

13th of December 2015.

The gospel of the kingdom (Doctrine of the gospel Pt 2).

Introduction.

This is our second study of the doctrine of the gospel and specifically the gospel of the kingdom. In our previous introductory study we established that the KOG and the KOH are different: The KOH is physical and earthly, and the KOG is spiritual, and we also established three points.

1. The Lord Jesus preached the good news of the KOH being at hand.
2. The Lord Jesus preached the gospel of the KOG that was received by faith & repentance.
3. The gospel of the kingdom (of heaven & of God) was offered to the Jewish nation.

Three points are established from the scriptures for this study.

1. Jesus commanded His gospel to be preached with a memorial to follow.
2. When Jesus preached His gospel signs and wonders followed.
3. The gospel preached by Jesus required a man to believe and endure to the end.

Our three points in more detail.

1. Jesus commanded His gospel to be preached with a memorial to follow.

Supporting verse.

Matt.26: 13 "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her."

Context & setting of our verse.

* Verse 2 Jesus reminds His disciples that at the feast of the passover, "the Son of man is betrayed to be crucified". Verse 3 we see all the Jewish leaders assembled together "And consulted that they might take Jesus by subtlety, and kill him" (verse 4). "Not on the feast day", not because of any requirement of the law, but because of a potential "uproar among the people" (verse 5). Then we have the occasion of Jesus visiting Simon the leper (verse 6) and there came in a woman having "very precious ointment, and poured it on his head" (verse 7). And his disciples felt indignation of the woman for wasting the ointment, which could have been sold for much and given to the poor (verse 8 & 9). When Jesus understood their indignation he told them not to trouble the women "for she hath wrought a good work upon me" (verse 10). Because the poor you will always have, but not him, and she poured the ointment on his body for his burial (verses 11 & 12).

Then we have our verse: "Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her."

Other scriptural support.

Mk.14: 9

Application of verse today.

* There is no doctrinal application for this point today apart from the value it has to those who exhort and convince the gainsayers that preach the kingdom gospel but leave out the memorial.

Illustration.

* When two Mormons come knocking at your door and proclaim the gospel of the kingdom because that is what Jesus preached, do they obey Jesus' commandment that the preacher tell of what the woman did as a memorial of her?

Learning from our Illustration.

* I have never heard of a Mormon preaching the gospel of the kingdom and telling of the woman who poured out the very costly ointment on the Lord Jesus for His burial. This commandment of the Lord Jesus to tell of the woman therefore contributes to the weight of evidence that shows the gospel Jesus preached is **different** to what we preach today.

Challenge & or encouragement.

* When you preach the gospel do you tell of the woman who poured the very precious ointment on Jesus for His burial? No! Be encouraged to remember this account when you are next confronted with those who preach the gospel of the kingdom (as Jesus preached) to show them their error.

2. When Jesus preached His gospel signs and wonders followed.

Supporting verse.

Matt.4: 23 “And Jesus went about all Galilee...preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”

Context & setting of our verse.

* Jesus is led by the Spirit into the wilderness and is tempted by the devil (verses 1–10). Then the angels came and ministered unto Him (verse 11). Jesus then departs into Galilee because He hears that John has been cast into prison (verse 12). In verse 14 we see that Jesus went and dwelt in Capernaum in the borders of Zebulun and Nephthalim in fulfilment of that which was spoken by Esaias (verses 15 & 16). Then in verse 17 we see that it was from this time on that Jesus “began to preach, and to say, Repent: for the kingdom of heaven is at hand”, a kingdom where Christ will reign physically in Jerusalem. Verses 18–22 we have the accounts of Simon called Peter, Andrew, James and his brother being invited to follow Jesus (verse 19), and they left immediately (verse 22).

* Then we have our verse where Jesus went about all of “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.” The scriptures do not include signs and wonders every time Jesus preached, nevertheless we make our point on the basis that the Jews require a sign (1Cor.1: 22), and His works which He did in His Father’s name bear witness of Him (Jn.10: 25).

Other scriptural support.

Matt.9: 35, 11: 5 and Lk.7: 22.

Application of verse today.

* Our point has **no** application today other than to serve as a warning to believers to beware of those who preach, or invite people to come to Christ because of signs and wonders. Paul’s gospel of Christ crucified was given to him by the risen Lord. And belief is not on the basis of a sign, and therefore it is “unto the Jews a stumblingblock, and unto the Greeks foolishness” (1Cor.1: 23).

Illustration.

* Bill Subritzky is well known in the New Zealand Pentecostal and Charismatic church scene as a Christian healer. Where lost people who attend and receive or see the healing believe in Jesus and get saved on the basis of the signs and wonders.

Learning from our Illustration.

