

1. Last week when the clock tolled 10:45 we were exegeting Galatians 5:21.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let's begin with an expanded translation of Gal 5:19 and 20 and a map of the First Missionary Journey.

**Gal 5:19 Understand the production from the Old Sin Nature is certainly seen in various sexual sins, such as adultery, filthy thoughts, and shameful sexual conduct ...**

**Gal 5:20 idolatry, witchcraft, hatred, discord, jealousy, fits of rage, inordinate ambition, dissension, factions ...**



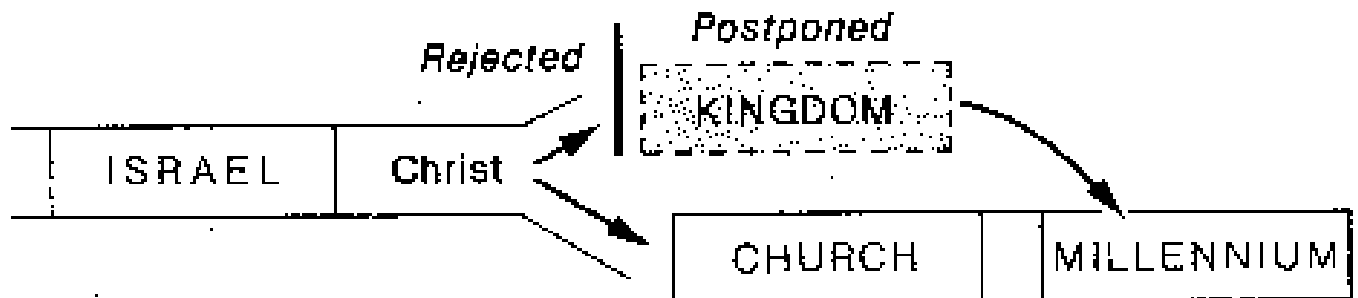
4. So far we have exegeted that portion of Gal 5:21 which in the KJV has been translated "and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit ... noting it might better be rendered "**envy, drunkenness wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit** ...
5. Now we are ready for an analysis of the phrase:

THE KINGDOM OF GOD. βασιλεια Θεος

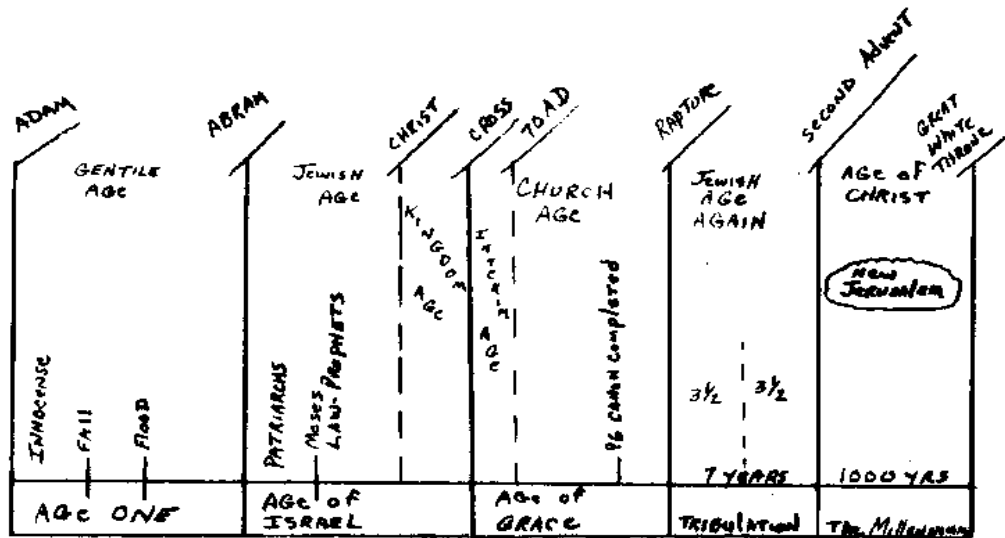
1. **Basileia Theos** is well translated as "the kingdom of God."
2. **Baseleia** is a noun declined as a nominative singular followed by the noun **Theos** declined as a genitive singular.
3. Let's see what we can learn from the *Doctrine of the Kingdom of God*.

The Kingdom of God

1. In subject matter the division between the Old Testament and the New occurs at the Cross of CHRIST, rather than between Malachi and Matthew. The Gospels, in the main, carry forward the same dispensational conditions that were in effect at the hour when CHRIST was born. Malachi was written in approximately 450 B.C. whereas the Book of Matthew began a record of the birth of Christ in c. 4 B.C.
2. Especially is this true of the Gospel of Matthew, CHRIST being set forth in that Gospel, first of all, as a King with His Kingdom described. The Spirit faithfully selected those deeds and teachings of CHRIST from the vast manifestations in the flesh which portrayed Him as the dominant character reflected in each Gospel.
3. In all the gospel narratives, the Lord Jesus is seen acting and teaching under the same conditions which existed for centuries before the Cross. There are purposefully veiled references as to what would follow the Cross but greater still are the references as to what had gone on before the cross.



