Jesus' death and resurrection that is the sole foundation of a full reinstatement of relationship with God and ruler-ship under Him (Col. 1:13-14).

The sermon on the mount outlines some of the foundational characteristics of individuals who are willing to receive his rule and the kingdom He brings (Mt. 5-7). Eight times in this teaching the "kingdom" is mentioned (Mt. 5:3, 10, 19, 20; 6:10, 13, 33; 7:21). Christ's rule calls for humility (Mt. 5:3), willing to suffer for righteousness' sake (Mt. 5:10), the teaching and practicing of God's commands (Mt. 5:19), a life of prayer (Mt. 6:9), the willingness to forgive others (Mt. 6:14-15), the seeking first of eternal values over temporal things (Mt. 6:33), and submission to Christ's Lordship in deeds, not only in words (Mt. 7:21).

Because the apostle Paul's ministry was primarily to the Gentiles, Paul substituted the word "king" with its Gentile equivalent "Lord" in speaking of Christ's Kingdom. In the Roman Gentile world, "king" was not used but "Lord" was. "Lord" carried the idea of Deity, as well as one having maximum authority, the boss. Unbelievers confessed Caesar as Lord, while Christians took their stand for Jesus as Lord. This caused great persecution for many Christians under Roman rule.

Although God's kingdom is now in spiritual form, manifesting power to those who have been born again by

receiving a new heart (Ezek. 36:26; Lk. 8:15). There will be a future coming of the kingdom of God at the end of this age (Mt. 6:10; Acts 1:6).

In the New Testament, Satan's kingdom stands over and against God's Kingdom (Col. 1:13). The kingdoms of this age are being controlled by Satan's deception (Mt. 4:8; Lk. 4:5). The opposition between the two kingdoms, Satan's and God's is acknowledged in 2 Cor. 4:4, as Satan is seen to rule by holding men in spiritual darkness away from the light of the gospel.

Jesus' commission to His disciples was to preach the gospel of His kingdom (Lk. 9:1-2), cast out demons and overthrow Satan's power (Lk. 10:18), thus calling men through repentance and faith, into a new rule and deliverance from the power of darkness. John's gospel calls this a *new birth* (Jn. 3:3, 5), Paul calls it a *new creation* (2 Cor. 5:17, Ezekiel calls it a new heart and spirit (Ezek. 36:26). It brings men righteousness, peace and joy in the Holy Spirit (Rom. 14:17).

In Jesus' preaching He invited everyone to enter His kingdom by opening their lives to God's rule (Mk. 1:15). The church is the fellowship of those accepting Christ's offer of salvation and submitting to His rule (Mt. 7:21-23).

Vine's Expository Dictionary states the Greek word for "kingdom" (basileia) denotes "the territory or people over whom a king rules ... the kingdom of God is the sphere of God's rule ... but since the earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which, at any given time, His rule is acknowledged ... Henceforth God calls upon men everywhere, without distinction of race or nationality, to submit voluntarily to His rule ... that a man is of the kingdom of God is not shown in the outward observance of ordinances, but in the deeper matters of the heart, which are spiritual and essential,

'righteousness, and peace, and joy in the Holy Spirit' - Rom. 14:17," (from notes on Thessalonians by Hogg and Vine, pp. 68-70).

The advancement of God's kingdom is a direct result of its preaching (Lk. 16:16; Acts 10:22; 11:14).

As proof that the Kingdom of God, the person and work of the King (Lord)-Saviour is the only gospel message to be preached in the New Testament, consider the following verses:



JOHN THE BAPTIST

The Law and the Prophets were proclaimed until John. SINCE THAT TIME, THE GOOD NEWS OF THE Kingdom OF GOD IS BEING PREACHED, and everyone is forcing his way into it. **Lk.16:16 NIV** (Emphasis mine)

Then said Paul, John...[said] unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. **Acts 19:4**



JESUS

The beginning of the gospel of Jesus Christ, the Son of God; Now after that John was put in prison, Jesus came into Galilee, PREACHING THE GOSPEL OF THE Kingdom OF GOD, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. **Mk. 1:1, 14-15** (Emphasis mine)

To whom also He shewed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. **Acts 1:3**



THE TWELVE

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And HE SENT THEM TO PREACH THE Kingdom OF GOD, and to heal the sick. And he said unto them, Take nothing for the journey-- no staff, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave that town. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, PREACHING THE GOSPEL, and healing every where. **Luke 9:1-6 KJV; NIV** (Emphasis mine)

And he called [unto him] the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for the journey except a staff-- no bread, no bag, no money in your belts. But [be] shod with sandals; and not put on two coats. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them. And they went out, and PREACHED THAT MEN SHOULD REPENT. And they cast out many devils, and anointed with oil many that were sick, and healed [them]. **Mark 6:7-13 KJV; NIV** (Emphasis mine)



A CERTAIN DISCIPLE

He said to another man, Follow me. But the man replied, Lord, first let me go and bury my father. Jesus said unto him, Let the dead bury their dead: BUT GO THOU AND PREACH THE Kingdom OF GOD. Luke 9:59-60 **NIV; KJV** (Emphasis mine)



THE SEVENTY

After this the Lord appointed seventy others and sent them two by two ahead of him to every town and place where he was about to go.

He told them, The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road. When you enter a house, first say, Peace to this house. If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. When you enter a town and are welcomed, eat what is set before you. And heal the sick that are therein, AND SAY UNTO THEM, THE Kingdom OF GOD IS COME NIGH UNTO YOU. But when you enter a town and are not welcomed, go into its streets and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be sure of this, THAT THE Kingdom OF GOD IS COME NIGH UNTO YOU. But I say unto you, that it shall be more tolerable in

that day for Sodom, than for that city. He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me. **Luke 10:1-12,16 NIV; KJV** (Emphasis mine)



PHILIP

Then Philip went down to the city of Samaria, and PREACHED CHRIST unto them. And the people with one accord GAVE HEED UNTO THOSE THINGS WHICH PHILIP SPAKE, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But when they believed Philip PREACHING THE THINGS CONCERNING THE Kingdom OF GOD, AND THE NAME OF JESUS CHRIST, they were baptized, both men and women. **Acts 8:5-8, 12** (Emphasis mine)



THE APOSTLE PAUL

And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [him] out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had PREACHED THE GOSPEL to that city, and had taught many, they returned again to Lystra, and [to] Iconium,

and Antioch, Confirming the souls [i.e. strengthening the disciples] of the disciples, [and] exhorting them to continue in the faith, and that WE MUST THROUGH MUCH TRIBULATION ENTER INTO THE Kingdom OF GOD. **Acts 14:19-22** (Emphasis mine)

And he went into the synagogue, and spake boldly for the space of three months, DISPUTING AND PERSUADING THE THINGS CONCERNING THE Kingdom OF GOD. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia HEARD THE WORD OF THE LORD JESUS, both Jews and Greeks. **Acts 19:8-10** (Emphasis mine)

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to TESTIFY THE GOSPEL OF THE GRACE OF GOD. And now, behold, I know that ye all, among whom I have gone PREACHING THE Kingdom OF GOD, shall see my face no more. **Acts 20:24-25** (Emphasis mine)

And when they had appointed him a day, there came many to him into [his] lodging; to whom HE EXPOUNDED AND TESTIFIED THE Kingdom OF GOD, PERSUADING THEM CONCERNING JESUS, both out of the law of Moses, and [out of] the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their

eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles and [that] they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **PREACHING THE Kingdom OF GOD, AND TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST**, with all confidence, no man forbidding him. **Acts 28:23-31** (Emphasis mine)



JAMES

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and **HEIRS OF THE Kingdom WHICH HE HATH PROMISED TO THEM THAT LOVE HIM?** **James 2:5** (Emphasis mine)



PETER

Therefore, my brother, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into **THE ETERNAL Kingdom OF OUR LORD AND SAVIOR JESUS CHRIST.** 2 **Pet. 1:10-11 NIV** (Emphasis mine)



JOHN

I John, who also am your brother, and companion in tribulation, and **IN THE Kingdom AND PATIENCE OF JESUS CHRIST**, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. **Rev. 1:9** (Emphasis mine) (See also Jn. 3.)

ALL CHRISTIANS THROUGHOUT THE END OF THE AGE

And this **GOSPEL OF THE Kingdom SHALL BE PREACHED IN ALL THE WORLD** for a witness unto all nations; and then shall the end come. **Matthew 24:14** (Emphasis mine)

Questions

1. **Read Luke 16:16.** Since the time of John the Baptist the only message that is preached and is to continue to be preached is: a. the Christmas story. b. the kingdom of God. c. the prosperity message.
2. **Read Matthew 3:1-2, 6.** John the Baptist message of the kingdom involved: a. repentance. b. baptism. c. the confession of sins, the acknowledgement of one's sins for the need of forgiveness.
3. **Read Mark 1:14-15; Luke 4:43.** Jesus said: a. I must preach the kingdom of God. b. it may be good to look into

the subject of the kingdom. c. the reason I was sent was to preach the kingdom of God.

4. **Read Mark 3:14-15; Luke 9:1-2, 6.** The twelve apostles were sent to: a. preach the same message that Jesus preached, the kingdom of God. b. feed the multitudes. c. start Bible studies throughout Judea.
5. **Read Luke 10:1-2, 9-11.** Jesus appointed seventy to: a. attend church on Sundays. b. attend church on the Sabbath. c. heal the sick and preach the kingdom of God.
6. **Read Luke 9:59-60.** To those who followed Jesus: a. they were to preach the kingdom of God. b. build hospitals for the sick. c. visit local nursing homes on the week-ends.
7. **Read Acts 21:8.** The only evangelist who is named by name in the scripture was: a. Stephen. b. Philip. c. Billy Graham.
8. **Read Acts 8:5, 12.** The message of Philip the evangelist was: a. ask Jesus into your heart. b. ask Jesus to be your Savior. c. the kingdom of God and the person of Jesus the Christ.
9. **Read Acts 14:21-22.** Paul and Barnabas made it clear that: a. anyone signing up for the kingdom of God has to go through plenty of hard times. b. we must continue in the Christian faith. c. we should take it easy, what you do doesn't matter.
10. **Read Acts 2:36.** The apostle Peter concluded his sermon on the day of Pentecost by using the kingdom terms that God hath made Jesus: a. Lord (Master, ruler, boss). b. a good teacher. c. Christ (Messiah, anointed King).
11. **Read Acts 19:8-10.** Paul in the synagogue at Ephesus preached: a. the things concerning the kingdom of God. b. ask Jesus into your heart. c. the word of the Lord (Master), Jesus (Savior).

12. **Read Acts 20:20-25.** Within the preaching of the kingdom, Paul spoke of: a. repentance toward God. b. faith toward the Lord (Master), Jesus (Saviour), Christ (anointed king). c. grace. d. authority, God's rule, that is, kingdom.

13. **Read Acts 28:19-31.** Paul's ministry in Rome consisted of expounding and testifying about: a. the kingdom of God. b. the Roman road to salvation. c. the things concerning Jesus.

14. **Read Matthew 24:14.** The end shall come when: a. air pollution gets out of control. b. people quit reading the Bible. c. the gospel of the kingdom is preached in all the world.

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Thy Kingdom Come

What unifies the Old Testament and the New Testament is the teaching concerning the kingdom of God. The Old Testament prophets declared the kingdom as a day when men and women would live together in peace and prosperity. All social problems would end and all evil would pass away. The Old Testament proclaimed a day when the Messiah would come, His kingdom would be established, problems would be solved and the enemies of God would be placed under the feet of His Messianic King. This was the Jewish expectation when Jesus and His ministry appeared on the scene.

Isaiah chapter two speaks of this future day. *"The LORD will settle international disputes, all the nations will beat their swords into plowshares and their spears into pruning hooks. All wars will stop, and military training will come to an end"* (Isaiah 2:4, *The New Living Translation*).

Jesus' message was not new when He came on the scene and proclaimed, *"The time is fulfilled, the kingdom of God is at hand"* (Mark 1:15), the Jews had been waiting for this for hundreds of years. A time where God's will would be done on earth just as perfectly as it is done in heaven (Matthew 6:10). The earth will reflect everything that heaven reflects. Romans 8:18-23 speaks of this day: *"¹⁸Yet what we suffer now is nothing compared to the glory he will give us later. ¹⁹For all creation is waiting eagerly for that future day when God will reveal who his children really are. ²⁰Against its will, everything on earth was subjected*

to God's curse. ²¹All creation anticipates the day when it will join God's children in glorious freedom from death and decay. ²²For we know that all creation has been groaning as in the pains of childbirth right up to the present time. ²³And even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering. We, too, wait anxiously for that day when God will give us our full rights as his children, including the new bodies he has promised us" (The New Living Translation).

Even we that have the Spirit of God are waiting for a day in which we will see the redemption of our bodies. The blessings of the kingdom may be tasted of now (Heb. 6:4-5) through healings and miracles, but it will be fully experienced in the future when all things are made new. Isaiah 11:6-9 speaks of the new heavens and the new earth in which righteousness will dwell (2 Peter 3:13): *"⁶In that day the wolf and the lamb will live together; the leopard and the goat will be at peace. Calves and yearlings will be safe among lions, and a little child will lead them all. ⁷The cattle will graze among bears. Cubs and calves will lie down together. And lions will eat grass as the livestock do. ⁸Babies will crawl safely among poisonous snakes. Yes, a little child will put its hand in a nest of deadly snakes and pull it out unharmed. ⁹Nothing will hurt or destroy in all my holy mountain. And as the waters fill the sea, so the earth will be filled with people who know the LORD"* (The New Living Translation).

