

# The Kingdom of God

## Lecture Notes

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## PREFACE

These lecture are a set of notes that I developed while serving as academic dean for the College Division of the Assemblies of God School of Theology in Lilongwe, Malawi, from 1994-2002. These notes were later expanded into a book entitled *The Kingdom and the Power: The Kingdom of God: A Pentecostal Interpretation*. The book may be obtained from the Acts in Africa Initiative, [www.actsinafrica.org](http://www.actsinafrica.org), in Springfield, MO, USA.

It is my hope that these notes will be used as a study and teaching guide for those wanting to know more about Christ's message concerning the kingdom of God. A thorough study and application of the truths found in these lessons will literally transform your life and ministry. Please feel free to use them as the Lord may lead you.

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# Kingdom of God

## COURSE SYLLABUS

❖COLLEGE DIVISION, Assemblies of God School of Theology

**BOOKS NEEDED:** *Holy Bible*  
*Supplementary Reading for Kingdom of God*

**COURSE OBJECTIVES:** Carefully read and consider the following course objectives:

1. Understand the biblical concept of the Kingdom of God and how it relates to the present work of the Church.
2. Understand what is meant by the concept of the two tenses of the Kingdom of God.
3. Know how the concept of the Kingdom of God has been interpreted in the history of the Christian Church.
4. Grasp the concept of the Kingdom of God as a future event.
5. Grasp the concept of the Kingdom of God as a present reality.
6. Understand the place of the Kingdom of God in the ministry of Jesus and teaching of Jesus.
7. Know how the Old Testament saints viewed the concept of the Kingdom of God.
8. Understand how the Kingdom of God was proclaimed by the apostles.
9. Comprehend how life in the Kingdom of God is to be lived.
10. Understand the relation of the Holy Spirit to the work of the Kingdom of God.
11. Grasp the concept of the proclamation of the Kingdom of God
12. Understand the unique Pentecostal perspectives of the Kingdom of God.
13. Realize the relationship between the Kingdom of God and global missions.

**COURSE OUTLINE:**

### **Kingdom of God**

#### **Unit I: Introducing the Kingdom of God**

1. The Meaning of the Kingdom of God
2. A Historical Overview of Thought on the Kingdom of God
3. The Kingdom of God, a Future Event
4. The Kingdom of God, a Present Reality

#### **Unit II: Exploring the Kingdom of God**

5. The Kingdom of God in the Old Testament
6. The Kingdom of God in the Ministry and Teaching of Jesus
7. The Kingdom of God in Apostolic Proclamation and Teaching

#### **Unit III: Life in the Kingdom of God**

8. Life in the Kingdom of God
9. The Holy Spirit and the Kingdom of God
10. The Kingdom of God and Global Mission
11. Pentecostal Perspectives on the Kingdom of God

**GRADING CRITERIA:**

The student's final grade will be determined by the following criteria:

1. 20% of the final grade will be based on quiz scores.
2. 30% of the final grade will be based on your term project.
3. 50 % of the final grade will be based on the final exam.

Lesson 1  
**THE MEANING OF THE KINGDOM OF GOD**

**Reading Assignment:**

Stamps, *Full Life Study Bible*, “The Kingdom of God,” pp. 1430-1431 (55-56).

**Introduction:**

1. The message of the Kingdom of God has been called the “Master Thought” of Jesus
2. The neglected subject
3. Gospels (KJV):
  - “Church” — Occurs 3 times in 2 verses (Mt 16:18; 18:17)
  - “Kingdom” — Occurs 127 times in 119 verses

**I. THE KINGDOM OF GOD DEFINED**

**READ:** Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “The Kingdom of God,” pp. 521-526 (1-4).

**A. The Kingdom of God = The Reign of God**

1. *The Kingdom of God is not* . . . a geographical region
2. *The Kingdom of God is* . . . the rule or reign of God
  - i.e God’s sovereign rule of His creation
3. *Ladd defined the Kingdom of God in four ways:*
  - a) Abstractly as the reign or rule of God
  - b) As a future apocalyptic order into which the righteous will enter at the end of the age.
  - c) As the presence of the kingdom already among people, already operative in the world.
  - d) As a present realm into which people are now entering (*Jesus and the Kingdom*, 1964, rev ed. 119).

**B. Key Words and Names**

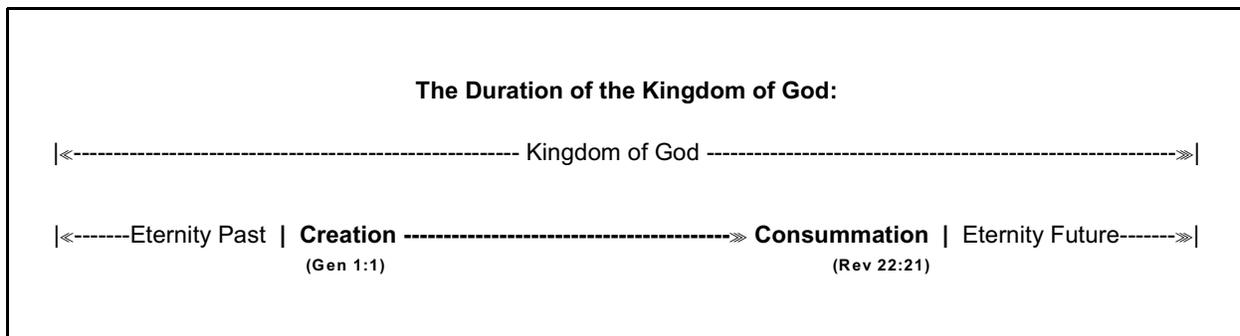
1. **Key Words**
  - a. Heb, *malkûth*; Gk, *basileia*
  - b. Key concepts coming from these words:
    - Time — Rule — Realm (or sphere) — Reign — Kingship
2. **Key Names** (found in the New Testament)
  - a. “Kingdom of God”
  - b. “Kingdom of heaven”
    - Used interchangeably with kingdom of God

- Mt 19:23-24, “Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the *kingdom of heaven*. And again I say to you, it es easier for a camel to go through the eye of a needle that for a rich man to enter the *kingdom of God*.”
  - Linguistic variation of the same concept.
  - Kingdom of heaven used exclusively in Matthew (33 times)
  - Matthew written to Jews who thought it disrespectful to use God’s name too often.
  - Example: Compare Mt. 13:31-33 with Lk 13:18-21
- c. “Kingdom of the Son of Man” (Mt 13:41)
  - d. “Kingdom of Christ and of God” (Eph 5:5)
  - e. Kingdom of our Lord and His Christ (Rev. 11:15)
  - f. “My Kingdom” (by Jesus in Lk 22:30)

## II. THE DURATION OF THE KINGDOM OF GOD

### A. The Kingdom of God in Eternity

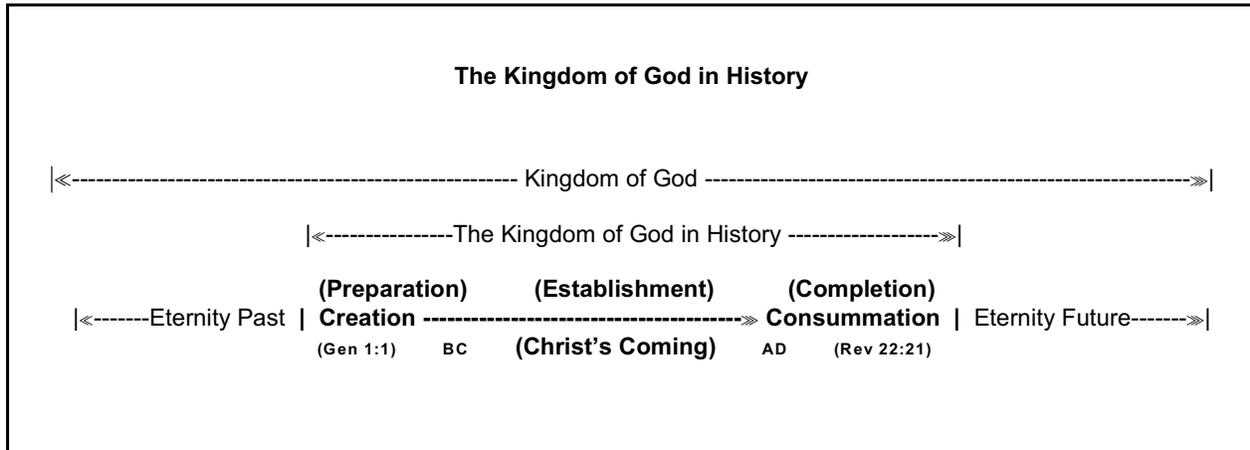
1. The Kingdom of heaven is everlasting!
2. Example References:
  - Daniel: Dan 2:34-35, 44: 7:18
  - David: Ps 145;13
  - Jesus: Lk 1:31-33



### B. The Kingdom of God Manifested in History

(**READ:** Williams, *Renewal Theology*, “The Kingdom of God,” pp. 289-295 (69-72).)

1. ***The Three Manifestation of the Kingdom of God in History***
  - a. *Preparation*
    - In the Old Testament
    - God is King!
  - b. *Establishment*
    - In the Ministry of Christ
    - The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel” (Mk 1:15, NASB).
  - c. *Completion*
    - The Second Coming of Christ



### III. THE TWO TENSES OF THE KINGDOM OF GOD

(i.e. A kingdom come and coming)

#### A. The Kingdom of God Has Come.

1. Jesus: Mk 1:14-15
2. Lk 11:21-22, “The kingdom of God is within you” (RSV “in your midst”)
3. Mt. 12: 28

#### B. The Kingdom of God is Coming.

1. Jesus: Mk 14:25
2. Mt 26:29

### IV. THE KINGDOM OF GOD AND THE CHURCH

**(READ:** Horton, *Systematic Theology*, “The New Testament Church,” pp. 542-543 **(86)**.  
Menzies, *Bible Doctrines*, “The Church and Its Mission,” pp. 161-163, **(79-80)**.)

#### A. George Ladd on the Church and the Kingdom of God

1. The Kingdom creates the church — the Church bears witness to the Kingdom.
2. The Kingdom is the *reign* of God—the Church is the *realm* of God.
3. The Church is the instrument and custodian of the Kingdom.
4. The Church is a concrete manifestation among humans of God’s sovereign rule.

#### B. Think and Answer:

1. Can one be a member of the Church and not be a member of the Kingdom?
2. Can one be a member of the Kingdom and not be a member of the Church?

### The Church and the Kingdom Compared

	<b>Duration</b>	<b>Subjects</b>
<b>The Kingdom</b>	Eternity to eternity	All saints of all ages, including angels
<b>The Church</b>	Pentecost to Second Coming	Those regenerated by the atoning work of Christ on the cross.

#### Conclusion:

1. **NEXT LESSON:** “A Historical Overview of thought on the Kingdom of God”
2. **READING ASSIGNMENT:**
  - Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Historical Interpretations, pp 521-522 (**pp 1-2**).
  - Williams, *Signs, Wonders and the Kingdom of God*, “The Kingdom comes: The Ministry of Jesus,” pp **105-107 (pp 15-17)**.
  - Horton, *Systematic Theology*, “The Kingdom of God in Historic Pentecostal Thought,” pp. 31-35 (**pp 83-85**).

Lesson 2  
**HISTORICAL OVERVIEW OF THOUGHT ON  
THE KINGDOM OF GOD**

**Reading Assignments:**

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Historic Interpretations” p 52 pp. 521-522 **(1-2)**.
2. Horton, *Systematic Theology*, “The Kingdom of God in Historic Pentecostal Thought,” ch 1, pp 31-35 **(83-86)**.

**I. IN THE EARLY POST-APOSTOLIC CHURCH (100-300 A.D.)**

**A. A Persecution Mentality**

1. In the first two centuries of the Christian church, also called the post-apostolic church, endured great persecution.
2. It developed a tendency to withdraw from worldly affairs, awaiting the future coming of the kingdom to vindicate its cause.

**B. A Futuristic View of the Kingdom**

1. The kingdom of God was by and large conceived as a hope belonging almost exclusively to the future triumphal reign of God.
2. This was interpreted in millenarian terms.

**C. An Internalized Spiritual Reality**

1. For the believers the kingdom was also an internalized spiritual reality.
2. It was to be experienced through the individual’s reception and enjoyment of God’s blessings.

**II. IN THE CHURCH AFTER CONSTANTINE (313 AD and after)**

**A. The Church Became Correlative with the Kingdom**

1. Under Constantine, Christianity became the state religion of the Roman Empire.
2. The church gained a privileged status increasingly became a correlative term for the kingdom.

**B. “One God, one Logos, one Emperor, one Empire.”**

1. The theologians of the Byzantine court developed the notion of the Christian imperium under the slogan “one God, one Logos, one Emperor, one Empire.”
2. As the state church, the church became the servant of the interests of the empire.
3. At times the church even rules over the empire.
4. Reduced the understanding of the kingdom of God to the present earthly realities of caesaro-papal rule and power

**III. IN THE MEDIEVAL CHURCH (400-1517 A.D.)**

(i.e. the Middle Ages from the end of the Roman Empire until the Protestant Reformation)

**A. A Visible (Ecclesiastical) Kingdom**

1. The medieval church followed Augustine and his teachings found in *The City of God*.
2. Identified the kingdom of God with the visible ecclesiastical system.

**B. Tragic Consequences**

1. This view of the Kingdom led to the sanction of the alliance of the church and state
2. Resulted in tragic consequences:
  - a. Attempts to create by force a “pure” Holy Roman Empire
  - b. The “holy” crusades as replacements for the Christian mission.