* Signs and wonders in the scriptures are always to the Jew. Beginning from Moses and Aaron God worked miracles to enable the nation of Israel to believe and obey Him. But Bill and healers like him forget that today people are to simply believe by faith the gospel of the grace of God. So if a person following one of Bill’s healing meetings says they are a Christian because they believe the signs and wonders then they have believed “another gospel” (Gal.1: 8 & 9).

* God the Father was doing something new when He sent His Son the Lord Jesus, and so signs and wonders followed His preaching of the good news of the kingdom to authenticate His message.

Challenge & or encouragement

* When you preach the gospel today do ALL manner of sicknesses get healed?

* Are those who say they believe in Jesus following a Bill Subritzky meeting in the body of Christ?

According to the scriptures, a man is in the body of Christ today when he believes in his heart the gospel of Christ crucified (1Cor.1:23), and he calls on the name of the Lord (Rom.10: 10–13). Be encouraged to ask those whom you know have become a “Christian” following a healing meeting, what they believed and how they got saved. Jesus preached the kingdom gospel and signs and wonders followed to show the Jews that God was doing a new thing in Christ.

3. The gospel preached by Jesus required a man to believe and endure to the end.

Supporting verse.

Matt.24: 13 & 14 “But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations”.

Context & setting of our verse.

* Jesus says "See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down" (Matt.24: 2). His disciples ask Him "when shall these things be?" and "what shall be the sign of thy coming, and the end of the world?" (verse 3). The Lord issues a warning (verse 4), because He knows that "**many** shall come in my name...and shall deceive **many**". Then He proceeds to talk about wars, rumours of wars but be "not troubled: for all these things must come to pass, but the end is not yet" (verse 6). In verse 7 there are other things that must happen "For nation shall rise against nation...and there shall be famines, pestilences, and earthquakes". But these are only "the beginning of sorrows". Then His disciples shall be afflicted and killed (verse 9). It is then that **many** shall be offended, and hate one another (verse 10) and "**many** false prophets shall rise and deceive **many**", and "iniquity shall abound" (verse 12). Then we have our two verses "But he that shall endure unto the end, the same shall be saved" (Matt.24: 13). And it is His disciples, those that believe the gospel of the kingdom (v.s.14) that are enduring this tribulation. Therefore we make our point: "The gospel preached by Jesus required a man to believe and endure to the end" to be saved.

Other scriptural support.
Matt.10: 22 and Mk.13: 13.

Application of verses today.

* When we preach Christ crucified today and a person believes the gospel, and is received into the body of Christ and the KOG, no one needs to endure to the end to be saved, as was the example of the thief on the cross (Lk.23: 39-43). Hence the only application for this point today is to enable believers to recognise those who preach "another gospel" that requires man to endure to the end to be saved.

Illustration.

* An exchange of two phone texts:

Text from "A". "Tonight on the street a young Dutch man had gone to church all his life but tired of his old man, called on the name of the Lord Jesus Christ, believed in his heart unto righteousness, and was made a new creature in Christ. And all the angels rejoiced when one sinner repented. All glory to God!"

Text from "B". "Praise the Lord bro...I pray the young man has truly repented of his sin and will now have the word firmly established in his heart, carry his cross and endure to the end". Which gospel did "B" believe, the gospel of Christ crucified or the kingdom gospel that Jesus preached?

Learning from our Illustration.

* "B" claimed to believe in the death, burial, and resurrection of the Lord, yet he also believed that a man had to endure to the end (of his life) to be saved. How is this possible? Perhaps he makes the gospel for today a combination of the gospel of the kingdom that Christ preached and the gospel of Christ crucified. But when a man believes he has to endure to the end to be saved today, he is being obedient to the commandment that God gave to another age. He is believing "another gospel" than that which Christ gave to Paul specifically for the church age, where a man believes by faith, and when he does he IS in the body of Christ, he IS "sealed with the holy Spirit of promise" (Eph.1: 13).

Challenge & or encouragement.

* "Take heed that no man deceive you" (Matt.24: 4). And remember that the application of our verses (Matt,24: 13 & 14) is ONLY to identify those who preach or believe "another gospel" (other than that which Paul preached - Gal.1: 6, 8, 9) for this age. To preach the gospel of the kingdom that Christ preached because He preached it is very honourable, but in this age it is "another gospel". So if a man believes the gospel of the kingdom that Jesus preached and believes he must endure to the end to be saved, then he believes "another gospel".

* With the gospel that a person believes to be saved today, do they hear of the memorial to the woman, do signs and wonders follow, and are they required to endure to the end?

Summary of points

1. Jesus commanded His gospel to be preached with a memorial to follow.
2. When Jesus preached His gospel signs and wonders followed.
3. The gospel preached by Jesus required a man to believe and endure to the end.