I once saw a man in Africa that had captured some very interesting footage on his video camera. As he was walking along he was filming a herd of water buffalo. They were walking with their heads down and were going to a lake. Not paying much attention they failed to see lions several hundred yards away that were picking out a baby buffalo as their prey. As they were crouching as cats do,

they grabbed the small calf out of the herd and started the process of killing it by chewing on its neck. The calf began to yell and cry as a lion had its throat. The calf tried to get away by edging toward the lake. Cats don't like to get into water. The lion had the calf's neck but the calf was able to get its tail end into the water. Suddenly an alligator in the lake got a hold of the calf's back end. The alligator was pulling the calf into the lake while the lion was trying to pull him out of the lake. It was a tug of war that lasted awhile with the water buffalo in between. Of course the water buffalo was crying out in pain and agony. Then suddenly the mother buffalo appeared with the herd. She attacked the lion with her horns and knocked him several feet into the air. The baby water buffalo was then able to get free and ran back into the herd. Hopefully the baby recovered from its wounds. When I saw this footage, I thought of the passages we have been looking at. The Old Testament is telling us that the Messiah will come and bring everlasting peace even to the animal creation. In that day there will be wholeness, wellness and everything in creation will be put back in order.

This is the concept that the Old Testament and the Jewish people had of the future kingdom. When the Messiah comes, He would set all things in order. Jesus did not correct this concept of His kingdom, He only added a time element and new dimension to its understanding (Acts 1:6-7; Mk. 4:11). The Old Testament does not divide the first and second coming of the Messiah as the New Testament does. So the Jewish expectation of His coming was to be one event. Into this culture and understanding Jesus appeared. That which they longed for Jesus now begins to announce. *"Repent: for the kingdom of heaven is at hand"* (Matt. 4:17).

If you are going to be honest with the scriptures, Jesus message was the kingdom of God. Everything He says and

does centers around this subject. Christ's gospel not only centered around the kingdom of God but it also showed men how they may enter. The future hope that was promised in the Old Testament will now be fulfilled in the New Testament.

What Jesus said and what Jesus did, brought together in reality the truth He was proclaiming. His miracles were a demonstration of His words. I remember several years ago I was talking to a friend. He was telling me that he had studied in the Bible the subject of healing for at least a year to try to discover a key to the miraculous. I told him, "Look at the message being proclaimed around the miraculous. What Jesus did demonstrated the message that He proclaimed." I don't believe that Jesus went around giving healing seminars, although He did a lot of healing. I don't believe His apostles gave healing seminars, but they did a lot of healing. The healing was around the message that was being proclaimed. *"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"* (Matt. 4:23). I believe that His message and His works demonstrated that He was the Messiah (John 7:31). I believe that His message and His miracles demonstrated His authority over the evil one (Matt. 12:26-29). I believe His message and miracles demonstrated His right to rule (1 Cor. 15:25). A stronger man than the strong man (Satan), has come and spoiled the enemies house and taken his goods (Matt. 12:29).

Jesus also gave instruction to His twelve apostles to proclaim the same message as He did. *"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease... These twelve Jesus sent forth, and commanded them, saying, ... as ye go, preach, saying, The kingdom of heaven is at hand."*

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:1, 5, 7-8). The gospel of the kingdom was the only gospel that Jesus instructed His disciples to preach. *"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick... And they departed, and went through the towns, preaching the gospel, and healing every where"* (Luke 9:1-2,6). These scriptures use the present tense and are saying that Jesus' commission was to preach and continue to preach the kingdom of God. To heal and continue to heal those that have need of healing.

We are beginning to see a pattern. Go and preach the kingdom of God and demonstrate Christ's rule and authority over Satan by healing the sick and casting out devils. In Luke chapter ten we see the same thing but on a much larger scale. *"After these things the Lord appointed other seventy also, and sent them two and two... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you... He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you"* (Luke 10:1, 9, 16-19). Again Jesus commissions seventy people to preach the kingdom, heal the sick and demonstrate His authority as the Messiah King by healing and casting out devils. It is my conviction that Jesus never commissioned anyone to preach any other message or gospel than that which He Himself proclaimed. *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"* (Matthew 24:14).

The term “kingdom of God” was frequently on the lips of Jesus. The idea of the kingdom was central to His proclamation. He not only talked about the kingdom but He instructed and prepared people’s hearts to receive the kingdom. *“Jesus began to preach, and to say, “Repent: (have a change of heart and of mind) for the kingdom of heaven is at hand”* (Matt. 4:17). Jesus said you won’t see it or perceive it unless there is a transformation on the inside of you that Jesus called a *new birth* (Jn. 3:3).

Is there a present reality of the kingdom? Yes. Is there a future reality of the kingdom? Yes. Each and every time that miracles take place the powers of the age to come are present now (Heb.6:5). Each and every time there is a spiritual *new birth* the powers of the age to come are present now. If you want to hear Jesus say, *“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”* (Matt. 25:34), then you must *“Repent...and be converted, that your sins may be blotted out”* (Acts 3:19). The real enemy of mankind was not the governments of this world but the spiritual forces of darkness that rule over the hearts of men. To enjoy the age to come, one must renounce the god of this present evil age. Only by doing so, shall you enjoy the blessings of the kingdom of God.

The second coming of Christ promises the consummation of the kingdom for the children of God. Today, the children of the kingdom and the children of the wicked one are mixed together in this present evil world. At a future time there will be a separation. Whose side will you be on?

Questions

1. **Read Isaiah 2:4; 11:6-9.** What unifies the Old Testament and New Testament is the teaching concerning the kingdom of God. The Old Testament scriptures declared the kingdom as a day when men and women would live together in peace, social problems would be solved and evil would be done away. True or False.
2. **Read Luke 9:1-2.** The gospel of the kingdom is the only gospel Jesus commanded his disciples to preach. True or False.
3. **Read Luke 10:1, 9; 9:60; Matthew 24:14.** When Jesus sent out others, He also commanded them to preach the gospel of the kingdom. True or False.
4. **Read Matthew 4:17; Luke 13:3, 5; John 3:3, 5; Hebrews 2:3.** Jesus words told us how to enter the Kingdom. True or False.
5. **Read Hebrews 6:5.** Jesus miracles were a taste of the powers of the age to come. True or False.
6. **Read Acts 28:23, 30-31.** Jesus gave the Apostle Paul a different message to proclaim. True or False.
7. **Read Matthew 6:10.** Jesus prayer modeled for the disciples the desire that the kingdom of God would come to the earth. True or False.
8. **Read 2 Peter 3:13.** When God’s kingdom (in its full manifestation) comes to earth, all things will be new. True or False.
9. **Read 1 Timothy 2:6; Matthew 20:28.** To make the blessings of the kingdom everlasting, mankind had to be ransomed from death and legally released from the condemnation which was passed upon all in Adam. True or False.

10. **Read Matthew 25:31, 34, 46.** Jesus second coming promises the consummation of the kingdom for His children. True or False.
11. **Read 2 Peter 3:13; Daniel 7:18, 27.** The kingdom of God brings an end to the old order of humanity and begins a new existence in a heavenly order. True or False.
12. **Read Mark 1:14-15. Colossians 1:13-14; Acts 26:18.** The kingdom of God is a realm in which one must enter now. True or False.
13. **Read Matthew 25:34; 1 Cor. 15:50, 53.** The kingdom of God is a realm in which one must enter tomorrow. True or False.
14. **Read Acts 26:16-23.** In order to enter the kingdom, one must: a. have their spiritual eyes opened. b. turn from darkness to light. c. turn from the power (authority) of Satan unto God. d. receive the forgiveness of their sins. e. turn to God in repentance and faith. f. all of the above.

Answer Key

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12. **Read Mark 1:14-15. Colossians 1:13-14; Acts 26:18.** The kingdom of God is a realm in which one must enter now. **True** or False.
13. **Read Matthew 25:34; 1 Cor. 15:50, 53.** The kingdom of God is a realm in which one must enter tomorrow. **True** or False.
14. **Read Acts 26:16-23.** In order to enter the kingdom, one must: a. have their spiritual eyes opened. b. turn from darkness to light. c. turn from the power (authority) of Satan unto God. d. receive the forgiveness of their sins. e. turn to God in repentance and faith. **f. all of the above.**

The Basis for the King & His Kingdom

In the Old Testament, what made Israel distinct from all other nations was that it was a theocracy. In other words, it was ruled directly by God (Is. 43:15). Later in Israel's history, they wanted to be like the other nations of the world, to be ruled by an earthly king (1 Sam. 8:5-19). So God granted their request and chose for them a king named Saul (1 Sam. 10:24-25). Later, because of Saul's disobedience, God raised up David to be king, a man after His own heart (Acts 13:21-22 and 1 Kin. 15:3).

The king was to be the visible representative of the invisible God (Deut. 17:14-20). When the king followed the Lord, he and his kingdom would prosper. When the king failed to follow the Lord, he and his kingdom would go into captivity and ruin (1 Sam. 15:22-23).

When God chose a king, He would send a prophet to anoint that one with oil. This typified the Holy Spirit coming upon this chosen king to empower and anoint him to rule. At this time, the Spirit of God would come upon him and change his heart to rule in righteousness, for God was with him (1 Sam. 10:1, 6-7, and 9). This anointing to rule (or to be king) is where the idea of the Messiah comes from. The word "anointed" in Hebrew is *Mashiach* (Messiah) and translated *christos* (Christ) in Greek. The Old Testament prophets prophesied that in the future, the Messiah (or

Anointed One) would come, and the God of heaven would set up a kingdom which would never be destroyed (Dan. 2:44, 7:14, 27). In the Scriptures, if you notice, Jesus never explained to the Jews what He meant when speaking about the kingdom. It was an Old Testament concept that they were already looking for (Is. 9:6-7, 11:1-6; Dan. 2:44, 7:13-14, 18, and 27).

It is impossible to understand the message of Jesus without a basic understanding of the kingdom. The kingdom was the message that Jesus spoke and the only one He instructed His disciples to preach (Mark 1:14-15, Luke 9:1-2, Acts 28:23-31, Luke 16:16, and Matt. 24:14). This message was also referred to as "salvation" or the offer of "eternal life" (Heb. 2:3; Matt. 19:16 cp., 19:23; Acts 28:23-24, 28, and 30-31). Within the phrase "the kingdom of God" is the idea of a group of people that would be ruled by God. In order to enter God's kingdom, conditions had to be met. A change of heart was required. This change of heart is what the Bible calls repentance. It was a change of heart toward God; that is, it was a turning away from Satan, sin and its ways, unto God, Christ and His ways. As one turns, God offers (as a gift through Jesus' shed blood) the forgiveness of sins and everlasting life (Rom. 6:23). This "good news" is referred to as the "gospel of grace" or the preaching of the "kingdom of God" (Acts 20:24-25). The kingdom of God is characterized by grace (Matt. 20:1-16) and has come quietly and secretly in the ministry of Jesus (Matt. 13:33). It will one day in the future come to a glorious and visible consummation (Matt. 13:36-43).

Questions

1. **Read Daniel 2:44.** The Old Testament prophets prophesied that in the future, the Messiah (or Anointed One) would come, and the God of heaven would set up a kingdom which: a. would last for 1,000 years. b. would never be destroyed. c. would be temporal.
2. **Read Matthew 4:17, 23.** What was Jesus' message?
3. **Read Mark 1:14-15.** Jesus preached the Gospel of _____.
4. **Read Luke 4:43.** The reason that Jesus was sent from God was to _____.
5. **Read John 4:25.** In the Scriptures, Jesus never explained to the Jews what He meant when speaking about the kingdom. It was an Old Testament concept that they: a. knew little about. b. thought would never come. c. were already looking for.
6. **Read Luke 9:1-2.** What three things did the twelve disciples do?
7. **Read Luke 10:1-2, 8-9.** What message did Jesus tell the seventy to proclaim?
8. **Read Luke 23:2.** According to the Jews' own definition, the word "Christ" means one that is a _____.
9. **Read Acts 17:7.** Contrary to Roman law, the Jews said that the Apostle Paul taught that there was another _____ one _____.
10. **Read Acts 19:8-10.** Paul spoke boldly in Ephesus disputing and persuading others concerning _____.
11. **Read Acts 28:23-31.** In verse 31, what was it that the Apostle Paul was preaching?

12. **Read Matthew 24:14.** What is the message that is to be preached in all the world?

13. **Read Acts 20:24-25.** Sometimes the Gospel of the kingdom is referred to as the Gospel of _____.

14. **Read Luke 16:16.** It is impossible to understand the message of Jesus without a basic understanding of the kingdom. The kingdom was the message that Jesus spoke and the only one He instructed His disciples to: a. preach. b. disregard. c. ponder.

15. **Read Matthew 6:10.** Basically, the kingdom of God is the rule of God. How is this expressed in this verse?

16. **Read Colossians 1:13-14 and Romans 14:9.** Within the phrase “the kingdom of God” is the idea of a group of people that would: a. ask Jesus into their hearts b. accept God’s rule (and reject Satan’s) and receive His forgiveness. c. join the church

17. **Read Matthew 4:17.** In order to enter God’s kingdom, a change of heart is required. This change of heart is what the Bible calls: a. penance. b. works of the Law. c. repentance.

18. **Read Acts 26:18.** Have you turned from _____ to light, from the _____ (authority or rule) of Satan unto _____ to receive the forgiveness of your sins?

19. **Read Ezekiel 36:26-27 and Acts 11:15-18.** Have you been given a new heart and a new spirit that causes you to walk in God’s ways?

20. **Read Luke 18:13-14.** Have you called upon God for the forgiveness of your sins?

Answer Key

1. **Read Daniel 2:44.** The Old Testament prophets prophesied that in the future, the Messiah (or Anointed One) would come, and the God of heaven would set up a kingdom which: a. would last for 1,000 years. **b. would never be destroyed.** c. would be temporal.