**IV. IN THE REFORMATION CHURCH (16<sup>th</sup> Century)****A. The Invisible Church**

1. The Reformers identified the kingdom of God with the invisible church.
2. The kingdom was primarily a religious concept, a present spiritual reality of believers.

**B. Calvin’s Experiment**

1. Calvin went beyond that by developing a christocratic (i.e. the government or rule of Christ) theology of the kingdom.
2. This concept was exemplified by the experiment in Geneva where the church embodying the values of the kingdom of God was to have control over the secular affairs.

**V. DURING THE LAST TWO CENTURIES (1700-1900 A.D.)****A. A Time of Academic Debate**

1. The debate about the kingdom of God during these two centuries was largely academic.
2. Had little relevance for the life and mission of the church.

**B. An Evolutionary View of the Kingdom**

1. Albrecht Ritschl (1822-89) and his followers regarded the kingdom of God as a present reality at work within the evolutionary progress of human history
2. It was moving toward higher levels of civilization and moral society.
3. Eschatological expectations were totally discarded.

**C. The View of Liberal Protestantism**

1. This was the most prevalent view of the liberal Protestantism in the latter part of the nineteenth century.
2. An integral part of the religious ideology of humanism
3. Corresponded well with the optimistic view of humanity and history characteristic of that period.

**VI. IN THE TWENTIETH CENTURY****A. The “Thoroughgoing Eschatology” of Weiss and Schweitzer (The kingdom is “not yet”)**

1. At the turn of the 20<sup>th</sup> Century, German NT scholarship (Johannes Weiss and Albert Schweitzer) reacted strongly against Ritschl’s immanentistic conception of the Kingdom of God.
2. They rediscovered the eschatological emphasis of Jesus’ teaching.
3. Their view became known as “consistent eschatology” or “thoroughgoing eschatology.”
  - a. This view discounts the concept of an already-present kingdom in the life and ministry of Jesus,
  - b. Claims that he expected an entirely future, apocalyptic reality.
  - c. This reality was to arrive through a world catastrophe in His own lifetime.

4. Rudolf Bultmann and his followers also held this view
  - a. Denied the supernatural origin and mission of Jesus.
  - b. Emphasized the primacy of those sayings of Jesus that point to that future apocalyptic coming of the kingdom
  - c. Reinterpreted it in existential categories of present experience of humanity as it is continually faced with the challenges of decision or “authentic existence.”

**B. The “Realized Eschatology” of Charles H. Dodd** (The kingdom is “already present”)

1. An opposing view to “consistent eschatology”
2. Was offered by Charles H. Dodd and other British scholars.
3. They argued that the early church mistakenly interpreted the apocalyptic elements in the teaching of Jesus in a literal way.
4. They are rather to be taken as merely symbolic for the kingdom of God as an already-present fact with the appearance and ministry of Jesus.
5. In this view there is no room for God’s final apocalyptic act at the end of history by only the historical outworking of God’s redemptive action already undertaken.

**C. The Pentecostal/Evangelical View**

1. This view recognizes that the interpretations of both “thoroughgoing eschatology” and “realized eschatology are one-sided and ignore the integrity of the teaching of Jesus.
2. Studies by Evangelical scholars such as Herman Ridderbos and George E. Ladd show convincingly that Jesus spoke of both the presence and the future coming of the kingdom, although in His sayings He did not always rigidly separate these two aspects.
3. George E. Ladd (although very weak in the Pneumatological aspect of the kingdom!) summarizes it succinctly:

For Jesus the Kingdom of God was the dynamic rule of God which had invaded history in his own person and mission to bring men in the present age the blessings of the messianic age, and which would manifest itself yet again at the end of the age to bring this same messianic salvation to its consummation (*Jesus and the Kingdom*, 1964).

## VII. IN PENTECOSTAL THOUGHT

(See: *Systematic Theology*, Stanley Horton, ed., pp 31-35 (83-85))

**A. Historic Pentecostal Thought on the Kingdom of God**

1. Early Pentecostal Thought on the Kingdom of God
  - a. The concept of the kingdom of God did not hold a prominent place in early Pentecostal thought.
  - b. The concept of the kingdom of God was only alluded to.
  - c. Had a distinct dispensational orientation
    - 1) i.e. belief in seven dispensations: Innocence, Human Government, Law, Grace, Tribulation, Kingdom, Eternity
    - 2) Popularized by Ralph Riggs, Frank Boyd, Finis Dake, John G. Hall and others
    - 3) Kingdom of God was mainly thought of in millennial terms while the present reality barely received notice.
2. Pentecostal scholars began to recognize the anti-Pentecostal stance of historic dispensationalism which taught that
  - a. The Jews rejected Jesus’ offer of the Kingdom
  - b. Therefore, the promise of David’s restored kingdom has been postponed to the Millennium
  - c. This delayed the fulfillment of Joel’s prophecy of the outpouring of the Spirit until the second coming of Christ.
  - d. Therefore, Pentecost represented only an initiatory blessing of power to the early

- church.
- e. Pentecostals began to reject the dispensationalists view
- f. Note: See article on “Hermeneutics” in the *Dictionary of Pentecostal and Charismatic Movements*, pp 367-89)
- 3. Certain early Assemblies of God theologians (i.e. Ernest S. Williams and Stanley Horton) identified the kingdom of God with the Church
  - a. The Church = “spiritual Israel”
  - b. They demonstrated that the Spirit’s is active in the church today.

## B. Contemporary Pentecostal Thought on the Kingdom of God

1. Recent Pentecostal/Evangelical Interest in the Kingdom of God
  - a. After WWII there came a renewed interest among Evangelicals
  - b. Began to investigate the missiological implications of the Kingdom of God
  - c. In 1966 missiologist Melvin L. Hodges recognized the importance of the Kingdom for understanding a New Testament theology of mission. He said that the Church is the present manifestation of the kingdom of God in the earth, or at least, the agency that prepares the way for the future manifestation of the Kingdom. Its mission therefore is the extension of the church throughout the world. . . . It is the Holy Spirit that gives life to the church and imparts gifts and ministries as well as power for their performance.
  - d. This indicated a new trend in Pentecostal understanding of the Kingdom of God.
2. Later theologians began to see the vital connection between “signs and wonders” and the advancement of the Kingdom of God.
  - a. 1986 AG missionary Ruth A. Breusch laid out the implication for Pentecostal ministry in *Mountain Movers Magazine*.
    - 1) Ten articles entitled, “The Kingdom, the Power, and the Glory.”
    - 2) She defined the Kingdom of God as the rule of God encompassing “the Church as the realm of God’s blessing into which His people have entered.
    - 3) The Church is comprised of those who are rescued from the kingdom of darkness and brought into the kingdom of God’s Son”
    - 4) Accordingly this church is the *New Israel*, the people of God, under the new covenant.
    - 5) By God’s choice, the Church is the vehicle for the extension of His kingdom throughout the earth.
    - 6) The Spirit is present in the Kingdom to empower the Church for the evangelization of the world.
  - b. More recently, Peter Kuzmic and others have written convincingly of the role of the Spirit’s power in advancing the Kingdom of God in the world
3. Kingdom Now Theology
  - a. Recent development among some Pentecostals and charismatics.
  - b. A departure from traditional pre-tribulation rapture view and/or premillennial interpretation of the Bible.
  - c. Focus is on Christianizing society now and dismissing or minimizing the emphasis on the rapture of the church.
  - d. Has generated serious controversy
4. Today, references to the Kingdom of God abound in Assemblies of God publications.

## Conclusion

**Next Lesson:** “The Kingdom of God, A Future Event”

### Reading Assignment:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “The Kingdom as a Future

- Event,” p 524 **(3)**
2. Horton, *Bible Doctrines*, ch 14, “The Views of Millennialism,” pp 232-236 **(80-82)**
  3. Theissen, *Lectures in Systematic Theology*, ch 46 “Millennium,” pp 395-399, and ch 47 “The Final State,” pp 400-403 **(73-77)**.

## Lesson 3

# THE KINGDOM OF GOD, A FUTURE EVENT

### Reading Assignments:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “The Kingdom as a Future Event,” p 524 (p 3).
2. Ladd, *Perspectives on the World Christian Movement*, “When Will the End Come?” pp A-70— A-71 (8-9).
3. Thiessen, *Lectures in Systematic Theology*, “The Millennium,” ch XLVI, pp 395-403 (pp 73-75)
4. Thiessen, *Lectures in Systematic Theology*, “The Final State,” ch XLVII, pp 400-403 (pp 76-77).
5. William W. Menzies, *Bible Doctrines: A Pentecostal Perspective*, “Views of the Millennium,” pp 232-236 (pp 80-82)

### Introduction:

1. Jesus spoke of a kingdom come and coming.
2. There are two manifestations of the Kingdom which correspond to the two comings of Christ
3. These two coming correspond to two scriptural ages.
4. These two are called “This Age” and “The Age to Come” (Mt 12:32; Mt 10:29; Eph 1:21)

#### This Age

- Began with Creation.
- With Christ’s first coming, the assault on Satan’s kingdom began.
- Will continue until Christ’s second coming
- Is characterized by strife and evil (Ga 4:1).

#### The Age to Come

- Will begin with Christ’s second coming.
- The assault on Satan’s kingdom will be consummated.
- Will continue forever.
- Will be characterized by righteousness, peace, and joy.

6. While the kingdom of Satan has already been invaded by Jesus in the power of the Spirit, there yet remains a future eschatological consummation accompanied by the final destruction of Satan and the complete victory over all evil and its consequences.

## I. THE NATURE OF JESUS’ COMING TO SET UP HIS FUTURE KINGDOM

### A. His Coming Will Be Apocalyptic

1. *His Coming Will Be Sudden and Unexpected*
  - a. No one knows the time. (Mt 24:36)
  - b. We must therefore be ready at all times (Mt 24:44, Lk 12:33-48)
2. *His Coming Will Be With in Mighty Conquering Power*
  - a. With “power and great glory” (Mt 24:30)
  - b. In the “glory of [the] Father” and “with the holy angels” (Mk 8:38)
  - c. With the armies of heaven as “KING OF KINGS AND LORD OF LORDS” (Rev 19:11-21)

**B. His Return Will Be Accompanied by Judgement and Reward**

1. ***A final separation will take place.***
  - a. "Tares" from the "wheat," (Mt 13:24-30)
  - b. "Goats" from the "sheep" (Mt 25:31-46)
2. ***The wicked will be severely judged.***
  - a. They will "go away into everlasting punishment" (Mt 25:46)
  - b. They will be "cursed into everlasting fire prepared for the devil and his angels (Mt 25:41).
  - c. "Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. the Son of Man will send out His angels, and they will gather out of His kingdom all things that offend and those who practice lawlessness and will cast them into the furnace of fire. There will be wailing and gnashing of teeth" (Mt 13:40-42)
3. ***The righteous will generously rewarded.***
  - a. There will be a "messianic banquet" (or marriage feast) for them. (Mt 8:11; 22:1-2; 26:29; Mk 14:25; Lk 14:15-24; 22:28-30)
  - b. There will be a "rewards ceremony" (judgment of believers) for them (Ro 14:10; 2Co 5:10; 1Co 4:5; 3:11-15; Mt 25:14-30; Lk 19:11-27; Mt 20:1-16; 1Co 3:11-15).
  - c. They will "shine forth as the sun in the kingdom of their Father" (Mt 13:43)
  - d. They will "inherit the kingdom prepared for [them] from the foundation of the world" (Mt 25:24)
  - e. They will "go away . . . into eternal life" (Mt 25:46).
  - f. In the coming kingdom they will share His fellowship and his authority to rule
    - 1) His fellowship (Mt 26:29)
    - 2) His rule (Lk 22:29-30)

**II. THE CHARACTER OF FUTURE KINGDOM THAT CHRIST WILL ESTABLISH****A. Includes Both a Millennial and an Eternal Kingdom**

1. The Millennial Kingdom: the thousand year reign of Christ on the earth
2. The Eternal Kingdom: the eternal reign of God and Christ in the new heaven and the new earth.