4. Whatever preceded the Cross, in the main, fell under those conditions and colorings of "the law which came by Moses," and JESUS not only held up Moses as the controlling authority during the Kingdom Age, though He most certainly expanded the teachings of the law given to Moses.



5. A great division between the Old Testament and the New, therefore, lies in the fact that "grace and truth came by Jesus Christ," and that "grace and truth" being connected and expanded with the Cross of CHRIST rather than with His birth. Matthew opens with an emphasis upon CHRIST as the Son of David.

6. Although, in Matthew's Gospel, JESUS is presented as the "son of Abraham" in sacrificial death, the primary purpose of the writer is to describe the nation's King. The office of Israel's King is the only office assigned to the "Son of David."

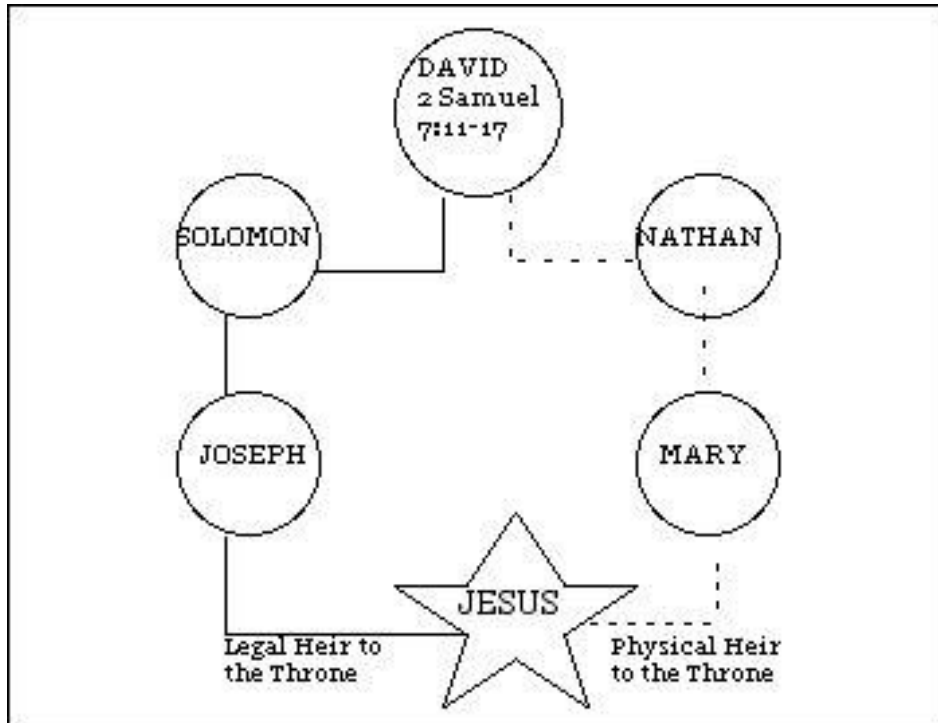
7. The tracing of the divinely appointed Kingdom thus proceeds from the Old Testament into the New without a change other than the appearance of the long-expected King, accompanied by His forerunner, whose predicted ministry had occupied the closing words of the Old Testament revelation. There is no break in the narrative.

8. The fact that JESUS was David's Greater Son, the fulfiller of all the nation's Kingdom blessings is not based on human opinion. It was announced by the angel Gabriel before the birth of CHRIST as recorded in Luk 1:31-32.

Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord

Luk 1:32 God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

9. Jesus was the rightful heir both through Mary and his step-father Joseph, just as was recorded in the Old Testament, the Gospel of Matthew and the Gospel of Luke.  
Mat 1:2-16 and Luk 3:23-38



10. No Gentile blessings are in view here; nor is there need for the Gentiles to intrude. Gentile blessings will eventually flow out of this very throne; but these are not in view, nor are any Gentile blessings endangered by a faithful recognition of this distinctly Jewish purpose—to confirm the promises made unto the fathers.

Rom 15:8 Now this I say that Jesus Christ was a minister to Israel for the truth of God, to **confirm the promises made unto the fathers.**

11. He did not come to annul those promises; but He did come to confirm them. The promises made unto the fathers are well defined: however, no direct promises were made by the Godman to Gentiles. The term "the fathers" can mean none other than GOD's chosen men of Israel.

12. By these promises Israel was to be redeemed and placed in her own land and that by Immanuel (God with us). Immanuel was to be the final Prophet, Priest and King. He was to be her King over Israel's covenanted Kingdom. The covenanted promises were certainly to include the four unconditional promises: Abrahamic, Palestinian, Davidic and New.

13. It is recorded of JESUS:

- He was "born King of the Jews."

Mat 2:2 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.