2. **Read Matthew 4:17, 23.** What was Jesus’ message? **Repent, for the kingdom of heaven is at hand.**

3. **Read Mark 1:14-15.** Jesus preached the Gospel of **the kingdom of God.**

4. **Read Luke 4:43.** The reason that Jesus was sent from God was **to preach the kingdom of God.**

5. **Read John 4:25.** In the Scriptures, Jesus never explained to the Jews what He meant when speaking about the kingdom. It was an Old Testament concept that they: a. knew little about. b. thought would never come. **c. were already looking for.**

6. **Read Luke 9:1-2.** What three things did the twelve disciples do? **Cast out demons, cure diseases, and preach the kingdom of God.**

7. **Read Luke 10:1-2, 8-9.** What message did Jesus tell the seventy to proclaim? **The kingdom of God.**

8. **Read Luke 23:2.** According to the Jews’ own definition, the word “Christ” means one that is a **King.**

9. **Read Acts 17:7.** Contrary to Roman law, the Jews said that the Apostle Paul taught that there was another **King** one **Jesus.**

10. **Read Acts 19:8-10.** Paul spoke boldly in Ephesus disputing and persuading others concerning **the kingdom of God.**

11. **Read Acts 28:23-31.** In verse 31, what was it that the Apostle Paul was preaching? **The kingdom of God and teaching those things which concern the Lord Jesus Christ.**

12. **Read Matthew 24:14.** What is the message that is to be preached in all the world? **The gospel of the kingdom.**

13. **Read Acts 20:24-25.** Sometimes the gospel of the kingdom is referred to as the gospel of **the grace of God.**

14. **Read Luke 16:16.** It is impossible to understand the message of Jesus without a basic understanding of the kingdom. The kingdom was the message that Jesus spoke and the only one He instructed His disciples to: **a. preach.** b. disregard. c. ponder.

15. **Read Matthew 6:10.** Basically, the kingdom of God is the rule of God. How is this expressed in this verse? **God's will being done in earth like His will is done in heaven.**

16. **Read Colossians 1:13-14 and Romans 14:9.** Within the phrase "the kingdom of God" is the idea of a group of people that would: a. ask Jesus into their hearts **b. accept God's rule (and reject Satan's) and receive His forgiveness.** c. join the church

17. **Read Matthew 4:17.** In order to enter God's kingdom, a change of heart is required. This change of heart is what the Bible calls: a. penance. b. works of the Law. **c. repentance.**

18. **Read Acts 26:18.** Have you turned from **darkness** to light, from the **power** (authority or rule) of Satan unto **God** to receive the forgiveness of your sins?

19. **Read Ezekiel 36:26-27 and Acts 11:15-18.** Have you been given a new heart and a new spirit that causes you to walk in God's ways?

20. **Read Luke 18:13-14.** Have you called upon God for the forgiveness of your sins?

Chapter 5

The Message of Jesus and Paul

I don't know if you have ever considered it or examined the scriptures closely, but I challenge you to ask yourself, what was the message of Jesus and Paul? All the apostles were taught by Jesus, so the apostolic teaching of the apostles should be the teaching and message of Jesus (Acts 2:42). The Apostle Paul argued in the book of Galatians that the gospel that he received came not from man, or any church or denomination, but directly to him by the Lord Jesus (Gal. 1:11-12).

While the kingdom of God was the central message of Jesus, many modern-day evangelists have virtually ignored it. A gospel of American invention has replaced the New Testament message of the "gospel of the kingdom." Many evangelists and even professors of bible colleges would be hard-pressed to expound on the "gospel of the kingdom." Yet, it is one of the first words from Jesus and also the last message He spoke before returning to heaven (Mk.1:14-15; Acts 1:3).

When John the Baptist came preaching in the wilderness he said, "Repent, for the kingdom of heaven is at hand" (Mt. 3:1-2). His hearers understood he was referring to the future age prophesied by the Old Testament prophets. It would be a time when the Messianic King would defeat the enemies of Israel and usher in the Messianic Age of an everlasting kingdom of peace and

prosperity. The long awaited expectation had arrived in Jesus.

Jesus told the crowds, "I must preach the kingdom of God to other cities also: because that is why I was sent" (Luke 4:43). The twelve Apostles also traveled with Him and were commissioned by Him to preach the same message as He did (Mt. 10:1,7-8). They went out and preached that people should repent (Mk. 6:12), showing the connection of accepting the rule of God (kingdom) by the call of repentance. They also confessed their sins and were baptized as they believed in the Messianic King-Jesus (Mt. 3:1-2,6,8; John 4:1; Acts 19:4-6). Jesus tried to explain that He had to be a suffering Messiah to overthrow Satan's authority legally and permanently (Luke 24:26; Col. 2:15). Later 70 others were commissioned to preach the kingdom message also (Lk. 10:1,9).

The gospel of the kingdom has to be preached in all the world for a witness unto all nations; and then the end will come (Mt. 24:14). In the interim Christ's disciples would be the witnesses of the Messiah King. The gospel of the kingdom is not an invitation to "invite Jesus into your heart," neither is it centered on heaven awaiting believers at death. It's focus is on accepting the rule of God by rejecting Satan's, receiving the grace of the cross that results in a personal relationship with God (Acts 26:18-20), for it is by grace that we are saved (Eph. 2:5). The kingdom is received through the *new birth* (Jn. 3:3, 5). The kingdom is the realm in which one accepts God's rule (1 Thess. 1:9). It is a realm in which one must enter now (Col. 1:13-14), yet it is a realm in which one will enter in the future (Mt. 25:31,34). In this age there is death; in the kingdom of God there is eternal life (Mk. 10:29-30). In this age the righteous and wicked are mixed together (Mt. 13:47-51). In the future all wickedness and sin will be destroyed (Mt. 13:41). At present, Satan is viewed as the "god of this

age," in the future kingdom, God's rule will have destroyed Satan and righteousness will displace evil (2 Cor. 4:4-5; Rev. 11:15; Mt. 13:36-43).

Have you accepted the offer of God's kingdom? Have you turned from darkness to light? Have you turned from the authority of Satan unto the authority of God? Have you received the gift of forgiveness and the inheritance of eternal life? If not, repent for the kingdom of God (rule of God) has arrived.

God calls upon all men everywhere to submit voluntarily to His rule. Thus the kingdom now is said to be in a mystery form (Mk. 4:11), and is not seen by natural observation. When God asserts His rule universally, the kingdom will appear in glory and will manifest to all (Daniel 2:44).

When Jesus went about preaching the message, "Repent, for the kingdom of God or the rule of God was at hand," the Jews seemed to understand it. When Paul taught the same message to Gentiles he used the word "Lord" instead of the word "King." "King" was a foreign term in Gentile usage, but they understood completely "Caesar is Lord." He is deity, he is maximum authority, he is the boss. Christian Gentiles said, "No, Caesar is not Lord, Jesus is Lord!" He is Deity, He is our authority, He is our boss, He is God (Acts 26:18; Romans 1:1,3; John 20:28).

The Apostle Paul said, "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9 NASV).

On the day of Pentecost the Apostle Peter said the same thing, "This Jesus that you have crucified, God has raised, and has made Him both Lord and Messiah" (Acts 2:36). The call for response was the same as when Jesus and John preached the kingdom message. Repent, have a change of heart and mind, turn from darkness to light, from Satan's

authority unto God's and be baptized – identifying with the Messiah Jesus. You also shall receive God's promised Holy Spirit.

Christ's death, burial and resurrection was the foundation that secured God's right to have absolute authority over those who had turned to God. Romans 14:9 says, "This is why Christ died and came to life again, to establish his lordship over dead and living..." (New English Bible). The Apostle Paul stated that as believers we "are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

The gospel message contains the good news that God has redeemed man, [freed and released them from the clutches of Satan] to serve the living and true God (1Thess.1:9). Which master do you serve? Whose authority are you under? Have you turned from darkness to light, from Satan's authority unto God's that you may receive the forgiveness of your sins (Acts 26:18)?

The preaching of the gospel of the kingdom is the only message that brings the righteousness of God [being made right with God, as a gift, through Jesus blood], and the truth of being under God's authority and rule [holiness], into the lives of men and women who have decided to become Jesus disciples.

Questions

1. **Read Mark 1:14-15 & Acts 1:3.** One of the first words of Jesus and the last message He spoke before returning to heaven was: a. things concerning tithing. b. things concerning the order of worship. c. things pertaining to the kingdom of God._

2. **Read Matthew 3:1-2.** When John the Baptist came preaching in the wilderness he said: a. Ask Jesus into your heart. b. God has a wonderful plan for your life. c. Repent [have a change of heart & mind] for the rule of God has come. [I have interpreted the kingdom of God as the rule of God for the following reasons: The word "kingdom" is made up of two words, "king" meaning "absolute ruler; one who rules or presides over." "Dom" meaning "domain, the territory He rules, that is, His subjects"].

3. **Read Acts 26:18.** Vine's Greek dictionary under the subject of the "kingdom" states the following: "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." The "kingdom of God" has the idea of a group of people that would accept His rule. Look at Acts 26:18, In preaching the "kingdom of God," whose authority are we rejecting and whose authority are we accepting?

4. **Read Luke 4:43.** Jesus told the crowds that the reason that He had been sent was to proclaim: a. the four spiritual laws. b. the prosperity message. c. the kingdom of God.

5. **Read Matthew 10:1, 7-8.** The twelve Apostles traveled with Jesus and were commissioned by Him to preach a. the law of Moses. b. the Ten Commandments. c. the same message as He did.

6. **Read Mark 6:7,12.** A person shows that they accept the rule of God [kingdom], by: a. repentance. b. joining a local church. c. reading the Bible.

7. **Read Acts 8:5,12; Matthew 28:19-20.** Philip the evangelist preached the kingdom of God and Jesus as the Messiah king. People responded to his preaching by identifying with Christ through the act of: a. asking Jesus into their heart. b. joining the local church. c. baptism. [Early New Testament believers expressed their faith in

Christ by an act of water baptism. This was an act of faith that identified them as becoming Christ's disciple (Matthew 28:18-20).

8. **Read 1 John 3:8, Colossians 2:15.** Satan's authority was overthrown legally and permanently by: a. the work of the cross. b. by an animal sacrifice. c. praying without ceasing.

9. **Read Luke 9:59-60; Luke 10:1,9.** Those that follow Jesus are commissioned to preach: a. inspirational messages. b. the philosophies of man. c. the kingdom message.

10. **Read Matthew 24:14.** The gospel of the _____ shall be preached in all the world for a witness unto all nations; and then shall the end come.

11. **Read 1 Thessalonians 1:9; Acts 26:18.** The gospel of the kingdom is not an invitation to "invite Jesus into your heart," neither is it centered on heaven awaiting believers at death. It's focus is on accepting the rule of God by rejecting: a. Satan's rule. b. your wife's authority. c. your local church's teachings.

12. **Read Mark 6:12.** The Apostles preached that people must: a. ask Jesus into their heart. b. repent, that is accept God's rule by turning to God and His rule. c. attend a local church.

13. **Read 2 Peter 3:13.** According to God's promise, we look for: a. a new car. b. an abundance of money. c. new heavens and a new earth, in which righteousness dwells.

14. **Read Luke 6:46.** The word "Lord" means: a. master. b. ruler. c. boss. d. king. e. the one who has the right to control your life. f. deity. g. all of the above.

15. **Read Acts 2:36.** God has made Jesus, the one who was crucified to be both: a. a good man & a good teacher.

b. to be Lord & the promised Messiah (Christ). c. a Pharisee & a scribe.

16. **Read Acts 2:37.** When people heard that Jesus was the Lord (Master) and Messiah, they were: a. glad. b. sad. c. pricked in their heart, that is, convicted deeply.

17. **Read Acts 2:38.** What did the Apostle Peter tell the people to do: a. repent. b. be baptized. c. receive forgiveness through Jesus. d. receive the Holy Spirit. e. all of the above (that is, a.,b.,c., & d.). f. ask Jesus into their heart.

18. **Read Acts 26:18-20.** Repentance means: a. Having a change of heart toward God. b. turning from spiritual darkness to the light. c. turning from Satan's authority to God's authority. d. turning to God & proving you have turned by the good works that you do. e. all of the above.

19. **Read Romans 14:9 & 1 Cor.6:19-20.** Christ death, burial, and resurrection was the foundation that secured God's right to have absolute authority over those who have turned to God. True or False.

20. **Read 1 John 3:8; Acts 10:38 & Colossians 1:13-14.** The gospel message contains the good news that God has redeemed man, that is, freed and released them from the clutches of Satan. True or False.

21. **Read Romans 6:17-18,22.** The preaching of the gospel of the kingdom is the only message that brings: a. health & wealth together. b. justification [being made right with God as a gift through Jesus blood] and sanctification [holiness – being set apart unto God] together. c. religions together.

22. **Read Acts 28:28-31.** What message did the Apostle Paul preach?

Answer Key

1. **Read Mark 1:14-15 & Acts 1:3.** One of the first words of Jesus and the last message He spoke before returning to heaven was: a. things concerning tithing. b. things concerning the order of worship. **c. things pertaining to the kingdom of God.**

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4. **Read Luke 4:43.** Jesus told the crowds that the reason that He had been sent was to proclaim: a. the four spiritual laws. b. the prosperity message. **c. the kingdom of God.**

5. **Read Matthew 10:1, 7-8.** The twelve Apostles traveled with Jesus and were commissioned by Him to preach a. the law of Moses. b. the Ten Commandments. **c. the same message as He did.**

6. **Read Mark 6:7,12.** A person shows that they accept the rule of God [kingdom], by: **a. repentance.** b. joining a local church. c. reading the Bible.

7. **Read Acts 8:5,12; Matthew 28:19-20.** Philip the evangelist preached the kingdom of God and Jesus as the Messiah king. People responded to his preaching by identifying with Christ through the act

of: a. asking Jesus into their heart. b. joining the local church. **c. baptism. [Early New Testament believers expressed their faith in Christ by an act of water baptism. This was an act of faith that identified them as becoming Christ’s disciple (Matthew 28:18-20).**

8. **Read 1 John 3:8, Colossians 2:15.** Satan’s authority was overthrown legally and permanently by: **a. the work of the cross.** b. by an animal sacrifice. c. praying without ceasing.