**B. The Character of the Millennial Kingdom**

1. ***Christ will Reign*** (Mt 19:28; 25:31; Rev. 3:21)
  - a. The kingdoms of the world will have become the kingdoms of God and His Christ (Rev 11:15) and Christ will reign (v. 17).
  - b. He will rule with a "rod of iron" (Ps 2:8-9; Rev 2:27; 19:15)
  - c. A time of universal peace (Ps 72:7; Isa 2:4)
  - d. A time of universal righteousness (Isa 11:4-5; Jer 23:5-6, cf. Heb 7:2)
  - e. Satan will be bound for 1000 years and he will no longer deceive the nations (Rev 20:1-3)
  - f. The Church will reign with Christ (Lk 19:16-19; 1Cor 6:2; 2Tim 2:12, Rev 2:27; 5:9-10; 20:4-6).
2. ***Israel will be restored.***
  - a. Will be regathered (Isa 11:10-13; Jer 16:14-15; 23:5-8; 30:6-11; Eze 37:1-14).
  - b. Will Repent and be converted (Isa 66:8; Jer 31:31-34; Eze 36:24-29; 37:1-14; Zec 13:2; Ro 11:25-26)
  - c. And will receive Christ as their Lord and Messiah (Zec 12:10-11, Ro 11:15)
3. ***It Will Be a Time of Great Blessing.***
  - a. *The material order will be transformed*
    - 1) Nature will be delivered from the curse of sin (Ro 8:19-22)
    - 2) The nature of ferocious beasts will be changed (Isa 11:6-9)

- 3) Great topographical changes will occur (Isa 35:1-2; 55:13; Zec 14:4-10)
- 4) Rain and soil fertility will be restored (Isa 35:2. 6-7; Eze 34:26-27; Joel 2:22-26)
- 5) Human life will be prolonged (Isa 65:20)
- 6) Sickness will decrease dramatically
- b. *Great joy and happiness will prevail* (Isa 51:11)
  - 1) Physical healing will be granted to many (Isa 35:5-6)
  - 2) Prosperity and security (Mic 4:2-5)
  - 3) The knowledge of the Lord will fill the earth (Isa 11:9)
  - 4) War will cease (Isa 2:4)
4. ***It will conclude (and the Final Kingdom will Begin) with Three Great Acts***
  - a. *Satan's kingdom will be totally vanquished*
    - 1) Satan will lead a final rebellion against God (Rev 20:7-9)
    - 2) Satan will be crushed and totally vanquished (Rev 20:10)
    - 3) The wicked will be judged and condemned (Rev 20:11-15)
  - b. *Christ will hand over the Kingdom to God the Father*
    - 1) The end will come (1Cor 15:24a)
    - 2) Christ will have put all enemies under his feet (1Cor 15: 24b-25)
    - 3) He will deliver the kingdom of God the Father (1Cor 15:24b)
    - 4) Christ and God will reign together for eternity (1Cor 15:27-28; Rev 22:5)
  - c. *Death will be finally and completely conquered*
    - 1) Death the final enemy will be destroyed (1Cor 15:26)
    - 2) The end of time will come (1Cor 15:24a)

### C. **The Character of the Final Kingdom** (Rev 21:1-22:5)

1. There will be a new heaven and a new earth (Rev 21:1-8)
2. There will be a New Jerusalem (Rev 21:9-27)
  - a. It shall be called "the bride, the Lamb's wife" (v 9).
  - b. It will come down from God out of heaven (v 10).
  - c. It will be a place of great beauty and splendor (vv 11-21).
  - d. It will be an eternal home for the saints of all ages ( (vv 24, 27; Jn 14:1-3).
  - e. The Father and the Son will be its temple (v 22).
  - f. The glory of God and the Lamb are the light of it (v 11, 23, 24, 22:5).
  - g. Nothing that "defiles, or causes an abomination or a lie" will be allowed in it (v 27).
3. There will be a river of life (Rev 22:1-2)
4. There will be no more curse (Rev 22:3a).
5. It will be an everlasting kingdom where Christ will reign with God (Rev 22:1, 3-5).

## III. THE TIME OF CHRIST'S COMING TO ESTABLISH HIS FUTURE KINGDOM

### A. **His Return will be future.**

1. After the present work of the kingdom is fulfilled (1Co 15:23-28)
2. The future kingdom and the present kingdom will be separated by two dramatic events:
  - a. The second coming of Christ
  - b. The resurrection of the dead
3. These events can be illustrated as follows:



**B. His coming will follow the preaching of the gospel to all nations.**

1. ***Twice the disciples ask Jesus about the time His coming kingdom:***
  - a. Mt 24:3: “What will be the sign of your coming and the end of the age?”
  - b. Acts 1:6: “Will you at this time restore the kingdom to Israel?”
2. ***Both times Jesus answered by instructing them to reach out to the ends of the earth:***
  - a. Mt 24:14: “And this gospel of the kingdom shall be preached in all the world as a witness to all the nations, and then the end will come.”
  - b. Acts 1:7, 8: “It is not for you to know times or seasons which the Father has put in His own authority. but you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in Judea and in Samaria, and to the end of the earth.”
  - c. Conclusion: The coming of Christ and the end of the age will follow the preaching of the gospel of the kingdom in the power of the Spirit in all the world/
3. ***We can “hasten the coming day of the Lord.”***
  - a. 2 Pet. 3:12: “Looking for and hastening the coming day of the Lord.”
  - b. How? By obeying the commandment of our Lord and Savior (v 2, note Lk 24:46-49)
  - c. Why? Because the Lord is “not willing that any should perish but that all should come to repentance.” (v 9).

**Conclusion**

1. **Next Lesson:** “The Kingdom of God, A Present Reality”
2. **Reading Assignments:**
  - a. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “The Kingdom, Already Present,” p 523-524 (**p 3**).
  - b. Marshall, *Healing From the Inside Out*, “Healing and the Kingdom,” pp 44-53 (**49-54**).

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## Lesson 4

# THE KINGDOM OF GOD, A PRESENT REALITY

### Reading Assignments:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “The Kingdom, Already Present,” p 523-524 (p 3).
2. Marshall, *Healing From the Inside Out*, “Healing and the Kingdom,” pp 44-53 (49-54).
3. Pyches, *Spiritual Gifts in the Local Church*, pp 17-22 (87-90).

### Introduction:

1. The Kingdom of God is a kingdom come and coming.
2. In Lesson 3 we looked at the future aspect of the Kingdom of God.
3. In this lesson we will investigate the Kingdom of God as a present reality.

## I. THE KINGDOM CAME IN THE PERSON OF JESUS CHRIST

### A. Jesus Announcement of the Present Kingdom

1. ***The Kingdom of God is “at hand”***
  - a. First, John the Baptist (Mt 3:2)
  - b. Then, Jesus (Mt 4:17; Mk 1:14-15)
2. ***The Kingdom of God is “among you”*** (Lk 17:20-21)
3. ***The Kingdom is of God “forcefully advancing”*** (Mt 11:12; Lk 16:16)

### B. Jesus’ “Nazareth Manifesto” (Lk 4:18-19)

1. ***He claimed Messianic authority***—He did this by quoting from the Messianic Psalm 61:1-2.
2. ***He announced the agenda for His Kingdom ministry*** (See Note *FLSB*, p 1525):
  - a. “To preach the gospel to the poor, the destitute, the afflicted, the humble, those crushed in spirit, the brokenhearted and those who “tremble at his word” (See Isa 61: 1-3, note; 66:2, note)
  - b. “To heal those who are bruised and oppressed. (i.e. the whole person, both physical and spiritual)
  - c. “To open the spiritual eyes of those blinded by the world and Satan in order that they might see the truth of God’s good news (cf Jn 9:39)
  - d. “To proclaim a time of true freedom and salvation from Satan’s domain, sin, fear, and guilt (cf. Jn 8:36; Ac 26:18).”
3. ***He revealed the time of His Kingdom ministry***
  - a. “Today this Scripture is fulfilled in your hearing” (v 21)
  - b. “. . .the acceptable year of the Lord” (v 19)
    - 1) The time of Jubilee (Lev 25)
    - 2) A time of release from debt, release from bondage, and great rejoicing.
    - 3) An allusion to the coming “Messianic Age.”
4. ***He disclosed the source of His Kingdom power.***
  - a. “The Spirit of the Lord is upon me” (4:18)
  - b. “He has anointed me” (cf Ac 10:38).

## II. THE KINGDOM COMES IN THE POWER OF THE HOLY SPIRIT

### A. Jesus' Kingdom Ministry was Done in the Power of the Holy Spirit

1. ***He began His Kingdom ministry by announcing the Spirit's anointing*** (Lk 4:18-19).
2. ***He demonstrated that Kingdom ministry is Spirit-anointed ministry***
  - a. His ministry was inaugurated in the power of the Spirit
    - 1) He was anointed with the Spirit at His baptism (Mt 3:16; Mk 1:10; Lk 3:22) 2) He began in the power of the Spirit (Mk 1:1-15)
      - a) Note references to the work of the Spirit (vv 8, 10, 12)
      - b) Launches his Kingdom ministry (vv 13-15)
    - 3) Luke's version (Lk 3:21-23)
      - a) v 21 "The Holy Spirit descended"
      - b) v 23 "Now Jesus Himself began his ministry"
  - b. His ministry continued in the power of the Spirit (as revealed by Luke):
    - 1) "Filled with the Holy Spirit" (Lk 4:1)
    - 2) "Led by the Spirit" (4:1)
    - 3) Ministering in Galilee "in the power of the Spirit" (1:14)
    - 4) Anointed by the Spirit to preach, heal, proclaim liberty, and set free (4:18)
    - 5) Commanding unclean spirits in the power of the Spirit (4:36)
    - 6) Preaching the kingdom of God (4:43)
    - 7) Teaching and healing in the power of the Spirit (5:17)
    - 8) Healing the multitudes in the power of the Spirit (6:19)
  - c. He drove out demons in the power of the Spirit, signifying that the Kingdom of God has really come (Mt 12:28; Lk 11:20)
  - d. A summation of His ministry is found in Acts 10:38.

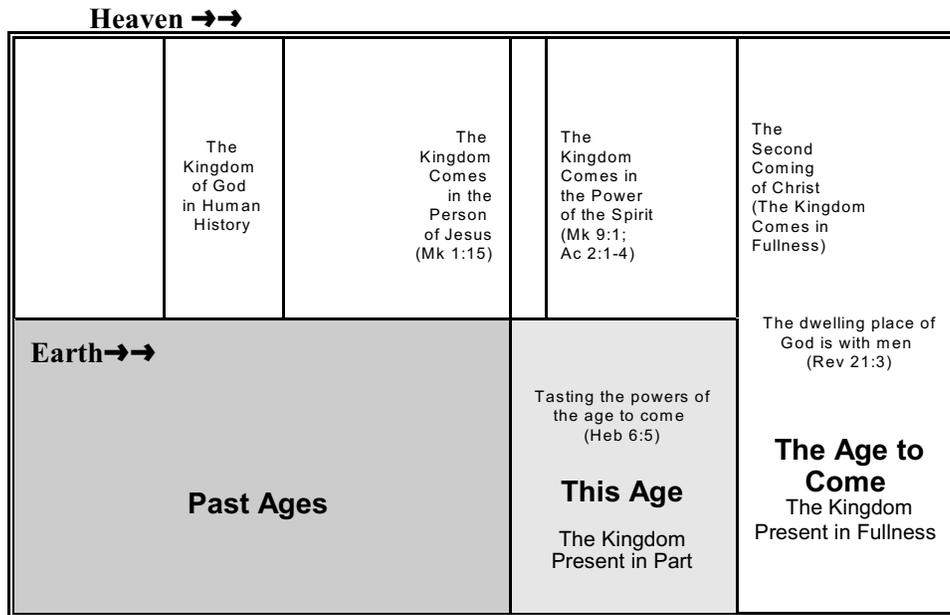
### B. The Kingdom Ministry of the Early Church was Done in the Power of the Spirit

1. ***Jesus's departing words to His disciples were about the power of the Spirit and the Kingdom of God*** (Acts 1:3-8).
  - a. "Through the Holy Spirit" Jesus spoke of "things pertaining to the kingdom of God" (vv 2-3).
  - b. What things? Things concerning the baptism in the Holy Spirit (vv 4-5).
  - c. When the disciples inquired about the coming kingdom, Jesus focused their attention back on the present work of the kingdom (vv 6-7)
  - d. This work of the kingdom would be done in the power of the Holy Spirit (v 8)
2. ***At Pentecost Jesus transferred His anointing by the Spirit to his church.***
  - a. He prophesied that the Kingdom of God would come in power on the Day of Pentecost (Mk 9: 1)
  - b. He promised them kingdom power to do the same works that He did (Jn 14:12, 16)
  - b. He commanded his disciples to not begin their kingdom ministry until they had first been "clothed with power from on high" (Lk 24:49; Ac 1:4-5)
  - c. He poured out His spirit on them on the Day of Pentecost (Acts 2:1-4).
3. ***The story of Philip's ministry in Samaria is one example of kingdom ministry*** (Acts 6:4-13)
  - a. He was full of the Spirit (Ac 6:5)
  - b. He preached a message of the kingdom of God (Ac 8:12)
  - c. He ministered in the power of the Spirit with signs following (Ac 6:6-8)

### C. Tasting the Powers of the Age to Come

1. Hebrews 6:5 speaks of those who had "tasted of the powers of the age to come."
2. Ladd, "The Age to Come is still future, but we may taste the powers of that Age. Something has happened by virtue of which that which belongs to the future has become present. the powers of the Age to Come have penetrated This Age."

3. The blessings of the coming Age to Come (Isa 32:2-4) can be experienced in This Age.



3. What is the power of the Age to Come?
- It is none other than the power of the Holy Spirit
  - When we are saved, filled, healed or otherwise touched by the Spirit of God we taste the powers of the Age to Come.
4. We must remember that we are now only “tasting” of the powers of the coming Age.
- The Kingdom of God has come; it is *really* here, but it has not *fully* here.
  - Marshall, *Signs, Wonders and the Kingdom of God*, “The reason why this truth is so gripping is that it illumines so much of our present experience. It explains both our sense of triumph in Christ and the continuing spiritual warfare which we fight on many fronts. It explains the reality that we have died with Christ and, at the same time, that the flesh still wars against the spirit. It explains why people are dramatically healed today by the power of God and also continue to get sick and die. It explains why we have strength through weakness and life through death.” (p 108).

### III. THE KINGDOM IS COMING TODAY

#### A. We Are to Be Imitators of Christ

(Ref. Williams, *Signs, Wonders and the Kingdom of God*, pp 123-142)

- We are to adopt Jesus’ agenda for kingdom ministry
- We are to imitate Jesus’ methods
  - Spirit-anointed proclamation
  - Spirit-empowered demonstration
- Williams, “If we adopt Jesus’ agenda from ministry, we will pray down the anointing power of God, and with his Spirit upon us evangelize the poor, bring release to the captives, recovery of sight to the blind, liberate the oppressed, and announce to the world, this is the ‘favourable year of the Lord’ (Lk 4:18-19).” (p 139).