- To this throne He made final claim at His trial.

Mat 27:11 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.

- And under this accusation He suffered.

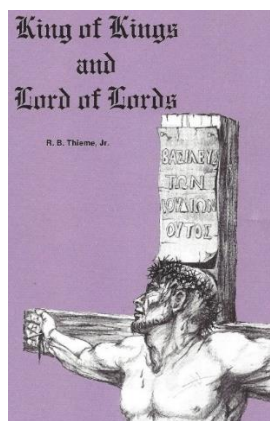
Mat 27:29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said.

Mat 27:30 They spit on him, and took the staff and struck him on the head again and again.

Mat 27:31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

- And under this accusation He died.

Mat 27:37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.



14. One needs only to search the Scriptures to discover the fact that He is never mentioned as King of the church, nor King of the nations until He comes again as "King of kings, and Lord of lords."

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

15. He fulfilled every prediction that described Israel's Messiah King and the manner of His coming, at a time when all the records and genealogies were intact. He came of the tribe of Judah, a Son of David, born of a virgin in Bethlehem of Judea.

16. Such claims could not then be made by an impostor without arousing the violent opposition of any knowledgeable Jewish believer. He met every prediction concerning Israel's Immanuel King. He was that King.

17. Four centuries before the birth of JESUS Malachi had prophesied the coming of a reincarnated Elijah, the forerunner to the King. This had a certain fulfillment in John the Baptist according to angelic testimony and from the very lips of Jesus Himself:

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John ...

**Luk 1:16 And many of the children of Israel shall he turn to the Lord their God.**

**Luk 1:17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.**

Mat 17:10 The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mat 17:11 Jesus replied, "To be sure, Elijah comes and will restore all things.

Mat 17:12 **But I tell you, Elijah has already come, and they did not recognize him**, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Mat 17:13 Then the disciples understood that he was talking to them about John the Baptist.

18. Thus another Messianic claim was met in the faithful ministry of John the Baptist. The first message of this divinely foreseen witness is recorded by Matthew.

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judea, saying,

Mat 3:2 Repent ye: for the kingdom of heaven is at hand."

19. This, too, was the first message recorded of CHRIST:

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

20. You cannot reduce JESUS to the dimensions of a simple unsophisticated Galilean teacher. He makes the most astounding claims. He walks through the pages of the Gospels—great, majestic, exalted—as One Who knew Himself to be the Son of God and the promised Messiah.

21. You cannot eliminate these claims, for He and His claims are one. He on more than one occasion claimed He was the Son of God and the Jewish Messiah.

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:33 "We are not stoning you for any of these things," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God ..."

Joh 10:36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son?'"

Joh 5:22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him ...

Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

Luk 24:27 And beginning at Moses and all the prophets, Jesus expounded unto them in all the scriptures the things concerning himself.

Luk 24:44 And Jesus said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Joh 5:39 "Search the scriptures; for in them you think you have eternal life: and they are they which testify of me ...

Joh 5:46 For had you believed Moses, you would have believed me; for Moses wrote of me."

Joh 5:47 But if ye believe not his writings, how shall you believe my words?"

22. The message of JESUS was as simple as the reputation of His home Province—Galilee: It was THE KINGDOM OF HEAVEN IS AT HAND-- the only message committed to His disciples when He first sent them forth to preach:

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mat 10:7 And as ye go, preach, saying, the kingdom of heaven is at hand.

23. This message, as we have seen, had no application to Gentiles: The messengers were to go "only to the lost sheep of the house of Israel." It can scarcely go unnoticed that while every detail of the manner of their journey was subject to the most careful instruction by the King, there is no record of instruction having been given them as to the meaning of the Kingdom message committed to them.

24. Evidently they did not need such instruction concerning the Kingdom:

- had not the Kingdom hope been passed from father to son for generations?
- had it not been sung to them at their mother's knee?
- had it not been the one great theme of the synagogue instruction?
- was it not their national hope?

25. How much in contrast to this was the prolonged inability on the part of these same disciples to grasp, the new message.

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

26. This focusing of the testimony of JESUS, of John the Baptist and of the disciples upon one solitary message proved difficult to "shake." What was the message? "The kingdom of heaven is at hand" but understanding its true meaning is just as difficult today as it was in that first century. It was addressed to one nation, Israel, and to them as a whole, rather than to individuals.



27. Thus the "kingdom of heaven" as a message must ever be distinguished from the message of the gospel of grace which came by the Cross.

Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

28. The people of our Lord's day expected their Messiah to come in shining armor to muster an invincible army to defeat the hated Romans. They had no expectation of a Church Age or Tribulation dispensation.

GENTILES				ISRAEL	KINGDOM
Positive Volition	Negative Volition	Noah's Family	Jewish Patriarchs	Jewish Client Nation	+
Creation of man	Fall of Adam	Flood	Abraham	Moses and the Exodus	Birth of Christ

**End Lesson**

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