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10. **Read Matthew 24:14.** The gospel of the **kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.

11. **Read 1 Thessalonians 1:9; Acts 26:18.** The gospel of the kingdom is not an invitation to “invite Jesus into your heart,” neither is it centered on heaven awaiting believers at death. It’s focus is on accepting the rule of God by rejecting: **a. Satan’s rule.** b. your wife’s authority. c. your local church’s teachings.

12. **Read Mark 6:12.** The Apostles preached that people must: a. ask Jesus into their heart. **b. repent, that is accept God’s rule by turning to God and His rule.** c. attend a local church.

13. **Read 2 Peter 3:13.** According to God’s promise, we look for: a. a new car. b. an abundance of money. **c. new heavens and a new earth, in which righteousness dwells.**

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15. **Read Acts 2:36.** God has made Jesus, the one who was crucified to be both: a. a good man & a good teacher. **b. to be Lord & the promised Messiah (Christ).** c. a Pharisee & a scribe.

16. **Read Acts 2:37.** When people heard that Jesus was the Lord (Master) and Messiah, they were: a. glad. b. sad. **c. pricked in their heart, that is, convicted deeply.**

17. **Read Acts 2:38.** What did the Apostle Peter tell the people to do: a. repent. b. be baptized. c. receive forgiveness through Jesus. d. receive the Holy Spirit. **e. all of the above (that is, a.,b.,c., & d.).** f. ask Jesus into their heart.

18. **Read Acts 26:18-20.** Repentance means: a. Having a change of heart toward God. b. turning from spiritual darkness to the light. c. turning from Satan's authority to God's authority. d. turning to God & proving you have turned by the good works that you do. **e. all of the above.**

19. **Read Romans 14:9 & 1 Cor.6:19-20.** Christ death, burial, and resurrection was the foundation that secured God's right to have absolute authority over those who have turned to God. **True** or False.

20. **Read 1 John 3:8; Acts 10:38 & Colossians 1:13-14.** The gospel message contains the good news that God has redeemed man, that is, freed and released them from the clutches of Satan. **True** or False.

21. **Read Romans 6:17-18,22.** The preaching of the gospel of the kingdom is the only message that brings: a. health & wealth together. **b. justification [being made right with God as a gift through Jesus blood] and sanctification [holiness – being set apart unto God] together.** c. religions together.

22. **Read Acts 28:28-31.** What message did the Apostle Paul preach? **The kingdom of God, the truths concerning the Lord Jesus Christ & His redeeming work, that is, the salvation of God that is sent to even the Gentiles.**

Chapter 6

The Kingdom both Today and Tomorrow

The kingdom of God is basically the rule and reign of God, that also consist of the people over whom the King (Christ) rules. It is God's rule and reign in action. In scripture it is manifested in several realms consisting of both today and tomorrow. In today's realm it consist of anyone who acknowledges and accepts God's rule through repentance of their sins and acceptance of His Lordship.

"For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living." (Romans 14:9)

In the future it manifests in eternity as the King (Jesus) declares, *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"* (Matthew 25:34). The future kingdom consummates and concludes in God's perfect will being done on earth as His perfect will is done in heaven (Matthew 6:10).

There are two aspects of the Messiah's coming, one which is referred to as the incarnation (God manifested in the flesh), the other referred to as the *Parousia*, also known as the second coming of Christ. There are also two manifestations of His kingdom. One in which men are called into repentance, faith and forgiveness to acknowledge His rule. And secondly one in which His

power and glory is shown. One is now (today) and one is future (tomorrow) awaiting Christ return. One is a decision of today (in this present evil age, Heb.2:3) and one involves the future (the age to come, Mk.10:30) resulting in eternal or everlasting life (also known as possessing the everlasting kingdom, Dan.7:18,27).

There are several words in the Greek New Testament that are translated by our English word "world." One is *Kosmos* that is translated by the English words "adorning and world," and *Aion* meaning "an age, a period of time, marked in the New Testament usage by spiritual or moral characteristics," such as "this present evil world" (age, Gal.1:4), or the Jewish perspective of "the age to come," that is, the Messianic age Mk.10:30).

In Matthew 12:34, Ephesians 1:21, and Galatians 1:4 the Apostle Paul uses the terminology "in this world (this present evil world) and the world to come." Paul was not speaking of two worlds but two ages. In this age there is hostility and opposition to the gospel of the kingdom. In the age to come we will enjoy everlasting life in the kingdom that has no end.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, [30] But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (age) to come eternal life." (Mark 10:29-30)

In this "age" we can expect open and active opposition. In the "age to come" those who have become Christ disciples will be free from the suffering and opposition to enjoy the eternal life and new heavens and earth promised by God.

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

As we track this further, we find that these two ages are set apart by the *second coming of Christ* and the *resurrection from the dead*. 1 Corinthians 15:50,53 states, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God... For this corruptible must put on incorruption, and this mortal must put on immortality." Our bodies must go through a transformation and be changed into that which is glorious, spiritual and immortal (1 Cor. 15: 43-44, 53). This can only come through the transformation of resurrection and prepare us to enter the everlasting kingdom (Daniel 12:2; 7:27). So the full manifestation of God's kingdom will come after the resurrection. It will be the Second Coming of Christ and the resurrection of the just that will end this "age" and inaugurate the "age to come." The "age to come" will be endless and may be referred to as eternity or everlasting life.

This "age" is dominated by sin and lawlessness. The "age to come" has as its home righteousness (2 Peter 3:13).

In Galatians 1:4 we read, "[Christ] gave himself for our sins, that he might deliver us from this present evil world [age]. This present evil age tries to choke the Word of God. *"And the care of this world, and the deceitfulness of riches, choke the word, and he [it] becometh unfruitful"* (Mt. 13:22). The character of this "age" is to choke the working of God's Word. 2 Corinthians 4:3-4 describes what lies behind this "age." The "god of this age has blinded... minds" and exercised his deception throughout this "age." This does not mean man has no responsibility for his actions. He is a moral free agent that will be accountable before God, but the fact is that the "god of this age" has blinded and dragged him into a gutter of sin and darkness.

“In which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath” (Ephesians 2:2-3).

It is basic to our understanding to realize that the kingdom of God stands apart from this “age” that opposes the rule and reign of God. The “age to come” will bring the perfect manifestation and redemptive blessings of those who have tasted “the powers of the age to come” (Hebrews 6:5). Romans 8 states, *“The sufferings we have now are nothing compared to the great glory that will be shown to us. We ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies”* (Rom. 8:18,23, New Century Version, New International Version).

By looking at Mark 10:17-30 we can see that eternal life, entrance into the kingdom of God, and being saved are all synonymous terms. They are the promise of the future for those who are the followers of the king.

In this “age” the children of the kingdom and the children of the wicked one live side by side. But at the end of this “age,” Christ and his angels will come and gather out those who practice lawlessness and there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father. He that hath ears, let him hear (Matthew 13:36-43).

Questions

- 1. Read Matthew 24:14.** The end of this age will be marked by: a. air pollution that is out of control. b. the gospel of the kingdom being preached throughout the world. c. the depletion of the world’s oil reserves.
- 2. Read 1 Timothy 4:1.** The end of this age will be marked by: a. bad attendance of church services. b. people turning to the new age movement. c. some departing from the Christian faith.
- 3. Read Matthew 25:31-46.** The end of this age will be marked by: a. the second coming of Christ. b. a judgment between the righteous & unrighteous, the saved & the lost, the sheep & the goats. c. none of the above.
- 4. Read Daniel 12:2; John 5:28-29.** At the end of this age there will be a resurrection of the: a. just & the unjust (righteous & unrighteous). b. soldiers who fought in war. c. everyone’s pets who had died.
- 5. Read Daniel 12:2; John 5:28-29; Matthew 25:46.** Christ return and the resurrection will bring about: a. everlasting life for some and everlasting punishment for others. b. the solution to the world’s oil supply. c. none of the above.
- 6. Read 1 Corinthians 15:50-53.** To enter the kingdom of God at the close of this age: a. one must have saved a lot of money. b. the mortal (subject to death & decay) must put on immortality (no longer subject to death & decay, everlasting life). c. none of the above.
- 7. Read Mark 10:17, 24, 26, 29-30.** Entering the Kingdom of God at the close of this age is synonymous

with the phrases: a. inheriting eternal life. b. being saved. c. none of the above.

8. **Read Matthew 19:28; 2 Peter 3:13; 3:10; Matthew 13:49; Daniel 7:18; 1 Corinthians 15:24-26; 15:53; Revelation 11:15.** At the end of this age, which of the following things will happen? a. there will be a re-creation of the social order, and renewal of the earth. b. the heavens will pass away with a great noise. c. the righteous and the wicked will be separated. d. some will enter into everlasting life and some into everlasting punishment. e. the saints will possess the everlasting Kingdom. f. death will be destroyed. g. the mortal will put on immortality. h. the kingdoms of this world are become the kingdoms of our Lord, and of His Christ. i. all of the above.

9. **Read 2 Peter 3:11; Hebrews 12:2.** Knowing that all of these things mentioned in question 8 will take place, what manner of persons ought we to be as we look for and hasten the coming of the Day of the Lord? a. slackers, after all we are not under the law but under grace. b. not much concerned, after all I said the sinners prayer. c. holy and godly in lifestyle, continuing in repentance and faith, enjoying our relationship with God and Christ, looking for His return.

Answer Key

1. **Read Matthew 24:14.** The end of this age will be marked by: a. air pollution that is out of control. **b. the gospel of the kingdom being preached throughout the world.** c. the depletion of the world's oil reserves.

2. **Read 1 Timothy 4:1.** The end of this age will be marked by: a. bad attendance of church services. b. people turning to the new age movement. **c. some departing from the Christian faith.**

3. **Read Matthew 25:31-46.** The end of this age will be marked by:

a. the second coming of Christ. b. a judgment between the righteous & unrighteous, the saved & the lost, the sheep & the goats. c. none of the above.

4. **Read Daniel 12:2; John 5:28-29.** At the end of this age there will be a resurrection of the: **a. just & the unjust (righteous & unrighteous).** b. soldiers who fought in war. c. everyone's pets who had died.

5. **Read Daniel 12:2; John 5:28-29; Matthew 25:46.** Christ return and the resurrection will bring about: **a. everlasting life for some and everlasting punishment for others.** b. the solution to the world's oil supply. c. none of the above.

6. **Read 1 Corinthians 15:50-53.** To enter the kingdom of God at the close of this age: a. one must have saved a lot of money. **b. the mortal (subject to death & decay) must put on immortality (no longer subject to death & decay, everlasting life).** c. none of the above.

7. **Read Mark 10:17, 24, 26, 29-30.** Entering the Kingdom of God at the close of this age is synonymous with the phrases: **a. inheriting eternal life. b. being saved.** c. none of the above.

8. **Read Matthew 19:28; 2 Peter 3:13; 3:10; Matthew 13:49; Daniel 7:18; 1 Corinthians 15:24-26; 15:53; Revelation 11:15.** At the end of this age, which of the following things will happen? a. there will be a re-creation of the social order, and renewal of the earth. b. the heavens will pass away with a great noise. c. the righteous and the wicked will be separated. d. some will enter into everlasting life and some into everlasting punishment. e. the saints will possess the everlasting Kingdom. f. death will be destroyed. g. the mortal will put on immortality. h. the kingdoms of this world are become the kingdoms of our Lord, and of His Christ. **i. all of the above.**

9. **Read 2 Peter 3:11-12; Hebrews 12:2.** Knowing that all of these things mentioned in question 8 will take place, what manner of persons ought we to be as we look for and hasten the coming of the Day of the Lord? a. slackers, after all we are not under the law but under grace. b. not much concerned, after all I said the sinners prayer. **c. holy and godly in lifestyle, continuing in repentance and faith, enjoying our relationship with God and Christ, looking for His return (2 Peter 3:11-12).**

Repentance, Faith & the Kingdom of God

[14] *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, [15] And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.* (Mark 1:14-15)

Repentance and faith is a response to the gospel, but can a one-time act of faith “save” if it does not continue? Can it cease and still receive the promise? Abraham believed God and it was imputed to him as righteousness (Gen. 15:6). If Abraham’s faith ceased (stopped), would imputed righteousness cease?

From Scripture, we know that “faith” begins as a complete one-time action (aorist tense) but continues in the Christian life as is brought out by the Greek present tense. Commands that are given in the present tense are expected to have continuous, or repeated, application. When using the present tense, if we would supply the following words or phrases to the Bible reader, we would significantly enhance his or her understanding of Bible passages. These words are: ***repeatedly; that is, over and over again, constantly, continuously, customarily, as a habit or lifestyle, or uninterruptedly.***

Consider the following passages and how the Greek present tense affects them:

John 3:16 – For God so loved the world, that

he gave his only begotten Son, that whosoever believeth (*present tense: believes and continues to believe*) **in him should not perish, but have everlasting life.**

Hebrews 10:14 – **For by one offering he hath perfected for ever them that are sanctified** (*present tense: those that are set apart and continue to be set apart, that one offering has perfected forever. The New King James Version says “being sanctified.” The New International Version says “being made holy.”*)

1 John 3:9 – **Whosoever is born of God doth not** (*present tense: i.e., he does not continue to sin as his lifestyle, showing an unrepentant heart*) **commit sin; for his seed remaineth** (*present tense: God’s seed remains and continues to remain*) **in him: and he cannot** (*present tense: as his lifestyle or uninterruptedly*) **sin, because he is born of God.**

Mark 1:15 – **And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye** (*present tense: i.e., repent and continue to repent as often as the situation or need arises*), **and believe** (*present tense: i.e., believe and continue to believe*) **the gospel.**

John 5:24 – **Verily, verily, I say unto you, He that heareth my word, and believeth** (*present tense: and continues to believe*) **on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

Luke 15:7 – **I say unto you, that likewise joy shall be in heaven over one sinner that repenteth** (*present tense: and continues in repentance*), **more than over ninety and nine just persons, which need no repentance.**

Acts 17:30 – **And the times of this ignorance God winked at; but now commandeth** (*present tense: and*

continues to command) **all men every where to repent** (*present tense: and to continue in repentance*).