#### B. Our Kingdom Prayer

- Jesus taught us to pray “Thy kingdom come” (Mt 6:10), but what does it mean?
- When we pray “Thy kingdom come” we are asking God for at least four things:

- a. We are praying for people to be born again.
- b. We are praying for people to be filled with the Spirit.
- c. We are praying for people to be healed and delivered by the power of God.
- d. We are praying for Jesus to come again.

**Conclusion:**

## Lesson 5

# THE KINGDOM OF GOD IN THE OLD TESTAMENT

### Reading Assignments:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “Jewish Hopes and Expectations,” pp 522-523 (p 2).
2. Ladd, *Perspectives on the World Christian Movement*, “The Mystery of the Kingdom,” “*The Old Testament Perspective of the Kingdom*,” pp A-67—A-68 (p 7).
3. Williams, *Renewal Theology*, “Preparation,” pp 290-291 (p 70).

### Introduction:

1. In the OT the phrase “kingdom of God” is used only once: lit. “Kingdom of the LORD” (1Ch 28:5 or Heb: *malkûth Yahweh*)
2. The OT does, however, speak of God’s dominion: (Ps 22:28; 103:19; 145:11-13; 1Ch 29:11).
3. According to J. Rodman Williams the OT was a time of preparation for the coming of the Kingdom in the person of Jesus Christ:  
“Thus the Old Testament was a time of preparation and hope. The kingdom had not yet come, nor could it come until a radical change occurred in human nature. This change must be connected with the coming of the promised Messiah who would reign over a kingdom of people of transformed lives” (vol III, 291).

## I. THE OLD TESTAMENT CONCEPT OF GOD AS KING

### A. In the Old Testament God is Seen as King Over All.

1. In Jewish thought Jehovah is seen as the Eternal King ruling over His creation and His people, Israel.
2. Israel was a thus theocratic nation (Ex 19:5-6).
  - a. First, without a human king
  - b. Later when it had a human king, the ultimate kingship of God was still recognized.
3. In the “Enthronement Psalms” we see God presented as King.
  - a. Note the phrase “the Lord reigns” literally means “Yahweh has become king.”
  - b. i.e. Ps 47:6-8, 93:1, 96:10-13, 97:1, 99:1

### B. God’s Kingship Was Proclaimed by the Old Testament Prophets.

1. Isaiah:
  - a. “My eyes have seen the King, the Lord of hosts” (6:5).
  - b. “I am the Lord, your Holy One, the Creator of Israel, your King” (43:15)
2. Jeremiah: “the King, whose name is the Lord of hosts” (46:18, 48:15, 51:57)

## II. MESSIANIC EXPECTATION OF THE COMING KING

### A. The Prophets Looked Forward to the Coming of the Messiah King.

1. Isaiah 9:6-7 is an example
2. It said four things about the coming Messiah:
  - a. His name would be exalted.

- b. He would sit on the throne of David.
- c. He would rule with “judgement and justice.”
- d. His government would be without end.

**B. Daniel Spoke Vividly of the Messiah’s Future Reign**

1. Daniel interprets Nebuchadnezzar’s dream (Dan 2:1-45)
  - a. The great image represented the great kingdom of all history
  - b. The last kingdom is to be the greatest (READ: vv 31-35)
2. The explanation of the last kingdom—the kingdom of Messiah (vv 44-45):
  - a. It will be a kingdom set up by “the God of heaven.”
  - b. It shall triumph over (“break in pieces”) all other earthly kingdoms.
  - c. It shall never be destroyed.

**III. INTERTESTAMENTAL VIEWS OF THE KINGDOM**

**A. The Jews Clung to the Old Testament Promises Concerning the Coming Messiah.**

1. They believed that Messiah would come and deliver them from Gentile domination.
  - a. He would come in great power, overthrow the Gentiles, and restore justice to God’s chosen people.
  - b. He would be a Davidic King (2Sa 7: Ps 89:3-4, 29-37).
2. This belief inspired them with hopes of political liberation.

**B. Jewish Views in the Time of Jesus**

1. ***It was a time of great Messianic expectation.***
  - a. The Jews looked longingly for the promised Messianic kingdom (Lk 2:25, 38, 23:51).
  - b. This helps to explain why they were so ready to hear the message of John the Baptist (Mk 1:4-5)
2. ***Jesus, however, failed to meet their expectations for the Messiah.***
  - a. At times they thought He might meet their expectations.
    - 1) i.e. After feeding the 5000
    - 2) They tried to make him their king by force (Jn 6:14-15).
  - b. Even His disciples shared these false hopes (Lk 24:21, Acts 1:6).
  - c. Rather than come as the Conquering King, Jesus came as the Suffering Servant.
    - 1) The Jews had largely ignored this part of Messianic prophecy.
      - a) The Pharisees believed that the Messiah would come if all Jews would obey the law perfectly for one day.
      - b) The zealots thought the Messiah would come if all Jews would join in an armed rebellion against Rome.
    - 2.) The way Jesus came disappointed them both:
      - a) He came in humility, poverty, and meekness.
      - b) This was totally different from their hopes and expectations
3. ***Jesus offered the Kingdom to the Jews, but they rejected it.***
  - a. The Jews were the natural “sons of the kingdom.” (Mt 8:11-12)  
(Note: not “subjects” of the kingdom as NIV wrongly renders it).
  - b. Jesus first offered the kingdom to “lost sheep of the house of Israel” (Mt 10:5-6: 15:21-24).
  - c. His offer was rejected by the Jews (Lk 19:41-44; Mt 27:20-26).
  - d. The kingdom of God was thus taken from the Jews and given to “a nation bearing the fruits of it” (Mt 21:43), that is, the church (2Pe 2:9), made up of both believing Jews and Gentiles.
  - e. The Church, the new Israel (i.e. the new seed of Abraham, Ro 4:13-18), therefore, inherited from Israel:
    - 1) The promises and blessings

- 2) The special mission among the nations

**Conclusion:**

1. **Next Lesson:** “The Kingdom of God in the Ministry and Teaching of Jesus”
2. **Reading Assignments:**
  - a. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “The Central Theme of Jesus,” pp 522-523 (**p 2**).
  - b. Ladd, *Perspectives on the World Christian Movement*, “The Mystery of the Kingdom” pp A-67—A-68 (**p 7**).
  - c. Fee, *Called and Empowered*, “Outline of Jesus’ Proclamation of the Kingdom,” pp 8-14.

Lesson 6  
**THE KINGDOM OF GOD IN THE MINISTRY  
AND TEACHING OF JESUS**

**Reading Assignments:**

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Movements*, “The Central Theme of Jesus,” pp 522-523 (**p 2**).
2. Ladd, *Perspectives on the World Christian Movement*, “The Mystery of the Kingdom” pp A-67—A-68 (**p 7**).
3. Fee, *Called and Empowered*, “Outline of Jesus’ Proclamation of the Kingdom,” pp 8-14

**Introduction:**

1. The Kingdom of God was the central theme of the ministry of Jesus.
2. In this lesson we will examine
  - a. Jesus’ announcement of the Kingdom of God
  - b. Jesus’ teaching concerning the Kingdom of God
  - c. Jesus’ demonstration of Kingdom power.

**I. JESUS’ ANNOUNCEMENT OF THE KINGDOM OF GOD**

**A. Jesus began His ministry by announcing the Kingdom.**

1. **John’s announcement** (Mt 3:1-2): “In those days John the Baptist came preaching in the wilderness of Judea, and saying ‘Repent for the kingdom of heaven is at hand.’”
  - a. Spoke of “He who is coming after me” (3:11)
  - b. He is the One who “will baptize you with the Holy Spirit and fire” (v 11).
2. **Jesus’ announcement** (Mk 14:14-15): “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”
  - a. The time has arrived for the fulfillment of the Jewish Messianic prophecies.
  - b. . . . beginning with God’s promise to Abraham (Gen 12:1-3; 22:18).
  - c. . . . including God’s promises to David (2Sa 7:4-17; Ps 2; Ps 72).

**B. This announcement of Jesus is a summary statement.**

1. **It sums up Jesus’ teaching concerning the Kingdom of God**
2. **It contains two emphases:**
  - a. *God has acted!*
    - 1) “The Kingdom of God is at hand”— the action of God.
    - 2) God has invaded human history in the person of Jesus Christ and in the power of the Spirit
  - b. *Man must respond.*
    - 1) “Repent and believe the gospel” — the response of man.
    - 2) Every truth or demonstration of the Kingdom demands a response.
    - 3) Twofold response required: “Repent . . . believe”(See Acts 20:20-21)
      - a) Repentance toward God
      - b) Faith toward Christ (i.e. the gospel)

## II. JESUS' TEACHING CONCERNING THE KINGDOM

### A. He taught concerning the goal of the Kingdom of God.

1. ***The goal of the Kingdom of God is to fulfill the mission of God.***
  - a. What is the mission of God (*missio Dei*)?
  - b. Found in the Abrahamic promise: "All the peoples of the earth will be blessed. . ." (Ge 12:3)
  - c. The Kingdom exists to fulfill that mission.
2. ***Jesus summed up God's plan for achieving that goal Matthew 24:14***
  - a. It would involve preaching the gospel in kingdom power
  - b. It would involve preaching the gospel in every part of the world (Gk, *oikoumene*, the inhabitable earth—See Acts 1:8)
  - c. It would involve preaching the gospel to every nation (Gk, *ethne*, ethnic grouping—See Rev 5:9; 7:9).
3. ***Where history is history headed?*** (Rev 11:15)
4. ***God's problem—***
  - a. Not defeating the kingdom of Satan
  - b. But to get us out of it, lest we be destroyed with it!

### B. He taught about the mystery of the Kingdom of God

1. ***The mystery of the Kingdom:***
  - a. Mark 4:11: "To you it has been given to know the *mystery* of the kingdom of God; but to those who are outside, all things come in parables. . ."
  - b. Could more properly called the "mysteries" of the Kingdom (Mt. 13:11: "Because it has been given to you to know the *mysteries* of the kingdom of heaven, but to them it has not been given.")
2. ***"Mystery" defined:***
  - a. A "mystery" is a part of God's eternal plan and purpose that was once hidden but has now been revealed (See: Ro 16:25-26; Eph 3:3,9-11; Col 1:26).
  - b. The mysteries of the Kingdom are those truths about the Kingdom of God that were not revealed to the Hebrew prophets, but have now been revealed through Christ and the apostles.
3. ***The kingdom of God has really come, but in an unexpected form.***  
 READ: Ladd, *Perspectives*, "The Gospel of the Kingdom", pp A-69—A 70 (8): The paragraph beginning "This is the kingdom of God . . ."

### C. He taught about the Kingdom of God in parables (Matthew 13; Mark 4)

1. These are known as the "Parables of the Kingdom."
2. Each parable of Matthew 13 and Mark 4 (as well as other parables) were given to teach about mission and character of the Kingdom (Mt 13:10-11)
3. Included are the following parables:

Parable:	Matthew:	Mark:
1. The Parable of the Sower .....	13:3-9, 18-23 .....	4:2-9, 13-2
2. The Parable of the Tares .....	13:24-30, 36-43	
3. The Parable of the Mustard Seed .....	13:31-32 .....	4:30-32
4. The Parable of the Leaven .....	13:33	
5. The Parable of the Pearl of Great Price .....	13:45-46	
6. The Parable of the Dragnet .....	13:47-51	
7. The Parable of New Things and Old .....	13:52	
8. The Parable of Light Under a Basket .....		4:21-25
9. The Parable of the Growing Seed .....		4:26-29

**D. Jesus taught about an “Upside-Down” Kingdom**

1. ***His teachings about the Kingdom were filled with paradoxes:***
  - a. Give to receive (Acts 20:35; Lk 6:38).
  - b. Die to live ( Jn 12:24).
  - c. Love your life and you will lose it: hate your life and you will find it (Jn 12:25)
  - c. Humble yourself to be great (Mt 18:4; 23:8-12).
  - e. To be first, become last (Mk 9:35)
  - f. To rule, become a servant of all (Mt 10:44)
2. ***Many of His teachings are in direct opposition to the conventional wisdom of the world.***
  - a. Pat Robertson calls them “anti-principles.” (*Secret Kingdom*, p 109)
  - b. Examples from the Sermon on the Mount (Matthew 5-8 and Luke 6:20-49)
    - 1) Blessed are the poor in spirit.
    - 2) Blessed are those who mourn.
    - 3) Blessed are the meek.
    - 4) Blessed are you when people insult you and persecute you.
    - 5) Blessed are you when people falsely say all kinds of evil against you.
    - 6) Love your enemies.
    - 7) Do not resist evil.
    - 8) Do good to those who hate you and mistreat you.
    - 9) Bless those curse you.
    - 10) Pray for those who spitefully use you, and persecute you.
    - 11) If a man hits you on one cheek, offer him the other.
    - 12) Give to everyone who asks you.
    - 13) If a man steals your cloak, then give him your coat also.
    - 14) If someone takes away your goods, don’t ask him to return them.
    - 15) If you do these things you will be like your heavenly Father and you will reap great rewards in the heaven kingdom (v 35)
3. ***He taught about a coming “great reversal”***
  - a. The time when all things will be made right.
  - b. The mighty will be abased and the humble of heart will be exalted.
  - c. Mt 13:41-43: “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. their will be wailing and gnashing of teeth. then the righteous will shine forth as the sun in the kingdom of their Father. he who has ears to hear, let him hear!”

**III. JESUS’ DEMONSTRATION OF KINGDOM POWER****A. He taught not only with his words but with His works.**

1. “Believe the works” (Jn 10:37-38)
2. His life and works were sermons.