John 6:47 – **Verily, verily, I say unto you, He that believeth** (*present tense: and continues to believe*) **on me hath everlasting life.**

Romans 4:5 – **But to him that worketh not, but believeth** (*present tense: and continues to believe*) **on him that justifieth the ungodly, his faith is counted for righteousness.**

Acts 26:20 – **But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent** (*present tense: and continues in repentance*) **and turn** (*present tense: and continues to turn*) **to God, and do** (*present tense: and continues to do works, or deeds, that prove your repentance*) **works meet for repentance.**

Conclusion: The present tense is used hundreds of times in Scripture. It is not my intention to show all the scriptures that relate to this subject. The truth about saving faith is that it is continuous and is taught by both Arminianism and Calvinism theology, although they come from different perspectives.

Calvinism, which professes eternal security, teaches that genuine believers may stumble or fall, but they will nevertheless persevere in the Christian faith (1 Cor. 1:8). Those who believe in eternal security believe also that true Christians have experienced a death to sin and will not continue in it (Rom. 6:1-3). Those who would later turn completely away from Christ show that they were never truly born again (1 John 2:19).

Arminian theology teaches that genuine believers can fall away from the Christian faith. They generally believe

and teach that those who do fall away lose, or forfeit, their salvation. Their system makes no room for so-called Christians (those by name only) to live in continuous rebellion or deliberate sin with no fruit that proves their repentance.

The Apostle John said *“If we say that we have no sin, we deceive ourselves”* (1 John 1:8), but he also said, *“Whosoever is born of God doeth not commit sin”* (1 John 3:9). Here we have a paradox, but not an inconsistency in Scripture. All Christians sin (1 John 1:8), but all Christians also obey (1 John 2:3). Sin and carnality are still present with Christians, but sin cannot be their master or distinguishing trait (1 John 3:9). True repentance and faith requires a change of mind, a change of heart, a change of direction, even though it is not perfection (Acts 26:18 and 1 John 1:8). “Fruit” is still a test of faith’s reality and genuineness. Faith is a firm supernatural conviction that governs the true believer’s behavior and results in accompanying actions. This is shown from the examples of faith in Hebrews, chapter 11, that results in corresponding actions. In other words, what we do is the outcome of what we believe. The book of James 2:18 says, *“Show me thy faith without thy works, and I will show thee my faith by my works.”*

When the apostles speak in a negative way about works, they are referring to “works of the Law”; that is, anything one is doing to earn, or work for, their salvation.

The Scriptures also speak of the fruit of salvation, which is good works, or works of faith. Those are the works, or actions, that proceed from repentance and faith (Acts 26:20, Matt 3:7-10, 1 Thess. 1:3, and James 2:14-26), they show the evidence of salvation. The unity that is expressed between both repentance and faith is that they both have the same fruit or evidence: good works. We are not saved by good works, but we are saved unto good

works (Eph. 2:8-10 for the contrast of being saved by and unto). Works are a test of faith’s reality, and grace that does not eventually affect one’s life and actions cannot be considered being the true grace of God (Titus 2:11-12). Jesus teaches that by fruit, true believers will be known (Matt. 3:8, 7:16-20, 25:34-40; John 13:35, 14:23; Acts 26:20; Rom. 2:6-11; James 2:14-18; and 1 John 3:10).

Questions

1. Commands that are given in the present tense are expected to have _____.
2. **Read John 3:16.** According to the present tense in the Greek, what is John 3:16 stating?
3. Read 1 John 3:9. Whosoever is born of God doth not commit sin. What does this mean?
4. **Read Luke 15:7.** There is joy in heaven over one sinner that _____.
5. **Read Acts 17:30.** God commands all men everywhere to _____.
6. **Read Acts 26:20.** What is this verse stating?
7. **Read 1 John 2:3.** What is the outcome of having a personal relationship with God, that is, knowing Him?
8. **Read James 2:18.** James says, “Show me your faith without your works (which is impossible to do), and I will show you my faith by _____.
9. **Read 1 Thess. 1:3.** Works, or actions, that proceed from faith are referred to as _____.

10. **Read Galatians 2:16, 21.** Works of the law are works that people do in order to try to obtain salvation or _____ (verse 21). They cannot save, they have no saving power.

11. **Read Romans 2:7-10.** These verses are describing the fruit of what two groups of people?

Answer Key

1. Commands that are given in the present tense are expected to have **continuous, or repeated, application.**

2. **Read John 3:16.** According to the present tense in the Greek, what is John 3:16 stating? **For God so loved the world, that he gave his only begotten Son, that whosoever believeth (present tense: believes and continues to believe) in him should not perish, but have everlasting life.**

3. **Read 1 John 3:9.** Whosoever is born of God doth not commit sin. What does this mean? **Whosoever is born of God doth not (present tense: i.e., he does not continue to sin as his lifestyle, showing an unrepentant heart) commit sin.**

4. **Read Luke 15:7.** There is joy in heaven over one sinner that **repents and continues in repentance.**

5. **Read Acts 17:30.** God commands all men everywhere to **repent and continue in repentance.**

6. **Read Acts 26:20.** What is this verse stating? **But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent (present tense: and continue in repentance) and turn (present tense: and continue to turn) to God, and do (present tense: and continue to do works or deeds that prove your repentance) works meet for repentance.**

7. **Read 1 John 2:3.** What is the outcome of having a personal relationship with God, that is, knowing Him? **Doing what He says, keeping His commandments.**

8. **Read James 2:18.** James says, "Show me your faith without your

works (which is impossible to do), and I will show you my faith by **my works, or by what I do.**

9. **Read 1 Thess. 1:3.** Works, or actions, that proceed from faith are referred to as **works of faith.**

10. **Read Galatians 2:16, 21.** Works of the law are works that people do in order to try to obtain salvation or **righteousness** (verse 21). They cannot save, they have no saving power.

11. **Read Romans 2:7-10.** These verses are describing the fruit of what two groups of people? **Those who have saving faith and those who do not.**

Make Certain about His Calling & Choosing You

“Set your minds, then, on endorsing by your conduct the fact that God has called and chosen you. If you go along these lines there is no reason why you should stumble. Indeed if you live this sort of life a rich welcome awaits you as you enter the eternal kingdom of our Lord and Savior Jesus Christ.” (2 Peter 1:10-11, Phillips Translation)

“This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother” (1 John 3:10, New International Version).

It did not say, *“This is how we save ourselves.”* It says, *“This is **how we know** who the children of God are...”* (1 John 3:10, emphasis mine)

*Jesus said it like this, “By their fruits **ye shall know** them.”* (Matt. 7:20, emphasis mine)

In Scripture, God speaks of salvation in two ways: (1) that salvation is by grace through faith (Eph. 2:8-9) and (2) in terms of the good works that every saved person will perform (Eph. 2:10). Why are we afraid to speak of the **fruit** of the believer? The Bible does not shy away from such a subject. Here is **how we can know** we are in God’s kingdom and under God’s rule:

1 John 2:3-5 – [3] *We know that we have come to know him if we obey his commands.* [4] **The man who says, “I know him,” but does not do what he commands is a liar, and the truth is not in him.** [5] **But if anyone obeys his word, God’s love is truly made complete in him. This is *how we know we are in him.***

If **you know** that He is righteous, **you know** that everyone who does what is right has been born of Him (1 John 2:29). (Doesn’t this make sense? The nature of God and Christ is righteousness, and everyone who practices righteousness is giving evidence of sharing His nature or, as John says, has been born of Him).

1 John 3:5-10 – [5] **But you know that he appeared so that he might take away our sins. And in him is no sin.** [6] **No-one who lives in him keeps on sinning.** (*In Greek, this is in the **present tense**; this conveys **continuous, or habitual, action**. The Bible reader can significantly enhance their understanding of the passage by supplying the words: **continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, customarily, habitually, as a lifestyle.**) **No-one who continues to sin (present tense) has either seen him or known him.** [7] **Dear children, do not let anyone lead you astray. He who does (present tense: repeatedly, over and over again does) what is right is righteous, just as he is righteous.** [8] **He who does what is sinful (present tense: habitual as a lifestyle because it’s their nature) is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work.** [9] **No-one who is born of God will continue to sin (present tense: that is, as their lifestyle, showing an unrepentant heart), because God’s seed remains in him; he cannot go on sinning (present***

tense: uninterruptedly), because he has been born of God. [10] **This is *how we know who the children of God are and who the children of the devil are: Anyone who does (present tense) not do what is right is not a child of God; nor is anyone who does not love (present tense) his brother.* (John says, “This is **how we know** who the children of God are and who the children of the devil are.” *Those who do not practice righteousness and love show that they do not have the nature of the Father. Is evidence of the new birth not important?*)**

1 John 3:14 – **We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death.**

1 John 4:6 – **We are from God, and whoever knows God listens to us (the apostles); but whoever is not from God does not listen to us (the apostles). This is how we recognize the Spirit (or spirit) of truth and the spirit of falsehood.**

1 John 4:8 – **He that loveth not knoweth not God; for God is love.** (*Love is the mark of a believer, for the nature of God is love.*)

1 John 5:2 – **This is *how we know that we love the children of God: by loving God (present tense: and continually loving Him) and carrying out (present tense: and continuing to keep) his commands.***

1 John 5:18-19 – **We know that anyone born of God does not continue to sin (present tense: as a lifestyle, showing an unrepentant heart); the one who was born of God keeps him safe (King James Version – *keepeth himself, present tense: and continues to keep himself*), and the evil one cannot harm him.** [19] **We know that we are children of God, and that the whole world is under the control of the evil one.**

WHY DID THE APOSTLE JOHN SHARE ALL THESE THINGS WITH US? I write these things to you who believe in the name of the Son of God *so that you may know* that you have eternal life (1 John 5:13).

Conclusion: Righteousness, holiness, love, the fruit of God's Spirit are evidences of the new birth. You yourself have no confidence that you belong to Him (God) while practicing an ungodly lifestyle. The conscience condemns, and there is no confidence toward God. The Apostle Peter admonishes you to make your calling and election sure (2 Pet. 1:10); i.e., assure your heart that you really do belong to Him by a lifestyle that corresponds to the glorious gospel. I did not say, "This is how we are saved"; I said, "This is how we know we belong to Him."

Questions

1. **Read Acts 8:13, 18-22.** First John is speaking about the "fruit," or evidence of a true believer. These are all issues that spring from the heart. When a believer's heart is found not to be right (such as Simon's), what are they to do?
2. **Read 2 Peter 1:5-11.** What is the proof, or evidence, that a person is really among those God has called and chosen?
3. **Read Matthew 25:34-40.** What are the qualities demonstrated by the believer in these verses?
4. **Read John 13:35.** Jesus' disciples are known by what?
5. **Read Matthew 7:21-23.** Why were these individuals turned away from God's kingdom?

6. **Read John 14:23.** If a person loves Jesus, what will they do?
7. **Read Acts 26:20.** What is this verse saying?
8. **Read James 2:17.** If your faith is not followed by good works, or actions, then what kind of faith is it?

Answer Key

1. **Read Acts 8:13, 18-22.** First John is speaking about the "fruit," or evidence of a true believer. These are all issues that spring from the heart. When a believer's heart is found not to be right (such as Simon's), what are they to do? **Repent of your sin (wickedness) and pray to God that the thought of your heart be forgiven.**
2. **Read 2 Peter 1:5-11.** What is the proof, or evidence, that a person is really among those God has called and chosen? **They add to their faith all the qualities of the Spirit, the qualities of their new nature.**
3. **Read Matthew 25:34-40.** What are the qualities demonstrated by the believer in these verses? **Practical works that proceed from faith—such as giving food to the hungry, hospitality toward others, clothing the destitute, caring for the sick, reaching out to those in prison, etc.**
4. **Read John 13:35.** Jesus' disciples are known by what? **The love they show one another.**
5. **Read Matthew 7:21-23.** Why were these individuals turned away from God's kingdom? **They were workers of iniquity. In Greek, the present tense is used, which indicates that iniquity was their lifestyle, their nature. Jesus said He never knew them. They were lost religious people that had never had a change of heart, a change of mind that turned them toward God.**
6. **Read John 14:23.** If a person loves Jesus, what will they do? **Keep His Words, or do His sayings.**
7. **Read Acts 26:20.** What is this verse saying? **Prove your repentance by what you do.**
8. **Read James 2:17.** If your faith is not followed by good works, or

Jesus the Messiah, Christ, Lord and King

Messiah = “the expected king and deliverer of the Jews. 2. Jesus,” Webster Dictionary.

“The anticipated deliverer and king of the Jews. 2. Jesus Christ. 3. Any expected deliverer or liberator.” The American Heritage Dictionary.

“Heb. (Strong’s) 4899. *Mashiyach*. *Mashiyach* means “anointed one.” A word that is important both to the Old Testament and the New Testament...which gives us the term messiah. *Mashiyach* implies an anointing for a special office or function. Thus, David refused to harm Saul because Saul was “the Lord’s anointed” (1 Sam. 24:6). (Vine’s Old Testament Words).

“Heb. *Masiah* (anointed) denotes someone who has been ceremonially anointed for an office. The word messiah, however, occurs only twice in the Greek New Testament (Jn. 1:41; 4:25). On both occasions it is translated, no doubt by the evangelist himself, as *Christos*. The word, therefore, was not first coined by the Christians. In using it the New Testament authors and their sources were clearly taking over a word and concept which were already available and current in the pre-Christian period. In the Old Testament two office bearers are expressly described as anointed; the high priest and the king.” (Dictionary of NT Theology, Vol. 2; Colin Brown editor).

“The most common form of anointing in the Old Testament is that of the king. The noun “the anointed”

occurs 38 times in the Old Testament, always with reference to persons. Kings are “the anointed” some 30 times. The high priest is “the anointed” 6 times, and fathers 2 times. Saul is most commonly called “the Lord’s anointed.” Apart from Saul, only Davidic kings bear the title (except Isa. 45:1). In Isaiah 11:1, the Spirit is closely related to the Messiah, endowing him with piety, wisdom, and righteousness, and making possible a reign of divine power, dignity, and greatness.” (Theological Dictionary of the NT, Kittel,)

Christ = “Christos occurs 529 times in the New Testament (379 times in the writings of Paul)” (Theological Dictionary of the NT, Kittel,)

Greek *chrío*, anoint; *christos*, anointed one. Christ, the Messiah. The Gk. Word *chistos* is a translation of the Hebrew word *masiah*, Messiah or anointed one. Christ is more properly a title rather than a name.” (Dictionary of NT Theology, Vol. 2; Colin Brown editor).

“We tend to think of ‘Christ’ as a name, just as ‘Jesus’ is a name. In fact ‘Christ’ is not a name, but a title. The Greek word is *christos* (‘anointed. In the New Testament, *christos* is intimately linked with Old Testament anointing and with the thread of Old Testament teaching that hints that a special Anointed One would come and set the world right. In the Old Testament the word ‘anointed’ is closely linked with two offices--that of king and that of high priest. It was prophesied that Jesus, from David’s kingly line, would one day hold ultimate authority in our world. As high priest, Jesus offered himself up for us and lives today to make intercession for us.

Messianic expectations in Jesus’ day. As we look in the Gospels at references made to Christ, not by his followers but by others, it suggests that the Jewish people had a popular and well-developed doctrine in the Old Testament. Even dissenters argued, *‘How can the Christ*

come from Galilee? Does not the Scripture say that the Christ will come from David’s family and from Bethlehem, the town where David lived?’ (Jn 7:41). Clearly the people expected a descendant of David to appear. God’s plan for Israel’s future was understood to include such a person as deliverer and ruler.

This expectation was so deeply imbedded in the faith of Israel that even a Samaritan woman said to Jesus, *‘I know that Messiah’ (called Christ) ‘is coming. When he comes, he will explain everything to us’* (Jn 4:25).

Luke 24:21 further underlines the role of Christ as deliverer. After Jesus’ resurrection, he walked unrecognized with two of his followers. Expressing their despair, one of the two said, *‘We had hoped that he was the one who was going to redeem Israel.’* The prophetic vision of **spiritual and national renewal** was associated in everyone’s mind with the appearance of the promised Messiah—the Christ, God’s Anointed One.

Perhaps the most revealing fact that the Gospels record is found in the utterance of an angry and frustrated enemy, the high priest. After futilely trying to convict Jesus on the testimony of false witnesses, the apoplectic ruler asked Jesus directly: *‘Are you the Christ, the Son of the Blessed One?’* When Jesus answered, *‘I am,’* the triumphant priest charged Jesus with blasphemy (Mk 14:61-64). **Although the rulers of Israel rejected Jesus’ claim to be the Son of God, it is clear that their own interpretation of the Old Testament led them to believe that the Messiah would be the “Son of the Blessed One.”**

As Christianity exploded beyond the narrow confines of Palestine, **the Old Testament roots of the title ‘Christ’ were less clearly understood. The Epistles continue to emphasize this title** but use it almost as a name. Often Paul links it further in the phrase **‘Lord’** Jesus

Christ.'" (Expository Dictionary of Bible Words, Lawrence O. Richards, pgs. 162-163).

Lord = "*kurios* (2962), signifying "having power" (*kuros*) or "authority," variously translated in the NT, " 'Lord,' 'master,' 'owner,' and 'sir.' occurring in each book of the NT except Titus and the Epistles of John. It is used (a) of an owner, or of one who has the disposal of anything, (b) of a master, i.e., one to whom service is due on any ground, (c) of an Emperor or King, Acts 25:26; Rev. 17:14..... (d) *kurios* is the Sept. and NT representative of Heb. Jehovah ('LORD' in Eng. versions)." (W.E. Vine's).

"*Jesus is Lord* is the basic confession in the Pauline epistles. The root meaning of the Greek term *kyrios* was 'legitimate authority,' and this meaning carried into New Testament usage. The angelic announcement of Jesus' birth refers to him as 'Christ the Lord' (Lk.2:14), and Paul applies Old Testament passages which speak of God to Jesus (see Rom. 10:13). The first public proclamation of the gospel following Jesus' ascension (Acts 2:36), the apostle Peter drew attention to Jesus' death, resurrection, and exaltation to the right hand of God (Acts 2:22-35), and then declared that 'God has made Him both Lord and Christ' (v.36). Lordship here is undoubtedly an ascription of sovereignty (supremacy in rule or power) in vivid contrast to the crucified Jesus. In Matthew 28:18, Jesus claims for himself 'all authority in heaven and on earth' in his resurrected state. The confession that *Jesus is Lord* includes the willing acknowledgment that Jesus the Christ is the rightful sovereign of the Christian believer, i.e., He has the right to rule. Accepting Jesus as Lord means making Him the authority by which we conduct our lives. Jesus' Lordship must not be construed as the injection of human work righteousness but simply means acknowledgment of Jesus' rightful authority over the believer. Understood this way, confession of Jesus' Lordship is simply equivalent to repentance. The confession that *Jesus*

is Lord is a personal confession (Rom. 10:9), and was probably confessed at baptism by the early New Testament Christians. God having inaugurated the kingdom of God – with the life, death, and exaltation of Jesus, Jesus will return in glory to bring God's kingdom to its full consummation" (adapted from an article, *Jesus is Lord*, by Terry A. Chrisope).

Jesus = "The name *Jesus* is a transliteration of the Greek form of the Hebrew name *Joshua*. The meaning of the Hebrew name is "Yahweh is salvation." The name was chosen by God and communicated to Joseph and Mary by an angel. The child was to be named Jesus because he was to "save his people from their sins" (Mt 1:21; cf. Lk 1:31). In the context of the story of Jesus' birth it was also announced that Jesus would be "God with us" (Mt 1:23) and that he would fulfill all the messianic prophecies associated with the Davidic throne (Lk 1:32-33)." (Expository Dictionary of Bible Words, Lawrence O. Richards, p. 360). "Salvation is always expected from the kingly rule of the anointed, i.e., deliverance from enemies (Luke 1:69-75)" (Theological Dictionary of the NT, Kittel, pgs. 1322-1324).

Kingdom of God = The word "**kingdom**" is made up of two words: "**King**" meaning "the sole and absolute ruler; one that presides over or rules." "**Dom**" means "his domain or territory of rule or control." In latin "dominium" means "his property, ownership rights, lordship." Vine's states under the heading "kingdom," "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." Within the phrase "kingdom of God" is the idea of a group of people that would accept His rule. Additional Information: The words "king" or "kingdom" or its equivalent is used 3274 times in scripture, 285 of those times in the New Testament. The word "Christ" ('anointed' to rule, a king) is used 571 times in the New Testament. The word "Lord" is used

728 times in the New Testament. The word "Saviour" is used 24 times. The word "disciple(s)" is used 272 times in the New Testament. The word "Christians" is used 1 time in scripture. "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26). The word "Christian" is used 2 times in scripture (Acts 26:28; 1 Pet. 4:16). The phrase "ask Jesus into your heart" is used 0 times. The phrase "receive Jesus as your personal Savior" is used 0 times. The example of having someone else repeat a prayer after someone else is found 0 times in scripture. You may be so accustomed to hearing some phrases that it might surprise you to learn many are not based on biblical terminology.

Questions

1. **Read Matthew 2:1-6; Luke 23:2.** "Jesus" is a name. "Christ" is a title. The title "Christ" (anointed one) usually had reference to one that was anointed to: a. rule (a king). b. teach. c. help.
2. **Read 1 Samuel 24:6.** David would not raise his hand against Saul because: a. he was bigger than David. b. he was God's anointed one (Christos). c. afraid to pick a fight.
3. In the Old Testament, what two office bearers are expressly described as anointed: a. judges. b. kings. c. high priest.
4. Of the thirty-eight times in the Old Testament that the noun "the anointed" occurs, the majority of these times referred to: a. a judge. b. a priest. c. a king.
5. The word "Christ" is more properly a: a. title rather than

a name. b. name common in Jewish usage.

6. If we realized the word "Christ" in the New Testament referred to an anointed king, it would help us understand the message of the Bible more clearly. True or False.
7. The words "Lord" and "King" are words that are: a. antonyms. b. synonyms. c. prepositions.
8. If you understand the meanings of the words Messiah, Lord, Christ and King you will see the message of the Bible centers around: a. asking Jesus into your heart. b. the King (Jesus) and his gospel of the kingdom. c. predestination.
9. **Read John 7:41-42.** The Jewish people expected the Messiah to be a: a. descendant of David. b. good example. c. good speech writer.
10. **Read John 7:31.** The Jewish people expected the Messiah to be anointed to do: a. many religious exercises. b. miracles. c. none of the above.
11. **Read John 1:25; 3:22; 4:1; Mark 1:8.** The Jewish people expected the Messiah to: a. be a good speaker. b. baptize. c. attract large crowds.
12. **Read Mark 14:61-62.** The Jews own interpretation of the Old Testament led them to believe that the Messiah would be: a. the Son of God. b. a nice person. c. tall, dark and handsome.
13. **Read Luke 6:46.** When I bowed my knee before Jesus as Lord, I gave up my rights to control my own life. True or False.
14. **Read Luke 9:23.** Is submitting to Christ's Lordship a one-time experience? Yes or No.
15. **Read 2 Corinthians 5:15.** Under Jesus "Lordship" you live to please: a. yourself, after all you are under grace. b. Christ who died for you. c. It doesn't matter.

16. The Lordship of Christ is the daily submission and surrender of myself to His authority, leadership and rule, recognizing His right to reign preeminently over me. Is this not the same concept as acknowledging Him as King? Yes or No.

17. Justification (imputed righteousness) and sanctification (practical holiness of life) come together under the teaching of the kingdom. True or False. King = His right to rule and reign. Dom = Those who have accepted His rule (also referred to as "repentance.")

Answer Key

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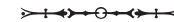
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Rediscovering the Kingdom through Scripture



GOD'S KINGDOM PROPHESED IN THE OLD TESTAMENT



And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Dan. 2:44)

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:13-14)

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Dan. 7:18)

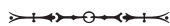
And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the

people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27)

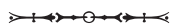
6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-7)

Additional Information: Dr. James Kallas states in his book "Jesus and the Power of Satan" that Jesus never explained the Kingdom because the people to whom he was speaking knew what it meant or thought they knew what it meant (Kallas. 1968. 119). The Old Testament introduced the Kingdom while the opening of the New Testament's context was the Jewish expectation of the Messiah.



THE KINGDOM OF GOD DEFINED



For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Romans 14:17)

And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee. (Luke 4:43-44)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven (the rule and reign of God) is at hand (has arrived). (Matthew 4:17)

Additional Information: Three things make up a kingdom. (1) The king. (2) His rule. (3) His subjects.

The word "kingdom" is made up of two words: "king" meaning "the sole and absolute ruler; One that presides over or rules." "dom" means "his domain or territory of rule or control." In Latin "dominium" means "his property, ownership rights, Lordship."

"Vines" states, "kingdom = Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." Within the phrase "the kingdom of God" is the idea of a group of people that would be ruled by God.

The Roman inscription on the cross, shows Jesus being condemned on charges of being a king.



THE MESSIAH (THE ANOINTED ONE). THE MESSIAH WOULD BE THE ANOINTED ONE (LIKE NO OTHER). GOD'S SPIRIT WOULD REST UPON HIM WITHOUT MEASURE.



For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. (John 3:34)

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: (Isaiah 11:2-3)

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

19 *To preach the acceptable year of the Lord.*

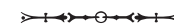
20 *And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

21 *And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:17-21)*

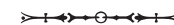
And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. (John 1:32)

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. (Luke 11:31). (A greater king than Solomon is here!)

Additional Information: The word "Christ" (Gk. Christos) means "anointed" to rule, a king. "Legal anointing by pouring oil over the head supposedly confers strength or majesty (kingship). The most common form of anointing in the Old Testament is that of the king. Anointing is part of the ritual of enthronement. Anointing also signifies divine election. With it the Spirit came upon David (1 Sam.16:1, 13). The noun 'the anointed' occurs 38 times in the Old Testament, always with reference to persons. Kings are 'the anointed' some 30 times. The high priest is 'the anointed' 6 times. Saul is most commonly called 'the Lord's anointed.' Apart from Saul, only Davidic kings bear the title (except in Isa.45:1). Salvation is expected from the kingly rule of the anointed" (i.e. deliverance from enemies) (Lk. 1:69, 71, 74-75) (Theological Dictionary of the N.T. pgs. 1322-1324).



FOR THOSE THAT UNDERSTOOD THE PROPHECIES OF THE OLD TESTAMENT, THE APPEARANCE OF THE MESSIAH WOULD BE ACCOMPANIED WITH: SIGNS AND MIRACLES



2 *Now when John had heard in the prison the works of Christ, he sent two of his disciples,*

3 *And said unto him, Art thou he that should come, or do we look for another?*

4 *Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:*

5 *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. (Matthew 11:2-5)*

1 ¶ *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

7 *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42:1, 7)*

17 *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

19 *To preach the acceptable year of the Lord.*

20 *And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

21 *And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:17-21)*

1 ¶ *The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

2 *To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;*

3 *To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isaiah 61:1-3)*

45 *Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*

46 *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

47 *Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

48 *Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.*

49 *Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:45-49)*

And many of the people believed on him, and said, When

Christ cometh, will he do more miracles than these which this man hath done? (John 7:31)

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. (John 5:36)

¶ *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. (Matthew 9:35)*

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. (Matthew 12:28)



**MIRACLES WERE TO BRING ABOUT
REPENTANCE AND FAITH. MIGHTY WORKS
WERE DONE IN ORDER TO GENERATE FAITH
AND LEAD MEN TO REPENTANCE AND
ACCEPTANCE OF GOD'S RULE.**



20 *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:*

21 *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (Matthew 11:20-21)*

48 *Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.*

49 *The nobleman saith unto him, Sir, come down ere my child die.*

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. (John 4:48-53)



THE SCEPTER OF GOD'S RULE IS RIGHTEOUSNESS



8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. {Ps 45:6,7}

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:8-9)

9 ¶ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Corinthians 6:9-11)

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Galatians 5:19-21)

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (God ask for a righteousness of the heart which requires repentance). (Matthew 5:10, 20)

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:21-24) (What God pronounces, He makes).