**B. He taught us about the Kingdom of God through the miracles that He performed.**

1. Through them He taught that the Kingdom is present.
2. Through them He taught that the Kingdom is powerful.
3. Through them He taught that the Kingdom is compassionate. (i.e. concerned with the problems and needs of the suffering)

**Conclusion:**

1. **Next Lesson:** “The Kingdom of God in Apostolic Proclamation and Teaching”
2. **Reading Assignment:**
  - a. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Apostolic Proclamation,” pp 525-526 **(3-4)**.
  - b. Pomerville, *The Third Force in Missions*, “The Biblical Reinterpretation of the Kingdom” pp 148-149 **(32-33)**.

Lesson 7  
**THE KINGDOM OF GOD IN APOSTOLIC  
PROCLAMATION AND TEACHING**

**Reading Assignments:**

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Apostolic Proclamation,” pp 525-526 (3-4).
2. Pomerville, *The Third Force in Missions*, “The Biblical Reinterpretation of the Kingdom” pp 148-149 (32-33).

**Introduction:**

1. The charge of modern liberal theologians:
  - a. Paul changed the message of Jesus Christ.
  - b. He reduced the message of the Kingdom of God to a religion about Jesus.
2. Is it true? Did the early church forget, or set aside, Jesus’ message of the Kingdom of God?
  - a. As we move from the Synoptic Gospels into John, Acts, the Epistles, and Revelation we see fewer mentions of the kingdom of God.
  - b. Does this mean that the Kingdom is no longer an important issue?
    - 1) No it does not
    - 2) The Kingdom is still mentioned often.
    - 3) However, there is a subtle change of terminology that we must see if we are going to understand the place of the Kingdom of God in the New Testament church.

**I. THE APOSTLES PROCLAIMED THE KINGDOM OF GOD**

**A. The Kingdom of God in the Book of Acts**

1. Jesus’s topic during the 40 days (1:3).
2. Philip’s preaching in the city of Samaria (8:12).
3. Declaring Jesus to be “King” in Thessalonica (17:7)
4. Paul’s teaching in Ephesus (19:8).
5. Paul’s testimony to the Ephesian elders (20:25).
6. Paul’s message in Rome (28:23, 31).

**B. The Kingdom of God in the Epistles of Paul**

1. Jesus was “born of the seed of David” (Ro 1:3).
2. The “kingdom of God is . . . joy in the Holy Spirit” (Ro 14:17).
3. “For the kingdom of God is not in word but in power” (1Cor 4:20).
4. The “unrighteous will not inherit the kingdom of God” (1Cor 6:9,10, two times).
5. Christ will “deliver the kingdom of God to the Father” (1Cor 15:24).
6. “Flesh and blood cannot inherit the Kingdom of God (1Cor 15:50).
7. Those who walk in the flesh will not inherit the Kingdom of God (Ga 5:21).
8. Christ was raised up “far above all principality and power and might and dominion” and has become “head over all things” to the church (Eph 1:21, 22).
9. The “sons of disobedience” will have no inheritance in the Kingdom of God (Eph 5:5, 6).
10. We are to “walk worthy of God who calls you into His own kingdom” (1Th 2:12).

11. We are to seek to be “counted worthy of the kingdom of God” (2Th 1:5).
12. God is called “the King eternal” (1Ti 2:17).
13. Jesus is called “the blessed and only Potentate, the King of kings and Lord of lords” (1Ti :15).
14. Jesus is called the “seed of David” (1Ti 2:8).
15. Jesus “will judge the living and the dead at His appearing and His kingdom” (2Ti 4:1).
16. Paul spoke of the Lord and “His heavenly kingdom” (2Tim 4:17).

### **C. The Kingdom of God in the Other Epistles**

1. The writer of Hebrews speaks of the Christ’s throne and kingdom: “Your throne . . . your kingdom” (Heb 1:8).
2. All things have been put under subjection to Christ (Heb 2:8).
3. “We are receiving a Kingdom which cannot be shaken” (Heb 12:28).
4. We are “heirs of the kingdom” (Ja 2:5).
5. Christ is at the right hand of God where “angels and authorities and power” have been made subject to Him (1Pe 3:22).
6. “The everlasting kingdom of our Lord and Savior Jesus Christ” (2Pe 1:11).
7. “To God our Savior . . . be . . . dominion and power, both now and forever” (Jude 25).

### **D. The Kingdom in the Book of Revelation**

1. Jesus is seen sitting on a throne (Rev 1:4; 5:13; 12:5 ; 14:3).
2. God is also seen sitting on a throne (Rev 7:9-11).
3. Jesus Christ is “ruler over the kings of the earth” (Rev 1:5).
4. Jesus holds the “key of David” (Rev 3:7).
5. Jesus has “made us kings and priests” and we shall reign under Him (Rev 1:6; 5:10).
6. “The kingdoms of this world have become the kingdoms of our Lord and His Christ, and he shall reign forever and ever!” (Rev 11:15).
7. The male Child (Christ) is “to rule all nations with a rod of iron” (Rev 12:5).
8. “The kingdom of our God, and the power of His Christ have come” (Rev 12:10).
9. The victorious saints sing the song of Moses and the Lamb, saying: “. . . O King of the saints. . . all nations shall come and worship before you” (Rev 15:4).
10. The Lamb is “Lord of lords and King of kings (Rev 17:14).
11. Jesus is “KING OF KINGS AND LORD OF LORDS” (Rev 19:16).
12. The saints shall live and reign with Christ a thousand years (Rev 20:4, 6).

### **E. Conclusions**

1. The theme of the Kingdom of God continues to be important throughout the entire New Testament.
2. The concept of the Kingdom of God remains essentially the same throughout the New Testament as it is in the Gospels.

## **II. THE EARLY CHURCH CHANGED THE TERMINOLOGY CONCERNING THE KINGDOM OF GOD**

### **A. The Change in Terminology Described**

1. As we look into the John, Acts and the Epistles we see a subtle change in kingdom terminology taking place.
2. The apostles begin to use synonymous terms in place of the phrase “kingdom of God”

### **B. Jesus Signaled the Change**

1. Carefully read the story of Rich Young Ruler (Mt 19:16-30).
2. Note that in this passage all of the following terms are used synonymously:
  - a. “have eternal life” (v 16)

- b. “enter into life” (v 17)
- c. “enter the kingdom of heaven” (23)
- d. “enter the kingdom of God” (v 24)
- e. “be saved” (v 25)
- f. “inherit eternal life” (v 29)

### C. Synonymous Terms in the Apostolic Kerygma—*The Book of Acts*

1. In Acts “the kingdom of God” becomes “the gospel” or simply “Jesus.”
  - a. However the message stays the same.
  - b. Kuzmic “The person of Jesus and his accomplished work of redemption rightfully replaced the kingdom of Christian proclamation. The proclaimer of the kingdom became the proclaimed One. This is not a betrayal but an expression of faithfulness to the original message of Jesus in whom the kingdom was present” (*DPCM*, 525).
  - c. Newbigin: “The *news* is that ‘the kingdom of God’ is no longer merely a theological phrase. There is now a name and a human face. . . . The apostle would have denied the central message of Jesus if he had not made that shift of language from ‘kingdom’ to ‘Jesus’” (*DPCM*, 525)
2. Examples:
  - a. Philip (Acts 8:5, 12):
    - 1) v 5, “Philip went down to the city of Samaria and *preached Christ* to them.”
    - 2) v 12, “. . . he *preached the things concerning the kingdom of God and the name of Christ*. . . .”
    - 3) Deduction: To “preach Christ” is synonymous with “preaching things concerning the kingdom of God” which is synonymous with preaching things concerning “the name of Christ.”
  - b. Paul (Acts 28:23, 31):
    - 1) v 23, Paul solemnly *testified of the kingdom of God*, persuading them *concerning Jesus* . . . .”
    - 2) v 31 Paul was “*preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ* with confidence. . . .”
    - 3) Deduction: “testifying of (preaching) the kingdom of God” is synonymous with “persuading them” or “teaching the things which concern the Lord Jesus Christ.”

### D. John’s Adaptation of Terms: *Eternal Life!*

1. John often substituted the phrase “eternal life” for “kingdom of God.”
2. Example: Comparing John 3:3, 5 with Jn 3:15, 16
  - a. v 3, 5 “. . . *unless one is born again* he cannot see (*enter*, v 5) *the kingdom of God*.”
  - b. v 15, 16 “. . . *whoever believes in Him* should not perish but *have eternal (everlasting life)*.”
  - c. v. 17, Also synonymous with “be saved”
  - d. Deductions:
    - 1) “Being born again” is synonymous with “believing in Christ.”
    - 2) “Entering the kingdom of God” is synonymous with “having eternal life” which is synonymous with “be[ing] saved”
3. Further uses of the term “life” in John also illustrate this fact.

### E. Paul’s Adaptation of Terms: *Jesus is Lord!*

1. In Paul’s preaching and writing “King” became “Lord”
  - a. Jesus is Lord! was the cry of the Early Church. (Acts 16:31; Ro 10:9; 1Co 12:3; Phi 2:11)
  - b. The “Lordship of Christ” became synonymous with the “Kingship of Jesus.”
2. Reason for the Change
  - a. Paul was the missionary/theologian of the Gentiles.
  - b. He “contextualized” the message of the Kingdom to his new (Gentile) audience.

- c. He used “dynamic equivalent” terms—i.e. the more familiar language of his Gentile audience.
- d. The Roman Caesars claimed to be *Lord* instead of king.
- e. Thus “Christ is King” became “Jesus is Lord.”

**Conclusion:**

**Next Lesson:** “Life in the Kingdom”

**Reading Assignment:** No reading assignment for the next lesson.

## Lesson 8

# LIFE IN THE KINGDOM OF GOD

### Reading Assignments:

#### Introduction:

1. In previous lessons we have looked at various aspects of the Kingdom of God. We will now discuss life in the kingdom.
2. Every kingdom has laws and principles which govern its society.
  - a. The Kingdom of God is no different
  - b. What is it like to live in the Kingdom of God?

### I. ENTERING THE KINGDOM OF GOD

On several occasions Jesus talked about entering the kingdom. At times He was obviously making reference to entering the kingdom in its present form (Mk 1:14; Jn 3:5). At other times He was clearly talking about entering the future Kingdom (Mk 9:47). At other times it is unclear which aspect of the kingdom he is referring to.

#### A. Entering the Present Kingdom

1. *Attitudes for entering the Kingdom:*
  - a. Humility of heart:
    - One must become as a child (Mt 18:1-4; Mk 10:15; Lk 18:17)
  - b. Total trust in God:
    - The man who trusts in riches cannot enter (Mk 10:23-27; Mt 19:23-26; Lk 18:24-25)
2. *The Act of Entering the Kingdom:*
  - a. We enter through a new birth (Jn 3:3-5)
  - b. This act requires repentance and faith.
    - 1) Mk 1:15, “*Repent and believe* in the gospel”
    - 2) Ac 20:21, “. . . repentance toward God and faith toward our Lord Jesus Christ.”

#### B. Entering the Coming Kingdom

1. *Entering the coming kingdom requires that one continue in faith.*
  - a. It is not enough to simply enter the Kingdom. One must persevere in faith if he is to enter the Kingdom which is to come (Acts 14:22; 2Pe 1:10-11).
  - b. See also: Mt 10:22; Ac 13:43; Ro 11:22; Col 1:23; 1Ti 2:15; Ja 1:25
2. *Continuing in the faith involves the following:*
  - a. Doing the will of God (Mt 7:21-23, note the phrase “in that day”).
  - b. Living a life of true righteousness (Mt 5:20).
  - c. Casting off everything that hinders (Mk 9:45-47; Heb 12:1).
  - d. Remaining faithful during trials and tribulations (Ac 14:22).

### II. THE QUALITY OF LIFE IN THE KINGDOM

#### A. A Superior Quality of Life

1. It is a life of blessing in this life and in the life to come (Lk 18:29-30)

2. Benefits involve both
  - a. Power for the present
  - b. Hope for the future

## B. The Quality of Kingdom Life Demonstrated

(Life in the Kingdom can be demonstrated by the following biblical characterizations of the Kingdom. The Kingdom of God is. . .)

### 1. *A Kingdom of Life*

- a. Jesus equated “entering the Kingdom” with “having eternal life” (compare Jn 3:5; 16-17)
- b. The phrase “eternal life,” “life eternal,” “everlasting life,” or “life everlasting” is used 44 times in the NT.
- c. “Eternal life” speaks of more than just the duration of life, it also speaks of a higher quality of life—i.e. “life in all of it’s fullness” (Jn 10:10)
- d. Life in the Kingdom is a life lived in all of its fullness!

### 2. *A Kingdom of Light*

- a. Col 1:12-13: The Father has made us to be “partakers of the inheritance of the saints *in the light*. He delivered us from the power of darkness and conveyed us into *the kingdom of the Son of His love*.” (Ref: 1Pe 2:9)
- b. Jesus is called “the Light” (Jn 1:7-9; 8:12; 12:46): the children of the kingdom are called “children of light” (Lk 16:18; Eph 5:7; 1Th 5:5).
- c. Light speaks of truth, understanding, and knowledge (Lk 11:35; Jn 3:20-21; 8:12; 2Pe 1:19)
- d. Life in the Kingdom is a life of true knowledge and understanding!

### 3. *A Kingdom of Peace and Joy in the Holy Spirit*

- a. Ro 14:17: “For the *kingdom of God is* not eating and drinking, but *righteousness and peace and joy* in the Holy Spirit.”
- b. Jesus describes life in the Kingdom as “blessed” (Mt 5:3-6) then he tells us to “rejoice and be exceedingly glad” (v 12) even in the midst of persecution.”
- c. The King promises to give us His peace (Jn 14:27), a peace which “surpasses all understanding” (Phi 4:7).