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

40 *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

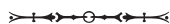
41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

42 *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:36-43)*



HOW DOES ONE PREPARE FOR GOD'S KINGDOM, GOD'S RULE?



1 ¶ *In those days came John the Baptist, preaching in the wilderness of Judaea,*

2 *And saying, Repent ye: for the kingdom of heaven is at hand. (Matthew 3:1-2)*

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (Mark 1:5).

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 *But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. (Luke 7:29-30)*

Then said Paul, John verily baptized with the baptism of

repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. (Acts 19:4)

14 *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,*

15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:5, 14-15)*

¶ *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (John 4:1).*

7 ¶ *And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;*

12 *And they went out, and preached that men should repent.*

13 *And they cast out many devils, and anointed with oil many that were sick, and healed them. (Mark 6:7, 12-13)*

5 *Then Philip went down to the city of Samaria, and preached Christ unto them.*

12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:5, 12)*

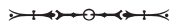
20 *And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,*

21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. (Acts 20:20-21, 25)*



THE KINGS COMMANDMENTS ARE NOT BURDENSOME (they are a delight).



For this is the love of God, that we keep his commandments: and his commandments are not grievous. (i.e. burdensome or hard) (1 John 5:3)

28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

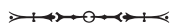
29 *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

30 *For my yoke is easy, and my burden is light. (Matthew 11:28-30)*

But his delight is in the law of the LORD; and in his law doth he meditate day and night. (Psalms 1:2)



THE HOLY SPIRIT WILL HELP US OBEY.



31 *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

32 *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5:31-32).*

13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

14 *For as many as are led by the Spirit of God, they are the sons of God. (Romans 8:13-14).*



THE MESSIAH WOULD BE THE SON OF DAVID AND THE SON OF GOD.



Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? (John 7:42)

And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:69)

1 ¶ *Why do the heathen rage, and the people imagine a vain thing?*

2 *The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,*

7 ¶ *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (Psalm 2:1-2, 7).*

6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

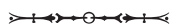
7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the*

LORD of hosts will perform this. (Isaiah 9:6-7).

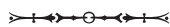
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:48-49).

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Matthew 26:63).



THE MESSIAH WOULD SPEAK THE WORDS OF GOD. HE WOULD BE THE VISIBLE REPRESENTATIVE OF THE INVISIBLE GOD.



The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. (John 4:25)

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John 12:49-50)

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. (John 6:68)

Jesus answered them, and said, My doctrine is not mine, but his that sent me. (John 7:16)

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (Acts 3:22-23)

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (John 12:49)



THE MESSIAH WAS ALSO UNDERSTOOD TO BE COMING, BAPTIZING



And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? (John 1:25)

¶ After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. (John 3:22)

¶ When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (John 4:1)

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (John 1:33)

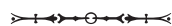
I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. (Mark 1:8)

15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*

16 *Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

17 *Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?*

18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (Acts 11:15-18)*



**THE MESSIAH (THE CHRIST) WAS TO DELIVER
(RESCUE) OTHERS FROM THEIR ENEMIES.
INSTEAD OF POLITICAL, THEIR REAL ENEMIES
WERE SPIRITUAL.**



And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? (Luke 13:16)

28 *But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*

29 *Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. (Matthew 12:28-29).*

67 ¶ *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,*

68 *Blessed be the Lord God of Israel; for he hath visited and redeemed his people,*

69 *And hath raised up an horn of salvation for us in the house of his servant David;*

70 *As he spake by the mouth of his holy prophets, which have been since the world began:*

71 *That we should be saved from our enemies, and from the hand of all that hate us; (Luke 1:67-71)*

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. (John 4:42)

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John 3:8)

38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38)*



CHRIST A KING



Addition Information: If we would interpret the word "Christ" as the scriptures define it, as a King, we would greatly enhance our understanding of Jesus' message.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. (Luke 23:2)

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified

with him reviled him. (Mark 15:32).

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

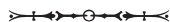
5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. {Mic 5:2} (Matthew 2:1-6)

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. (Acts 2:30)



THE WORD "CHRIST" IS AGAIN INTERPRETED AS "KING" IN THESSALONICA. THIS UNDERSTANDING CAME FROM WHAT THE APOSTLE PAUL HAD TAUGHT ABOUT "THE CHRIST."



1 ¶ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. (Acts 17:1-7)



THE PURPOSE OF JESUS MISSION



And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. (Luke 4:43).

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John 3:8)

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. (Matthew 12:28)

For the Son of man is come to seek and to save that which was lost. (Luke 19:10) (Save from what? The rule and domain of Satan.)



WHAT MESSAGE DID JESUS PREACH?



For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (John 12:49)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matthew 4:17)

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Matthew 4:23)

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:14-15)

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee. (Luke 4:43-44)

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was

confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (Heb. 2:3-4)



WHAT MESSAGE SHOULD WE PREACH?



The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (Luke 16:16)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14)

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. (Matthew 13:19)

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. (Hebrews 12:28)



WHAT MESSAGE DID THE DISCIPLES PREACH?



1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick. (Luke 9:1-2)

12 *And they went out, and preached that men should repent. (In order to come under the rule of God, you must repent).*

13 *And they cast out many devils, and anointed with oil many that were sick, and healed them. (Mark 6:12-13)*

59 *And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. (Luke 9:59-60)*

1 *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

9 *And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*

16 *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:1, 9, 16)*

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (James 2:5)

10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*

11 *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:10-11)*

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15).

And I heard a loud voice saying in heaven, Now is come

salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (Revelation 12:10)



WHAT MESSAGE DID THE APOSTLE PAUL PREACH? Paul states that he was taught his message directly from the Lord Jesus Christ (Galatians 1:11-12).



8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.*

9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. (Acts 19:8-9)*

23 ¶ *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

24 *And some believed the things which were spoken, and some believed not.*

25 *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,*

26 *Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:*

27 *For the heart of this people is waxed gross, and their*

ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. (Acts 28:23-31)

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins: (Colossians 1:13-14)

And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. (Colossians 4:11)

That ye would walk worthy of God, who hath called you unto his kingdom and glory. (1 Thessalonians 2:12)

¶ Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: (2 Thessalonians 1:5)

1 ¶ In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great

patience and careful instruction.

3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. (2 Timothy 4:1-3 NIV)

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (2 Timothy 4:18)



WITHIN THE PREACHING OF THE KINGDOM OF GOD IS THE PREACHING OF CHRIST AND HIS REDEMPTIVE WORK



5 Then Philip went down to the city of Samaria, and preached Christ (the King) unto them.

12 But when they believed Philip preaching the things concerning the kingdom of God (coming under God's rule), and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:5, 12)

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (Acts 14:21-22)

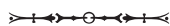


**THE GOSPEL OF GRACE AND THE PREACHING
OF THE KINGDOM OF GOD ARE SYNONYMS
(One of two or more words in the same
language which have the same or very nearly
the same meaning).**

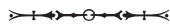


24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. (Acts 20:24-25)*



**BEING SAVED AND BEING IN THE KINGDOM
ARE SYNONYMS
(Saved from what? Sin, Satan and his domain
or kingdom.)**



23 ¶ *Then said one unto him, Lord, are there few that be saved? And he said unto them,*

24 *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

25 *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

26 *Then shall ye begin to say, We have eaten and drunk in*

thy presence, and thou hast taught in our streets.

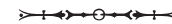
27 *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

28 *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

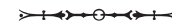
29 *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. (Luke 13:23-29)*

23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

28 *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28:23, 28)*



**ETERNAL LIFE AND INHERITING THE KINGDOM
ARE SYNONYMS (One of two or more words
in the same language which have the same
or very nearly the same meaning).**



34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

46 *And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:34, 46)*

16 ¶ *And, behold, one came and said unto him, Good*

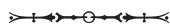
Master, what good thing shall I do, that I may have eternal life?

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. (Matthew 19:16, 22-23)



THE BIBICAL TERMS USED WHEN TEACHING THE KINGDOM ARE NOT OUR COMMON PHRASES SUCH AS: “WHEN YOU DIE WOULD YOU LIKE TO GO TO HEAVEN?” RATHER, “EVERLASTING LIFE” OR “EVERLASTING PUNISHMENT” ARE THE PHRASES THE BIBLE USES.



34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

46 And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:34, 41, 46)



THERE ARE TWO KINGDOMS IN CONFLICT, GOD’S & SATANS.

The battle is over the hearts, minds, ownership and rule of individuals. It is a battle between the Kingdom of God and the kingdom of the devil.



The strong man (i.e. Satan), is bound (a metaphorical term indicating a curbing of power), so his house (Satan’s kingdom) may be plundered. “But if I (Jesus) cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” (Matthew 12:28-29)

The mission of bringing the reign of God to individuals was given to Jesus disciples through their preaching and miracles. In this Jesus saw Satan fall from heaven (i.e. Satan’s defeat). “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.” (Luke 10:17-18)

Additional Information: Within the phrase “the Kingdom of God” is the idea of a group of people that would be ruled by God. In order to enter God’s Kingdom conditions had to be met. A change of heart was required. This change of heart is what the Bible calls repentance. It was a change of heart toward God, that is, it was a turning away from Satan, sin and its ways, unto God, Christ and His ways (Acts 26:18). As one turns (“conversion” - the Greek word means “to turn”) God offers (as a gift, through Jesus’ blood), the forgiveness of sins and everlasting life (Rom. 6:23). The teaching of the “kingdom” is the only teaching that I am aware of that emphasizes both justification and sanctification together.



SATAN AS KING



If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. (Luke 11:18)

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (Luke 4:5-6)

Now is the judgment of this world: now shall the prince of this world be cast out. (John 12:31)

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Cor. 4:4)

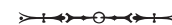
Who hath delivered us from the power (dominion – NIV) of darkness, and hath translated us into the kingdom of his dear Son. (Col. 1:13)

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (Eph. 2:2-3)

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (2 Tim. 2:25-26)



JESUS AS KING



Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (Matthew 21:5).

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. (Matthew 25:31)

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matthew 25:34)

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40)

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5:19)

Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes,

it is as you say," Jesus replied. (Matthew 27:11 NIV)

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (Matthew 27:37)

"Are you the king of the Jews?" asked Pilate. "Yes, it is as you say," Jesus replied (Mark 15:2 NIV).

The written notice of the charge against him read: THE KING OF THE JEWS. (Mark 15:26 NIV)

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:32-33)

And why call ye me, Lord, Lord, (Master, Ruler, King) and do not the things which I say? (Luke 6:46)

"But his subjects hated him and sent a delegation after him to say, `We don't want this man to be our king.'" (Luke 19:14 NIV)

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. (Luke 19:37-38)

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. (Luke 23:3).

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. (Luke 23:38)

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49)

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. (John 12:13-15)

If ye love me, keep my commandments. (John 14:15)

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21)

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10)

Ye are my friends, if ye do whatsoever I command you. (John 15:14)

"You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me." (John 18:37 NIV)

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King?

*The chief priests answered, We have no king but Caesar.
19 ¶ And Pilate wrote a title, and put it on the cross. And
the writing was, JESUS OF NAZARETH THE KING OF THE
JEWS. (John 19:12, 15, 19)*

*Until the day in which he was taken up, after that he
through the Holy Ghost had given commandments unto
the apostles whom he had chosen. (Acts 1:2).*

*6 And when they found them not, they drew Jason and
certain brethren unto the rulers of the city, crying, These
that have turned the world upside down are come hither
also;*

*7 Whom Jason hath received: and these all do contrary to
the decrees of Caesar, saying that there is another king,
one Jesus. (Acts 17:6-7) (A king has absolute authority over
ones life.)*

*And again, Esaias saith, There shall be a root of Jesse, and
he that shall rise to reign over the Gentiles; in him shall the
Gentiles trust (Rom. 15:12)*

*Circumcision is nothing, and uncircumcision is nothing, but
the keeping of the commandments of God. (1 Corinthians
7:19)*

*If any man think himself to be a prophet, or spiritual, let
him acknowledge that the things that I write unto you are
the commandments of the Lord. (1 Corinthians 14:37)*

*24 Then cometh the end, when he shall have delivered up
the kingdom to God, even the Father; when he shall have
put down all rule and all authority and power.*

*25 For he must reign, till he hath put all enemies under his
feet. (1 Cor. 15:24-25)*

*Now unto the King eternal, immortal, invisible, the only
wise God, be honour and glory for ever and ever. Amen. (1
Timothy 1:17)*

*14 That thou keep this commandment without spot,
unrebukeable, until the appearing of our Lord Jesus Christ:
15 Which in his times he shall shew, who is the blessed
and only Potentate, the King of kings, and Lord of lords; (1
Timothy 6:14-15)*

*If we suffer, we shall also reign with him: if we deny him,
he also will deny us: (2 Timothy 2:12)*

*8 But unto the Son he saith, Thy throne, O God, is for ever
and ever: a sceptre of righteousness is the sceptre of thy
kingdom.*

*9 Thou hast loved righteousness, and hated iniquity;
therefore God, even thy God, hath anointed thee with the
oil of gladness above thy fellows. (Hebrews 1:8-9)*

*3 ¶ And hereby we do know that we know him, if we keep
his commandments.*

*4 He that saith, I know him, and keepeth not his
commandments, is a liar, and the truth is not in him.*

*5 But whoso keepeth his word, in him verily is the love of
God perfected: hereby know we that we are in him. (1
John 2:3-5)*

*For this is the love of God, that we keep his
commandments: and his commandments are not grievous
(1 John 5:3)*

*And this is love, that we walk after his commandments.
This is the commandment, That, as ye have heard from the
beginning, ye should walk in it. (2 John 6)*

And the seventh angel sounded; and there were great

voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15)

And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Revelation 12:17)

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Revelation 14:12)

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. (Revelation 15:3)

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. (Revelation 17:14)

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19:16)

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: (Revelation 22:3)

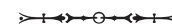
14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. (Revelation 22:14-16)



THE TEACHING OF THE “KINGDOM” IS THE ONLY TEACHING THAT I AM AWARE OF THAT EMPHASIZES BOTH JUSTIFICATION AND SANCTIFICATION TOGETHER.