### 4. *A Kingdom of Righteousness*

- a. Ro 14:17: “For the *kingdom of God is* not eating and drinking, but *righteousness* and peace and joy in the Holy Spirit.”
- b. Mt 5: 20 “For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.”
- c. The kingdom demands a higher standard of righteousness.
  - 1) We must be holy as God is holy (1Pe 1:15-16)
  - 2) Must be an inner righteousness of the heart
    - Murder—Anger (Mt 5:21-26)
    - Adultery—Lust (Mt 5:27-32)
    - Oaths—“Let your ‘Yes’ be ‘Yes.’”
- d. The source of such righteousness is the Holy Spirit (Ro 14:17).  
i.e. Life in the Kingdom is a life of true holiness.

### 5. *A Kingdom of Love Compassion*

- a. Col 1:13 speaks of “the kingdom of the Son of his love (NKJV)
- b. Jesus demonstrated the love and compassion of the Kingdom (Mt 9:36; 14:14; 15:23; 20:34; Mk 1:41; 6:34; 8:2; Lk 7:13)
- c. He taught us to have compassion on others (i.e. Good Samaritan, Lk 10:30-37; 1Jn 3:16-17)
- d. Because it is a Kingdom of compassion it is also a kingdom of generosity.
  - 1) The word “give” is found 199 times in the New Testament (120 in the Gospels)
  - 2) “Freely you have received, freely give” (Mt 10:6-7)

6. ***A Kingdom of Spiritual Power***

- a. 1Co 4:7: “For the kingdom of God is not in word but in power” (also Ac 1:8)
- b. Our compassionate acts are to be carried out in the power of the Holy Spirit

**C. A Glimpse of Life in the Kingdom**

1. Acts 2:42-47
2. **EXERCISE:** Read the above passage and identify the characteristics of the Kingdom of God present in the church of Pentecost.

**III. THE RESPONSIBILITIES OF LIFE IN THE KINGDOM**

**A. Blessings bring Responsibility (three. . .)**

1. To “act” on the teachings of the King (Mt 7:24-27)
2. To “seek first” the kingdom of God (Mt. 6:33)
3. To do the will of the Father (Mt 5:10; 7:21)

**B. Two Categories of Responsibility in the Kingdom** (based on Mt 11:12)

“From the days of John the Baptist until now, the kingdom of God has been forcefully advancing, and forceful men lay hold of it.” (NIV).

1. ***To forcefully “lay hold” of the Kingdom***

- a. This phrase speaks of one’s responsibilities in the Kingdom involving himself.
- b. i.e. His on personal and inner life in the Kingdom..
- c. One must be aggressive in pursuing the righteousness of the Kingdom.

2. ***To “forcefully advance” the Kingdom***

- a. This phrase speaks of one’s responsibilities in the kingdom involving extending the Kingdom to others.
- b. i.e. Advancing the kingdom
- c. One must be aggressive in advancing the Kingdom of God to others.

**C. Responsibilities Involving “Laying Hold” of the Kingdom**

1. We must be willing to “sell all” to attain the Kingdom (Mt 13:44; Mt 13:45).
2. We must “serve God acceptably with reverence and godly fear” (Heb 12:28).
3. We must seek to make our calling and election sure (2Pe 1:10-11).
4. We must “serve God acceptably with reverence and godly fear” (Heb 12:28).
5. We must be willing to forgive as the King has forgiven us (Mt 6:12; 14; 18:12-14).
6. We must live a life of righteousness and holiness (Mt 5:20 Ro 6:9-10; Ga 5:19-21; Eph 5:5).
7. We must not look back (Lk 9:62).
8. We must seek to be counted worthy of the Kingdom of God (2Th 1:5).
7. We must live lives of humility (Mt 5:3; 18:1-4).
8. We must remain constantly prepared for the King’s appearing (Mt 25:1-13; Mk 9:47; 2Ti 4:18).

**D. Responsibilities Involving “Forcefully Advancing” the Kingdom**

1. We must influence the world around us (i.e. like “salt” and “light,” Mt 5:13-16).
2. We must pray for the manifestation of the kingdom on earth (Mt 5:10; Mk 11:12; Mt 6:19).
3. We must faithfully do the business of the King as we wait for His return (Lk 19:11-15).
4. We must seek to advance the Kingdom in the earth (Mt 25:14-30).
5. We must do spiritual warfare against the kingdom of Satan (Mt 12:28; Lk 11:20).
6. We must faithfully preach the Gospel of the Kingdom to all nations (Mt 24:14).
7. We must boldly demonstrate the power of the Kingdom (Lk 9:1-2; 10-11; 10:9-11; 16:17-20).
8. We must live a life of love and compassion toward those in need, especially to those of the household of faith (Ga 6:10).

**Conclusion:**

**Next Lesson:** “The Holy Spirit and the Kingdom of God”

**Reading Assignment:**

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*: “Pentecost and the Community of the Spirit,” pp 524-525 **(3)**.
2. Pomerville, *The Third Force in Missions*:
  - “The Kingdom: The New Age of the Spirit,” pp 60-61 **(27-28)**;
  - Chapter 7, “The Pentecostal and the Kingdom of God,” pp 145-163 **(29-37)**.

## Lesson 9

# THE HOLY SPIRIT AND THE KINGDOM OF GOD

### Reading Assignments:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*: “Pentecost and the Community of the Spirit,” pp 524-525 (3).
2. Pomerville, *The Third Force in Missions*:
  - “The Kingdom: The New Age of the Spirit,” pp 60-61 (27-28);
  - Chapter 7, “The Pentecostal and the Kingdom of God,” pp 145-163 (29-37).

### Introduction:

1. Throughout the Bible the Kingdom of God is represented as a kingdom of power
  - a. “The kingdom of God is not in word, but in power” (1Co 4:20).
  - b. See also: 1Chr 29:11; Ps 145:11; Mt 6:13, NKJV; Mk 9:1.
2. Jesus came preaching the Kingdom of God—He also demonstrated its power.
3. The source of Kingdom power is the Holy Spirit.
4. In this lesson we will examine the relations of the Holy Spirit to the Kingdom of God.

## I. THE HOLY SPIRIT IN THE KINGDOM MINISTRY OF JESUS

### A. Jesus Came With Two Great Kingdom Goals:

1. These two goals can be seen in John’s announcement of Jesus’ kingdom ministry.
2. According to Matthew, John the Baptist heralded Jesus’s coming with the words “Repent for the kingdom of heaven is at hand” (Mt 3:2).
3. John expands on John the Baptist’s testimony concerning Jesus’ kingdom ministry, noting that He came to accomplish two great redemptive tasks (John 1:29-34):
  - a. He was to be “the Lamb of God who takes away the sin of the world!” (v 29).
  - b. He was to be “He who baptizes with the Holy Spirit” ( v 33).

### B. Jesus Performed His Kingdom Ministry in the Power of the Holy Spirit.

- Kingdom power was present in His ministry through the Holy Spirit who rested on His life:
- a. Jesus received two baptisms at the Jordan river (Mt 3:6, Mk 1:10; Lk 3:22):
    - 1) The first was His baptism in water .
    - 2) The second was His baptism in the Holy Spirit, as he “came up immediately from the water” (Mt 3:16).
  - b. John the Baptist testified concerning Him: “For he whom God has sent speaketh the words of God, for God giveth not the Spirit by measure *unto him*.” The Father loveth the Son, and hath given all things into his hand” (Jn 3:34, KJV).
  - c. Peter testified: “how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him” (Ac 10:38).
2. He overcame Satan through the power of the Spirit
    - a. In His wilderness temptation:
      - 1) He entered the wilderness in the power of the Spirit (Lk 4:1).
      - 2) He returned to Galilee in the power of the Spirit (Lk 4:14).

- b. He drove out demons by the Spirit of God (Mt 12:28; Lk 11:20).

**C. Jesus Went to the Cross and was Resurrected by the Power of the Spirit**

1. He offered Himself on the cross through the power of the Holy Spirit (Heb 9:14).
2. He was raised from the dead by the power of the Spirit (Ro 8:11).
3. By His death and resurrection He ushered in a new covenant and a new age (Heb 9:15; 12:24).
  - a. He thus established a “a kingdom which cannot be shaken” (Heb 12:28).
  - b. And made the way for us to taste the powers of the age to come (Heb 6:5).
  - c. Kuzmic notes: “The resurrection was the key redemptive event ushering the power of the age to come into the present age by transforming the finality of the death of Jesus into a triumph over it” (Kuzmic, 525).

**D. Jesus Commanded His Disciples to Wait for the Spirit.**

1. They would be clothed with power from on high (Lk 24:49).
2. They would be baptized in the Holy Spirit (Ac 1:4-5; 2:4).
3. And they would thus inherit His kingdom ministry (Ac 1:3, 8).

## II. THE KINGDOM OF GOD AND PENTECOST

**A. Jesus Clearly Tied the Kingdom of God to Pentecost**

1. Jesus prophesied concerning the Kingdom coming in power (Mk 9:1).
2. Jesus tied the Kingdom of God directly to the outpouring of the Spirit at Pentecost (Acts 1:1-11—Note the colon [:] in verse 3, KJV).
3. Pentecost represents the “already” aspect of the coming of the kingdom with power.
  - a. The disciples asked about the “not yet” of the Kingdom (Ac 1:6).  
Jesus pointed them to the “already” (vv 7)
  - c. This already aspect of the kingdom will involve worldwide witness in the power of the Holy Spirit. (v 8).
  - d. This indicates that the baptism in the Holy Spirit is a crucial matter of the Kingdom of God.

**B. At Pentecost Jesus Transferred Kingdom Power to His Disciples**

1. The transfer motif is a reoccurring theme in the Old Testament.
  - a. The Spirit who was upon Moses was transferred to the 70 elders (Nu 11:10-30)
  - b. The charismatic authority of Moses was also transferred to Joshua (Nu 27:16-20; 34:9)
  - c. The Spirit who was upon Elijah was transferred to Elisha (2Kg 2:9-15)
2. At Pentecost Jesus transferred His kingdom power to His disciples.
  - a. Peter Kuzmic: “The Pentecostal narrative is the story of the transfer to the charismatic spirit from Jesus to the disciples. . . . Having become the exclusive bearer of the Holy Spirit at His baptism, Jesus becomes the giver of the Spirit at Pentecost” (Kuzmic, 525).
  - b. Acts indicates that this transfer of kingdom power resulted in two things:
    - 1) Public witness--the proclamation of the gospel of the kingdom
    - 2) Powerful demonstrations--evidences of kingdom power (signs and wonders)
3. Peter announced that the power of the Spirit was available to all.
  - a. By Joel’s prophecy concerning “all flesh” (Ac 2:17-18).
  - b. By declaring that the Gift of the Spirit was for “as many as the Lord our God will call” (Ac 2:39).
  - c. Peter Kuzmic: “The power of the kingdom was no longer to be limited to Jesus and the apostolic circle. The Pentecostal promise of God—“I will pour out my Spirit on all people”—was fulfilled. This means that in and through the church the Spirit is to continue and to universalize the kingdom ministry of Jesus himself.” (Kuzmic 524)
4. At Pentecost the Church was endowed with the “powers of the age to come” (Heb 6:5).

### III. THE HOLY SPIRIT AND THE KINGDOM MINISTRY OF THE CHURCH

#### A. A New Kingdom Community

1. At Pentecost, Christ (the Anointed One), inaugurated a new Spirit-anointed community to carry out the mission of the kingdom of God.
2. The Church became the visible Spirit-empowered representative of the Kingdom on earth.
3. Kuzmic: "The Book of Acts portrays a church that is essentially a community of the Spirit, experiencing at its very inception an apocalyptic-like harvest and taking the gospel to the ends of the world." (Kuzmic 525).

#### B. Characteristics of the Church as the New Spirit-anointed Kingdom Community:

- On the Day of Pentecost a dynamic community of Spirit-filled believers was born. The new community can be depicted in the following six ways:
  1. ***A Kingdom Community***
    - a. It was in the context of "things pertaining to the kingdom of God" (Ac 1:3) that Jesus predicted the outpouring of the Spirit on the Day of Pentecost.
    - b. The Church is the present representative of God's Kingdom on earth.
    - c. It was established to declare the gospel of the kingdom to all nations (Mt 24:14) while, at the same time, demonstrating the power of the Kingdom of God (Mk 3:13-15; Mk 16:15-20).
    - d. Through the baptism in the Holy Spirit (Ac 1:5; 2:4) believers are empowered to do Kingdom ministry.
    - e. Roger Stronstad: "Through the exercise of this power the disciples became partners with Jesus in manifesting the kingdom of God—liberating captives from the bondage to the spirit world and restoring many others to health" (*The Charismatic Theology of St. Luke*, 51).
  2. ***An Eschatological Community***
    - a. At Pentecost, by amending the prophecy of Joel from "afterward" to "last days," Peter was announcing that the outpouring of the Spirit was an end-time, or eschatological, event (Joel 2:28; Ac 2:16-17).
      - 1) The last days would continue from Pentecost to the second coming.
      - 2) It would be an era when salvation would be offered to all people (Ac 2:21)
    - b. Both the outpouring of the Spirit and the expectation of Christ's soon coming became great motivating factors for the primitive church.
  3. ***A Pneumatic Community***
    - a. A distinguishing characteristic of the church is that it is a community of people upon whom the Spirit of God rests.
    - b. Pentecost marks the initial outpouring of the Spirit on the Church (Ac 2:1-4).
    - c. That same Spirit will rest on the Church until the Second Coming of Christ (Ac 2:20).
    - d. As a Spirit-anointed and empowered community, the Church is to
      - 1) preach with power (Ac 2:14-39; 4:33; 6:10);
      - 2) receive guidance and direction by the Spirit of God (Ac 8:29; 10:19; 13:2; 16:6-10);
      - 3) demonstrate the presence of the kingdom through "mighty signs and wonders by the power of the Spirit of God" (Ro 15:19; Ac 4:32);
      - 4) Reap a great harvest of souls (Ac 2:41, 47; 4:4 5:14);
      - 5) take the gospel to all nations (Ac 1:8).
  4. ***A Prophetic Community***
    - a. At Pentecost, Peter declared that the Church would be a community of prophets (Note "... and they will prophesy," Ac 2:17, 18)
    - b. At Pentecost the Old Testament hope became a New Testament reality:
      - 1) *Moses yearned for it:* (Nu 11:29, "Oh, that all of the LORD'S people were prophets and that the LORD would put His Spirit on them.")
      - 2) *Joel prophesied it:* (Joel 2:28-29, "And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and daughters will prophesy. . .")

- 3) *Peter declared:* (Ac 2:16-18, “But this is what was spoken by the prophet Joel, ‘And it shall come to pass in the last days, says God, that I will pour out my Spirit on all flesh . . .and they shall prophesy.’”)
- c. Peter identified speaking in tongues as prophetic speech.
  - 1) The phrase “this is that” (KJV) was referring to the tongues speech of the newly Spirit-baptized disciples (Ac 2:4; 7-11)
  - 2) He thus identified speaking in tongues as prophetic speech.
  - 3) Tongues became a distinguishing sign of the new prophetic community.
5. ***A Charismatic Community***
  - a. Because the Church is a Spirit-anointed community it should also be a charismatic—or Spirit-gifted—community.
  - b. The disciples reception of the Spirit on the Day of Pentecost resulted in a great outburst of charismatic activity, including signs, wonders, healings, and Spirit-baptisms (Ac 2:43; 3:1-9; 4:31).
  - c. Stronstad notes, “Subsequent to the outpouring of the Spirit on the day of Pentecost, the gift of the Spirit to the Samaritan believers, Saul, the household of Cornelius, and the disciples at Ephesus dominates Luke’s record of the charismatic activity of the Spirit (Acts 8:14-19; 9:17-18; 10:44-46; 19:1-7).” (*The Charismatic Theology of St. Luke*, p 63).
  - d. The charismatic nature of the church can be seen throughout the entire New Testament.
6. ***A Missionary Community***
  - a. Pentecost also represents the Church as a missionary community.
  - b. Jesus stated that the primary purpose of the Pentecostal outpouring would be for missionary witness “to the end of the earth” (Ac 1:8).
  - c. The missionary nature of Pentecost can also be seen by the following
    - 1) *The occasion of the Spirit’s outpouring:*
      - a) The Holy Spirit was poured out “when the Day of Pentecost had fully come” (Ac 2:1).
      - b) The Feast of Pentecost was also called the Feast of Harvest (Ex 23:16) and marked the first fruits of the corn harvest in Palestine. The outpouring of the Spirit on the Day of Pentecost marked the beginning of the Spirit’s worldwide harvest of souls through the kingdom ministry of the Church.
    - 2) *The sign of the Spirit’s reception.*
      - a) “They were all filled with the Holy Sprit and began to speak with other tongues (i.e. Gentile tongues or the tongues of the nations) as the Spirit gave them utterance” (Acts 2:4).
      - b) Each time that a Spirit-filled believer prays in tongues he is reminded of the purpose of the gift of the Spirit—the evangelization of the nations.
    - 3) *The results the Church’s anointing.*
      - a) Having been filled with the Spirit, the church immediately began its missionary work of preaching the gospel (Ac 2:16ff).
      - b) That day 3000 were saved, representing at least fifteen Gentile nations (Ac 2:8-11; 41).
  - d. From its inception the Church was a missionary community, and it should continue as the same until Jesus comes.

### Conclusion:

1. **Next Lesson:** “The Kingdom of God and Global Mission”
2. **Reading Assignment:**
  - a. Fee, *Called and Empowered*, “Kingdom of God and Our Global Mission,” pp 14-18 (**45-48**)
  - b. Pomerville, *Third Force in Missions*, pp 56-62 (**25-28**); “The Problematic Activity of God in Mission,” pp 132-133 (**29**); “The Kingdom in Trinitarian Mission,” pp 157-163 (36-39)

- c. Ladd, *Perspectives on the World Christian Movement*:  
“When Will the Kingdom Come?” pp A-70—A-71 **(8-9)**;  
“The Gospel of the Kingdom” pp A-71—A-75 **(9-11)**;  
“The Nature of Our Mission” pp A-75—A-78 **(11-12)**;  
“The Motive for Mission” pp A-78—A-82 **(12-14)**.

Lesson 10  
**THE KINGDOM OF GOD AND GLOBAL MISSION**

**Reading Assignments:**

1. Fee, *Called and Empowered*, “Kingdom of God and Our Global Mission,” pp 14-18 **(45-48)**
2. Pomerville, *Third Force in Missions*, pp 56-62 **(25-28)**; “The Problematic Activity of God in Mission,” pp 132-133 **(29)**; “The Kingdom in Trinitarian Mission,” pp 157-163 **(36-39)**
3. Ladd, *Perspectives on the World Christian Movement*:  
“When Will the Kingdom Come?” pp A-70—A-71 **(8-9)**;  
“The Gospel of the Kingdom” pp A-71—A-75 **(9-11)**;  
“The Nature of Our Mission” pp A-75—A-78 **(11-12)**;  
“The Motive for Mission” pp A-78—A-82 **(12-14)**.

**Introduction:**

**I. THE KINGDOM OF GOD AND THE MISSION OF GOD**

**A. The Kingdom of God Exists to Fulfill the Mission of God**

1. As previously stated in Lesson 6, the purpose of the Kingdom of God is to fulfill the mission of God.
2. But what exactly is the mission of God?

**B. What is the Mission of God?**

1. ***The mission of God defined—missio Dei***
  - a. According to John York *missio Dei* is “God’s plan is to bless the nations through the gospel of Jesus Christ” (York, *Missions in the Age of the Spirit*, 20).
  - b. God’s mission is to call out a people for His name from “every tribe and tongue and people and nation” (Rev 5:9; 7:9).
  - c. This plan will be accomplished through the redemptive work of Jesus Christ on the cross and the preaching of the gospel to all nations in the power of the Holy Spirit.
2. ***The theme of the Bible***
  - a. There has been much debate concerning what is the theme of the Bible.
    - 1) Some say that the Bible has no theme at all.
    - 2) Others say that the theme of the Bible is
  - b. According to John York, in *Missions in the Age of the Spirit* the theme of the Bible is “the advance of the Kingdom of God through the preaching of the gospel” (York, 20).  
God has planned for [the] testimony about Jesus Christ be given to the entire inhabited earth (Gen 12:3; Mt 24:14; 28:18-20). . . . I believe that the advance of the Kingdom through the preaching of the gospel (rather than the ‘kingdom’ in some abstract sense) is best seen as the theme [of the Bible]. The Bible tells the story of an advancing Kingdom, the mission of the triune God: providing redemption, finding the lost, and then using them to mediate kingdom blessings to those yet lost” (York, pp. 20-21)
3. ***The purpose of the Church:***
  - a. The Kingdom of God exists for the fulfillment the mission of God.
  - b. The Church, as the agent of God and instrument of the Kingdom in the earth today, exists for that same purpose—to fulfill the mission of God.

- c. York: “God will bless all nations through Jesus Christ, the long promised seed and heir to the throne of David. His kingdom will include those from every nation, tribe, language, and people, and it will last forever. The Church in all ages has been mandated to announce the good news of Christ’s kingdom to the whole world” (York, 215).

## II. THE GOSPEL OF THE KINGDOM AND THE GREAT COMMISSION

### A. The Sign of His Coming

1. Jesus identified as the definitive “sign of His coming” the preaching of the Gospel of the Kingdom “in all the world as a witness to every nation” (Mt 24:14)
2. Read Matthew 24, noting the following:
  - a. The word translated “world” is *oikoumene* which means the inhabitable earth.
  - b. The word translated “nation” is *ethne* which means ethnic group.
  - c. Therefore Jesus was saying that the Gospel of the Kingdom must be preached in all the inhabited earth and a witness to every ethnic group before His coming and the end of the age.
3. A comparison of the Great Commission in Mt 28:18-20 and Mt 24:14 reveals three striking similarities:
  - a. *Both speak of the primary task of the Church*—communicating the message of Christ.
    - Mt 28:19: “make disciples. . . teaching them to observe all things that I have commanded you.”
    - Mt 24:14: “And this gospel of the kingdom shall be preached. . .”
  - b. *Both speak of the scope of the task*—reaching “all nations.”
    - Mt 28:19: “Go therefore and make disciples of all the nations. . .”
    - Mt 24:14: “. . . in all the world as a witness to every nation. . .”
  - c. *Both speak of the duration of the task*—until “the end of the age.”
    - Mt 28:20: “. . . and lo, I am with you always, even to the end of the age.”
    - Mt 24:14: “. . . and then the end will come.”

### B. The Gospel of the Kingdom Defined

1. ***Three orthodox views concerning the Gospel of the Kingdom:***
  - a. C. I. Scofield’s fundamentalist/dispensationalist view: Scofield taught that the Gospel of the Kingdom is “the proclamation of the good news that the kingdom is again ‘at hand’ by the Jewish remnant” that will turn to Christ during the tribulation period (*Scofield Study Bible*, notes on Mt 24, p 1033).
  - b. George Eldon Ladd’s evangelical view:
    - “The Gospel of the Kingdom is the Gospel which was proclaimed by the apostles in the early Church” (*The Gospel of the Kingdom*, p 125).
    - According to 1Co 15:24-25 “the Gospel of the Kingdom is the announcement of Christ’s conquest over death” (p 127).
    - “The Gospel of the Kingdom is the announcement of what God has done and will do. It is His victory over His enemies. It is the good news that Christ is coming again to destroy for ever His enemies. It is a gospel of hope. It is also the Good News of what God has already done. He has already broken the power of death, defeated Satan, and overthrown the rule of sin. The gospel is one of promise but also of experience, and the promise is grounded in experience. What Christ has done guarantees what he will do. this is the gospel which we must take to the world” (p 130).
  - c. *Tom Marshall’s Pentecostal/charismatic view:* “The Gospel of the Kingdom is the Gospel of salvation with the addition of the powers of the age to come. Jesus went through the cities and villages “teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness (Mt 9:35)” (*Healing From the Inside Out*, p 51).
2. ***There is only one gospel!***
  - a. We must remember that there is only one gospel:
    - 1) The one introduced by Jesus and preached by the apostles
    - 2) Defined by Paul in 1Co 15:1-6 as the message of the death, burial, and resurrection of Christ.

- 3) We are to preach no other gospel (Ga 1:6-11)  
 b. In the New Testament the gospel is called by various names:

1) **NAMES OF THE GOSPEL IN THE NEW TESTAMENT**

- The gospel (Mk 11:15; Lk 4:18, and many other places)
- The gospel of God (Ro 1:1; 2Co 11:4, 7; 1Th 2:2, 8,, 9 91 Pe 4:17).
- The glorious gospel of the blessed God (1Ti 1:11)
- The gospel of His Son (Ro 1:9)
- The gospel of Christ/Christ's gospel (Ro 1:15,16; 15:19, 29; 1Co 9:12; 2Co 2:12; 3:12; 9:13; Ga 1:7; Ph 1:27; 1Th 3:2)
- The gospel of our Lord Jesus Christ (2Th 1:8)
- The gospel of the glory of Christ/the glorious gospel of Christ (2Co 4:4)
- The gospel about Jesus Christ (Mk 1:1; Ro 15:19)
- The gospel of your salvation (Eph 1:13)
- The gospel of God's grace (Ac 20:24)
- The gospel of peace (Ro 10:15; Eph 6:15)
- The truth (Ga 3:1, ref v 8)
- The mystery/the mystery of Christ (Eph 3:4-6, ref. Eph 6:19; Col 1:26; 4:3)
- The mystery of godliness (1Ti 3:16)
- The message (2Ti 4:17)
- The testimony of Jesus Christ (Rev 1:2)
- The unsearchable riches of Christ (Eph 3:8)
- The word (Eph 1:14, ref. vv 14-18; Heb 4:2)
- The word of God (Ro 10:17, KJV; 1Th 2:13, ref 2:2, 4, 8, 9; Rev 1:2)
- The word of the Lord (2Th 3:1)
- The word of faith (Ro 10:8)
- The word of Christ (Ro 10:17)
- The word of life (Eph 2:16)
- The word of the truth of the gospel (Col 1:5)
- Christ (Ph 1:15; r 14-18)
- The gospel of your salvation (Eph 1:13)
- My gospel (Paul) (Ro 2:16; 16:25; 2Ti 2:8)
- Our gospel (2Co 4:3; 1Th 1:5; 2Th 2:14)
- The everlasting gospel (Rev 4:16).
- The gospel of the kingdom (Mt 4:23; 9:35; 24:14; Mk 1:14)

2) Each name emphasizes a different aspect of the one gospel:

3. **Conclusions:** (Note the following about the Gospel of the Kingdom:)
- a. The term “gospel of the kingdom” is used interchangeably with “the gospel” (Mk 1:14-15)
  - b. **Summary:** The Gospel of the Kingdom is the same gospel that Jesus and the apostles preached couched in the context of the following Kingdom realities:
    - 1) It is the message about Jesus Christ, the King of kings and Lord of lords.
    - 2) The heart of the message is the death burial and resurrection of Christ.
    - 3) It must be preached in the power of the Holy Spirit with signs following.
    - 4) It is a direct challenge to the kingdom of Satan.
    - 5) It is to be preached to all nations.
  - c. This is the gospel that we are to take to all nations!