Additional Information: Justification is the root (imputed righteousness), and sanctification (holiness) is the fruit of a changed heart. We must come to understand the claims of a king. The goal of the kingdom is to submit our lives to His rule and reign everyday (Matthew 6:33). This is not perfection, but a change of direction. Do we question a king, or obey a king? We need to understand more fully the claims of Christ (anointed to rule) over our lives?

Why do we minimize fruit, when the Bible does not minimize fruit in an individuals life? We think that any kind of response toward Christ is salvation. The Bible does not teach this (John 2:23-25; Luke 8:13).

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12)

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:22-23)

19 “So then, King Agrippa, I was not disobedient to the vision from heaven.

20 First to those in Damascus, then to those in Jerusalem

and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds. (Acts 26:19-20 NIV)

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God. (Romans 2:7-11)

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord (King, Master, Ruler), and do not the things which I say? (Luke 6:43-46)

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord (King, Master, Ruler), shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:20-23) (Their fruit showed that they had never really turned from Satan and his ways, they practiced lawlessness and iniquity.)

Follow peace with all men, and holiness, without which no man shall see the Lord. (Hebrews 12:14)

7 Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous.

8 He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

9 No-one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. (What does it mean to be "born again" anyway? It means to be given a new heart and a new spirit that causes us to walk in God's ways (Ezekiel 36:26-27), without it we cannot enter the Kingdom (John 3:3, 5, 10).

10 This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother. (1 John 3:7-10 NIV)

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29)

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:41-43)*

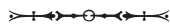
47 *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:*

48 *Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*

49 *So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,*

50 *And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

51 *Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. (Matthew 13:47-51)*



JESUS SAID YOU MAKE THE WORD OF GOD INEFFECTIVE THROUGH YOUR OWN TRADITIONS (MARK 7:13).



Additional Information: Someone said to me, “Why don’t we emphasize and teach more about the “kingdom” and what that means? Why don’t we emphasize what the scripture emphasizes?” I said, “Because we have been deceived by our own evangelical traditions (many of them can’t even be found in the scriptures)” Consider this:

The words “king or kingdom” or its equivalent is used 3274 times in scripture. 285 of those times it is used in the New Testament. The word “Christ” (“anointed” to rule, a king) is used 571 times in the New Testament. The word “Lord” is used 728 times in the New Testament.

The word “Saviour” is used 24 times. The word “disciple(s)” is used 272 times in the New Testament. The word “Christian(s)” is used

only 3 times. The phrase “ask Jesus into your heart” is used 0 times. The phrase “receive Jesus as your personal Saviour” is used 0 times. The example of having someone repeat a prayer after someone else is found 0 times in scripture. The idea that grace allows me to do whatever I want to do, is found 0 times in scripture (Titus 2:11-12).

Pat Robertson from the 700 club said, “John the Baptist in the early pages of the New Testament said: ‘Repent, for the kingdom of heaven is at hand.’ I was struck by the words... this was revolutionary understanding, as simple as it may seem... Somehow I had failed to take seriously the fact that the kingdom of God is the central teaching of Jesus. He began His earthly ministry by declaring the arrival of the kingdom, and He ended it by ‘speaking of the things pertaining to the kingdom of God.’ Indeed He described such teaching as His ultimate purpose (Luke 4:43). That the kingdom of God was at the heart of the Lord’s work is obvious... Having been trained and surrounded by Christians who did not concern themselves especially with the Lord’s teachings on the reality of the kingdom here and now, I didn’t begin to catch glimpses of this reality in any meaningful way until the mid-seventies... By mid-decade, I was wrestling with John the Baptist’s insistence that ‘the kingdom of heaven is at hand.’ I mused over this for many weeks and months, tracking through the Scriptures...”

John MacArthur, pastor of Grace Community Church said, “Listen to the typical gospel presentation nowadays. You’ll hear sinners entreated with words like, ‘accept Jesus Christ as personal Savior’; ‘ask Jesus into your heart’; ‘invite Christ into your life’; or ‘make a decision for Christ.’ You may be so accustomed to hearing those phrases that it will surprise you to learn none of them is based on biblical terminology.”

Where have we been? It appears we have not been studying seriously the Scriptures. Take a good look at the sermons recorded in Acts, look at how they were responded to. Look at the words of Jesus, look at the words of Paul. Where have we been?



WILL YOU TURN TO GOD’S KINGDOM? WILL YOU TURN TO JESUS AS KING?



This is the Apostle Paul’s commission from Jesus:

15 *I am Jesus whom thou persecutest.*

16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

17 *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,*

18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

19 *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:*

20 *But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance (Prove your repentance by what you do). (Acts 26:15-20)*

20 *And how I (the Apostle Paul) kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,*

21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:*

23 *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*

24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. (Acts 20:20-25)*



THE COST FOR FOLLOWING JESUS IS EVERYTHING.



44 ¶ *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

45 *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:*

46 *Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13:44-46).*

Additional Information: In Matthew 13:44-46, the kingdom of heaven is like a treasure hid in a field and like a merchant who found a pearl of great price (value). The cost was --- All that you have! The same price is for everyone (all that you have). Some say, "No, it is Jesus who is giving all to purchase you." Both are true. It is like a marriage. One does not say, "Yes, give your all to me, but I will not give my all to you" (See John 2:23-25). It is an exchange of both lives to be One. We do sometimes waver in our commitment. It is then that we need to make adjustments.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14:33)

53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

60 *Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?*

66 *From that time many of his disciples went back, and walked no more with him. (John 6:53, 60, 66).*

34 *And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

35 *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

36 *For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

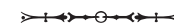
37 *Or what shall a man give in exchange for his soul? (Mark 8:34-37)*

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (John 12:25)

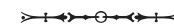
19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

20 *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:19-20).*

Additional Information: John the Baptist ministry only lasted a few months, Stephens (Acts 7) lasted only a short time. Jesus ministry was only three and a half years. We must lose our life to find true life (John 12:25). We should not try to hold on to life as if duration was an end in itself. What kind of life do we have? Is it kingdom life? Kingdom life says, Your will be done on earth, just like your will is done in heaven. That is true living (kingdom living).



THE KINGDOM OF GOD WILL ONE DAY COME TO A GLORIOUS AND VISIBLE CONSUMMATION.



Additional Information: We are "saved" now (Acts 16:31), yet are waiting for the manifestation of all that it means to be a son of God (Romans 8:19; Heb. 9:28). We have "eternal life" now (1 John 5:11), yet we are waiting for the consummation of all that it means in the future (Matthew 25:31, 46). The "kingdom" is here now in Jesus (in an invisible form, Matthew 12:28; 4:17), yet it will be consummated (appear in visible form) at the end of the age (Matthew 25:34; 13:39, 43). It is here but yet to arrive.

6 ¶ *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

7 *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Acts 1:6-7).*

24 ¶ *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

25 *But while men slept, his enemy came and sowed tares among the wheat, and went his way.*

26 *But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

27 *So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

28 *He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?*

29 *But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.*

30 *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matthew 13:24-30)*

36 *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.*

37 *He answered and said unto them, He that soweth the good seed is the Son of man;*

38 *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;*

39 *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

40 *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

42 *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:36-43)*

31 ¶ *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

33 *And he shall set the sheep on his right hand, but the goats on the left.*

34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

35 *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*

36 *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

37 *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*

38 *When saw we thee a stranger, and took thee in? or naked, and clothed thee?*

39 *Or when saw we thee sick, or in prison, and came unto thee?*

40 *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

42 *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*

43 *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

44 *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

45 *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

46 *And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:31-46)*

24 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

25 *For he must reign, till he hath put all enemies under his feet.*

26 *The last enemy that shall be destroyed is death.*

27 *For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Corinthians 15:24-27)*

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15).

13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

14 *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:13-14).*

39 *And all these, having obtained a good testimony through faith, did not receive the promise,*

40 *God having provided something better for us, that they should not be made perfect apart from us.*

28 *Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. (Hebrews 11:39-40; 12:28 NKJV).*

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (James 2:5)

Questions

1. **Read Daniel 2:44.** God shall set up a kingdom that:
 - a. shall never be destroyed.
 - b. shall stand forever.
 - c. shall consume all kingdoms.
 - d. all of the above.
2. **Read “The kingdom of God Defined,” Additional Information.** Three things make up a kingdom:
 - a. a constitution.
 - b. a king.
 - c. the kings rule and reign.
 - d. those that accept his rule, his subjects.
3. **Read “The Messiah (the Anointed One),” Additional Information.** In the Old Testament the phrase “the anointed” refers most often to:
 - a. a judge.
 - b. a slave.
 - c. a king from the lineage of David.
4. **Read John 7:31; Matthew 11:2-5.** It appears that the Jewish Messiah’s appearance would be accompanied by:
 - a. prosperity for everyone.
 - b. the fall of the Roman Empire.
 - c. signs & miracles.
5. **Read Matthew 11:20-21; John 4:49-53.** The purpose of Jesus miracles were to bring about:
 - a. a lot of people to church.
 - b. repentance and faith towards God and His Messiah.
 - c. none of the above.

6. **Read Hebrews 1:8-9.** A “scepter” was a staff held out by a king as an emblem of his authority. The “scepter” of Christ Kingdom (rule) is: a. do what you want, your performance doesn’t matter. b. darkness. c. righteousness.
7. **Read Acts 19:4; Mark 1:14-15; Acts 8:12; John 3:3.** A person responds to the gospel of the kingdom by: a. belief on the Messiah (Christ Jesus). b. repentance (turning to God and away from your sins). c. baptism. d. a New Birth (spiritual birth). e. all of the above.
8. **Read Acts 3:22-23.** The Prophet (Messiah Jesus) is to be heeded in: a. some of the things He says. b. nothing that He says before the cross. c. all things whatsoever he shall say.
9. **Read John 1:25; Mark 1:8.** The Messiah would come: a. in royal robes. b. baptizing. c. riding a camel.
10. **Read 1 John 3:8; Matthew 12:28-29.** The Messiah has come to deliver us from our enemies. The real enemy is: a. the devil. b. your mother-in-law. c. your neighbors.
11. **Read Luke 23:2.** A common definition for the “Christ” is: a. a teacher. b. a king. c. a traveling preacher.
12. **Read Acts 17:1-7.** Paul was accused of breaking Roman law by saying: a. don’t pay your taxes. b. that there is another King – Jesus. c. revolt against Caesar.
13. **Read Luke 4:43; 19:10.** The reason that Jesus came was to: a. preach the kingdom of God. b. seek and save the lost. c. none of the above.
14. **Read Acts 26:18.** Which of these statements are true in your life? a. your spiritual eyes have been opened to the truth. b. you have turned from darkness to light. c. you have turned from the power and authority of Satan to the power and authority of God. d. you have called upon God from your heart for the forgiveness of your sins. e. none of these things.

15. **Read Matthew 24:14.** The message that you’ve read about in these lessons must go into all the world and then shall the end come. May God Bless You!

Answer Key

1. **Read Daniel 2:44.** God shall set up a kingdom that: a. shall never be destroyed. b. shall stand forever. c. shall consume all kingdoms. **d. all of the above.**
2. **Read “The kingdom of God Defined,” Additional Information.** Three things make up a kingdom: a. a constitution. **b. a king. c. the kings rule and reign. d. those that accept his rule, his subjects.**
3. **Read “The Messiah (the Anointed One),” Additional Information.** In the Old Testament the phrase “the anointed” refers most often to: a. a judge. b. a slave. **c. a king from the lineage of David.**
4. **Read John 7:31; Matthew 11:2-5.** It appears that the Jewish Messiah’s appearance would be accompanied by: a. prosperity for everyone. b. the fall of the Roman Empire. **c. signs & miracles.**
5. **Read Matthew 11:20-21; John 4:49-53.** The purpose of Jesus miracles were to bring about: a. a lot of people to church. **b. repentance and faith towards God and His Messiah.** c. none of the above.
6. **Read Hebrews 1:8-9.** A “scepter” was a staff held out by a king as an emblem of his authority. The “scepter” of Christ Kingdom (rule) is: a. do what you want, your performance doesn’t matter. b. darkness. **c. righteousness.**
7. **Read Acts 19:4; Mark 1:14-15; Acts 8:12; John 3:3.** A person responds to the gospel of the kingdom by: a. belief on the Messiah (Christ Jesus). b. repentance (turning to God and away from your sins). c. baptism. d. a New Birth (spiritual birth). **e. all of the above.**
8. **Read Acts 3:22-23.** The Prophet (Messiah Jesus) is to be heeded in: a. some of the things He says. b. nothing that He says before the cross. **c. all things whatsoever he shall say.**
9. **Read John 1:25; Mark 1:8.** The Messiah would come: a. in royal robes. **b. baptizing.** c. riding a camel.

10. **Read 1 John 3:8; Matthew 12:28-29.** The Messiah has come to deliver us from our enemies. The real enemy is: **a. the devil.** b. your mother-in-law. c. your neighbors.

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