### III. PROCLAIMING THE GOSPEL TO THE NATIONS

(Kingdom Power and the Fulfillment of the Great Commission)

#### A. The Gospel of the Kingdom Must Be Proclaimed

1. *Jesus proclaimed it* (Mt 3:17, 23; Mk 1:15; Lk 8:1).
2. *Jesus taught about it* (Mt 13; 18; 20; 25; Mk 4; Ac 1:3).

3. *The apostles and evangelists proclaimed it* (Ac 8:12; 17:7; 19:8; 20:25; 28: 23, 31)
4. *Jesus commanded His Church to proclaim it*
  - a. He sent the Twelve out to proclaim it (Mt 10:5-8; Lk 9:1-2, 6).
  - b. Later He sent the Seventy (72) out to proclaim it (Lk 10: 1-11).
  - c. He has sent us to proclaim it to the nations (Mt 24:14 with Mt 28:18-20; Mk 13:10)

## **B. The Power of the Kingdom Must Be Demonstrated**

1. *Jesus set the pattern for proclaiming the Kingdom of God*
  - a. i.e. Proclamation—demonstration (Mt 4:23-24; 9:35)
  - b. He instructed His disciples to follow the pattern (Mk 3:13-15; 16:15-20; Lk 9:1-2)
  - c. The pattern was followed by the early church (Ac 8:5-6; 19:8-13; Ro 15: 18-20; 1Cor 2:4)
  - d. This is the pattern for proclaiming the Kingdom until Jesus comes again.
2. *How the kingdom must come.*
  - a. The only way the Kingdom of God *can* come is in the power of the Holy Spirit.
    - 1) Any advance of the Kingdom of God will be resisted by the kingdom of Satan (Jn 10:10; Eph 6:12).
    - 2) The powers of darkness therefore must be overcome in the power of the Spirit (Mt 12:28-29; Mt 16:18-19; Lk 11:20-22).
    - 3) Any advance of the Kingdom of God will be resisted by the kingdom of Satan.
  - b. The Kingdom is an assertion of divine power in action. (1Cor 4:20 [NIV], “For the kingdom of God is not a matter to talk but of power.”)
  - c. The Kingdom advances by force. (Mt 11:12 [NIV], “From the time of John the Baptist until now the kingdom of heaven has been forcefully advancing. . .”)
  - d. The Kingdom of God advances through
    - 1) anointed preaching of the gospel.
    - 2) challenging and overcoming the powers of darkness.
    - 3) a demonstration of signs and wonders.
    - 4) warfare prayer.
    - 5) acts of aggressive faith.
3. *The source of kingdom power*
  - a. The baptism in the Holy Spirit is the believers source of kingdom power (Lk 24:49; Ac 1:8)
  - b. Without this divine enabling, one should not attempt missionary work (Lk 24:49; Ac 1:4)

## **C. The Life of the Kingdom Must Be Manifested**

1. The righteousness of the Kingdom must be displayed (Mt 5:13-16).
2. The compassion of the King must be demonstrated, including. . .
  - a. Compassion for the lost and spiritually harassed (Mt 9:35-36).
  - b. Care for the hurting
    - 1) For all
    - 2) Especially for those of the “household of faith” (Ga 6:10).

## **Conclusion:**

1. **Next Lesson:** “Pentecostal Perspectives on the Kingdom of God”
2. **Reading Assignments:**

- a. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Pentecostal-Charismatic Perspective,” p 526 **(4)**.
- b. Pomerville, *The Third Force in Missions*,  
“A Manifestation of the Kingdom of God” pp 58-62 **(26-28)**.  
“The Pentecostal and the Kingdom of God” pp 145-149 **(31-33)**.

## Lesson 11

# PENTECOSTAL PERSPECTIVES ON THE KINGDOM OF GOD

### Reading Assignments:

1. Kuzmic, *Dictionary of Pentecostal and Charismatic Origins*, “Pentecostal-Charismatic Perspective,” p 526 (4).
2. Pomerville, *The Third Force in Missions*,
  - a. “A Manifestation of the Kingdom of God” pp 58-62 (26-28).
  - b. “The Pentecostal and the Kingdom of God” pp 145-149 (31-33).

### Introduction:

1. Do we as Pentecostals have any unique perspectives on the Kingdom of God?
  - a. We hold to the evangelical view. . .
  - b. with unique Pentecostal insights.
2. The concept of the Kingdom of God is very important in Pentecostal thinking and theology. Kuzmic: “The biblical motif of the kingdom of God provides the essential theological framework for understanding the contemporary Pentecostal-charismatic phenomenon” (p 526)
3. In this lesson we will summarize our findings concerning the Kingdom of God as they relate to Pentecostal understanding and ministry.

## I. THE PENTECOSTAL APPROACH TO THE KINGDOM OF GOD

### A. Pentecostal approach to interpreting Kingdom passages

1. Pentecostals believe that the kingdom of God is a matter of power (1Co 4:20).
2. Pentecostal scholar Peter Kuzmic notes that the Church Age is marked by two characteristics (526):
  - a. *The witness of Jesus*: The Church’s primary task is to bear witness to the person, life, and redemptive work of Jesus.
  - b. *The activity of the Spirit*: The Church’s witness is to be done under the guidance and in the power of the Holy Spirit.—Note that both of these are hallmarks of the modern Pentecostal movement.
3. Pentecostals see the activity of the Spirit in Kingdom passages where others overlook them.
  - a. Pomerville’s critique of Ladd:
    - 1) Ladd states, “Before the eschatological appearing of God’s Kingdom at the end of the age, God’s Kingdom has become dynamically active among men in Jesus’ person and mission” (Ladd, *The Presence of the Future*, 1974, 139; quoted in Pomerville, 59).
    - 2) Pomerville replies:
      - a) “What is missing from Ladd’s explanation of the Kingdom motif is the specific mention of the *manner* of God’s active rule and working in the contemporary world (p 27) . . . . The Pentecostal view [is] that the contemporary church engages in mission in the *same period* as well as the *same power* [as] the early church. . . .” (p 61).

- b) "Even evangelical approaches to the Kingdom theme can neglect the role of the Holy Spirit for a number of reasons. George Eldon Ladd's otherwise excellent survey of the kingdom of God theme in *The Presence of the Future* (1974) is an illustration. He is unusually silent on the role of the Holy Spirit. . . . In what appears to be an almost studied manner he avoids the mention of the third person of the Trinity. In certain obvious pneumatological contexts references to the Holy Spirit are missing" (Pomerville, 147)
- 3) The present power of the Kingdom of God is the power of the Holy Spirit: "The presence of the Kingdom is characterized by the activity of God the Holy Spirit. The miracles of Jesus illustrated that the new age had come, and the cosmic end-struggle had begun. The Kingdom's presence means that a power was already released in the world; the powers of the coming age are visible in the power of the Holy Spirit, in the present working of *God Himself*" (Pomerville, 61).

## B. Pentecostal approach to life and ministry in the Kingdom

1. Pentecostals take motivation from both the present and future aspects of the Kingdom
  - a. *Pentecostals are motivated by the present aspect of the Kingdom*
    - 1) i.e. the Kingdom is present
    - 2) They believe that the Kingdom of God has come.
    - 3) Further, they believe that it has come in the power of the Spirit.
    - 4) Pentecostals, therefore, expect to minister in kingdom power.
    - 5) They boldly face "impossible" challenges in the power of the Spirit.
  - b. *Pentecostals are motivated by the future aspect of the Kingdom*
    - 1) i.e. the Kingdom is coming
    - 2) Pentecostals believe that the present outpouring of the Spirit in the world is a sign that Jesus is coming soon (Joel 2:28-30).
    - 3) They, therefore, believe that the Second Coming of Christ is eminent.
    - 4) They further believe that the purpose of this outpouring is to empower the church to evangelize all nations before the coming of Christ (Ac 1:8; Mt 24:14).
2. From the beginning Pentecostals tied eschatological expectations to the outpouring of the Spirit:
  - a. At Topeka (1901):
  - b. At Azusa (1905-1907):
  - c. At the founding of the Assemblies of God (1914):
3. Peter Kuzmic:
 

The classical Pentecostals interpret the Azusa Street revival and the subsequent phenomenal growth of their movement as an eschatological outpouring of the Holy Spirit. Joel's prophecy (2:28-30) was one of the most frequently cited texts by early Pentecostals as they perceived their experience of the Spirit baptism as an indication that they were living in "the last days." Such an understanding of participation in the climax of salvation history gave a special urgency to the task of world evangelization for which they felt empowered by the Holy Spirit (Acts 1:8). the readiness to obey the Great Commission was linked with faith in "the signs following" (Mk 16:17) and their mission interpreted in the eschatological framework of Matthew 24:14—"this gospel of the kingdom will be preached in the whole world . . . and then the end will come." Pentecostal missiologists thus argue that "the view of the Pentecostal movement as a missionary phenomenon is, in a sense, a manifestation of the very present and power kingdom of God" (Pomerville, 1985, 60). (Kuzmic, 526).
4. Pentecostals, therefore, link divine empowering with the Second Coming of Christ.
3. We are the 21<sup>st</sup> century heirs of the Pentecostal mandate to reach all nations in the power of the Holy Spirit before the soon coming of Christ.
  - a. If we are to fulfill our reason for being, we must once again come to terms with both aspects of the Kingdom of God.
  - b. *Present*—We must seek a fresh outpouring of Pentecostal (Kingdom) power.
  - c. *Future*—We must cultivated a renewed expectation of Christ's soon coming again.

## II. THE KINGDOM OF GOD AND PENTECOSTAL MINISTRY

### A. Pentecostal Expectations in Ministry

1. ***Pentecostals view the outpouring of the Spirit at Pentecost, not only as a historical sign of the coming of a new age, but as a present reality in the life and ministry of the 21<sup>st</sup> century church.***
  - a. They expect the Kingdom to be continuously manifested until the end of the age.
  - b. This manifestation of the Kingdom includes healings, deliverances, and miraculous interventions.
  - c. A favorite verse of Pentecostals is “Jesus Christ, the same yesterday, today, and forever” (Heb 13:8).
2. ***Pentecostals expect divine enablement of the Spirit when they are involved in ministry.***
  - a. They anticipate “[tasting of] the heavenly gift, [being made] partakers of the Holy Spirit, and [tasting] taste the good word of God and the powers of the age to come” (Heb 6:4-5).
  - b. Such an expectation becomes a source of great boldness in confronting the powers of darkness and penetrating new areas with the gospel.
3. ***Pentecostals expect divine demonstrations of power are signs of the presence of the Kingdom of God. (including. . .)***
  - a. Signs following
  - b. Divine interventions
4. ***Pentecostals believe that the commission to preach the gospel of the Kingdom is linked with enabling power to challenge and defeat the powers of darkness.***

### B. Pentecostal Model for Ministry

1. ***Jesus and the Apostolic Church are Our Models for Ministry***
  - a. Jesus not only proclaimed the gospel of the Kingdom . . .
  - b. But He also demonstrated its power through accompanying signs.
2. ***Pentecostals believe that miracles are an integral part of gospel preaching.***
  - a. They are prepared to challenge the kingdom of Satan in the power of the Spirit
  - b. They believe that demonstrations of power are necessary components of true Kingdom ministry

### C. Scope of Pentecostal Ministry

1. Pentecostals believe that their Kingdom mandate is to preach the gospel to all nations prior to the soon coming of Jesus Christ (Mt 24:14).
2. They believe that this Kingdom mandate can only be accomplished through the enabling power of the Spirit (Lk 24:49; Ac 1:8)
3. This enabling of the Spirit comes through the baptism in the Holy Spirit (Ac 2:4)

### Conclusion:

## PROJECT INSTRUCTIONS

### The Kingdom of God

❖COLLEGE DIVISION, Assemblies of God School of Theology  
Lilongwe, Malawi

#### PROJECT DESCRIPTION

In this course we will learn about the “already” and “not yet” aspects of the Kingdom of God, that is, “The Kingdom of God—A Present Reality” (see Lesson 4), and “The Kingdom of God—A Future Event” (see Lesson 3). We will also come to understand that the mission of the Kingdom of God on earth is the fulfillment Christ’s Great Commission. In this project you will be answering the question, “How does a proper understanding of the present and future manifestations of the Kingdom effect ones participation in the fulfillment of the Great Commission?”

#### YOUR PROJECT SHOULD INCLUDE

an essay containing three parts as follows:

- I. THE MISSION OF THE KINGDOM OF GOD: In this part of your paper compare Matthew 24:14 and Matthew 28:18-20. Explain how the Kingdom of God and the Mission of God (*missio Dei*) are interrelated.
- II. THE “KINGDOM COMING” AND THE GREAT COMMISSION: In this part of your paper explain how a proper understand of the future, or “not yet,” aspect of the Kingdom of God can affect one’s participation in fulfilling the mission of God.
- III. THE “KINGDOM PRESENT” AND THE GREAT COMMISSION: In this part of your paper explain how a proper understand of the present, or “already,” aspect of the Kingdom of God can affect one’s participation in fulfilling the mission of God.

#### DIRECTIONS

Your paper should be typed or neatly written. Points will be deducted for hard to read papers. Your paper should including a total of at least 1000 words but not more than 1200 words. It should be handed in on the due date as announced by your instructor. Your project will be graded according to the following criteria:

- |                                   |     |
|-----------------------------------|-----|
| 1. Content                        | 70% |
| 2. Ability to follow instructions | 20% |
| 3. Presentation                   | 10% |