Faith and the Kingdom

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Section 1

KINGDOM BASICS

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Where is the Kingdom?

- Old Testament – The Kingdom is Coming (See Isaiah 9:1-7; 42:1-9)
- John the Baptist – The Kingdom is Near (Matthew 3:2)
- Jesus – The Kingdom is Here (Luke 17:21)
- Jesus – The Kingdom is Consummated (Matthew 24–25) – Fully Established (70 AD ?)

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A Kingdom Has:

- A King
  - Our King is Christ, and there is no other like Him.
- Boundaries
  - It has boundaries that are continuously expanding.
  - In contrast, rival kingdoms are regressing. Every time a person is saved, healed, delivered, blessed God's kingdom advances.
- Citizens
  - Entry is by being born again, which is the start and not the end of the process.
  - The citizens are co-equal, for there is neither male, female, poor, rich, master, slave, Gentile, or Jew.
  - They are brothers of the King (Christ is the first-born of many brethren – Romans 8:29)
- Law or Constitution
  - Justice, Holiness, Love, Faith
  - Fruit of the Spirit
- Code of Conduct or Lifestyle that reflects the King
  - Creates a culture where we are Christian first, American (or Chinese/Taiwanese/Korean/or any nationality) second

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A Kingdom Has: (cont.)

- Resources
  - World resources are finite and based on buy, sell, work, and save model.
  - Unlimited resources in Christ. Based on giving/receiving and faith.
- Government
  - Rule and reign of Christ brought to life by the Holy Spirit.
  - Church
  - Five-fold ministry equipped to build up the saints/church.
- Embassies
  - Promotes the causes of the King; i.e., preach the Gospel of the Kingdom, herald Christ as King, make disciples.
- Rivals/Enemies
  - Satanic kingdom, the world, the flesh, counterfeit or religious churches.
- Benefits
  - Part of God's family; forgiveness; heirs; freedom/peace; salvation; eternal life.
- Power and Authority
  - God has ALL power and authority.
  - Operates via delegating power and authority to the Believer.

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The Kingdom of God

- George Eldon Ladd notes that the primary meaning of "kingdom" in Hebrew *malkuth* and Greek *basileia* refers to the **rank, authority, and sovereignty exercised by a king**.
  - A *kingdom* includes the people who belong to that realm and over whom authority is exercised; but these are secondary and derived meanings. "First and foremost, **a kingdom is the authority to rule, the sovereignty of the king"** ("What is the Kingdom of God?" by George Eldon Ladd).
- God has the authority and sovereignty to reign over all His creation:
  - *"God reigns over the nations; God is seated on his holy throne"* (Psalm 47:8).
  - *"Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this"* (Isaiah 9:7).

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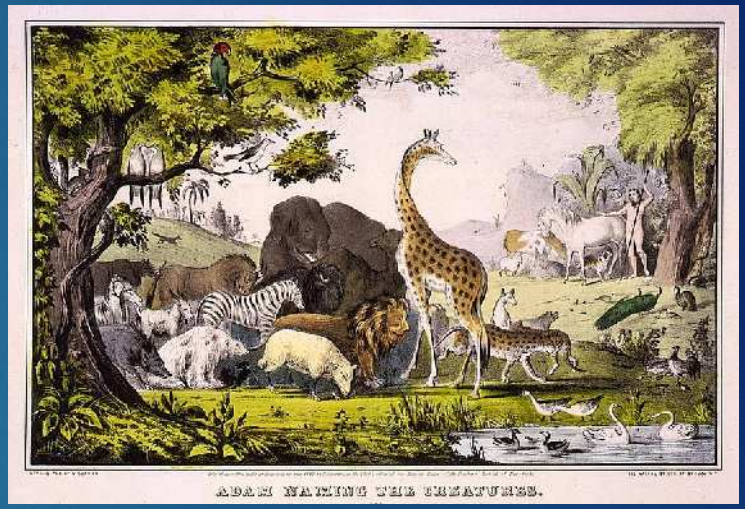
Kingdom Authority: Man has Dominion

- In His sovereignty, **God delegated his own authority to man** when he created them in the Garden of Eden. They were given dominion (sovereign authority) over the earth.
  - Genesis 1:26 – *"And God said, Let us make man in our image, after our likeness: and let them have **dominion** (= to govern, rule and reign) over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth"* (NKJV).
- **Satan usurped this authority** by deceiving Eve and tempting Adam & Eve to sin, which resulted in their dominion being given to Satan. He became the ruler of this world as sin entered it and became the master of all humankind.
  - Luke 4:5-7 - *The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours."*
- **Christ took back the authority** from Satan
  - Ephesians 1:19-23 – *"That power is the same as the mighty strength [20] he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, [21] far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. [22] And God placed all things under his feet and appointed him to be head over everything for the church, [23] which is his body, the fullness of him who fills everything in every way."*
- The **Church must exercise Christ's authority** in His Kingdom to carry out His will on earth
  - Luke 10:19 – *"I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you."*
  - John 14:13-14 – *"And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it."*



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Citizens of God's Kingdom

- Every citizen in a kingdom, regardless if it is earthly or spiritual, owes the king and the kingdom the duties of: (1) allegiance, (2) obedience, and (3) the support of kingdom advancement.
  - In an earthly kingdom this is done through work, financial support through taxes, and commitment to protect the kingdom against invaders.
  - In a spiritual kingdom this can only be done by faith, i.e. working by faith, giving by faith, and praying by faith against the strongholds that hinder the advancement of God's kingdom.

- Central to man's ability to walk in **dominion** in the earth is possession of an attribute called "faith" or "believing."
- **Faith** is the key governing principle that underscores successful operation in the kingdom of God on earth.

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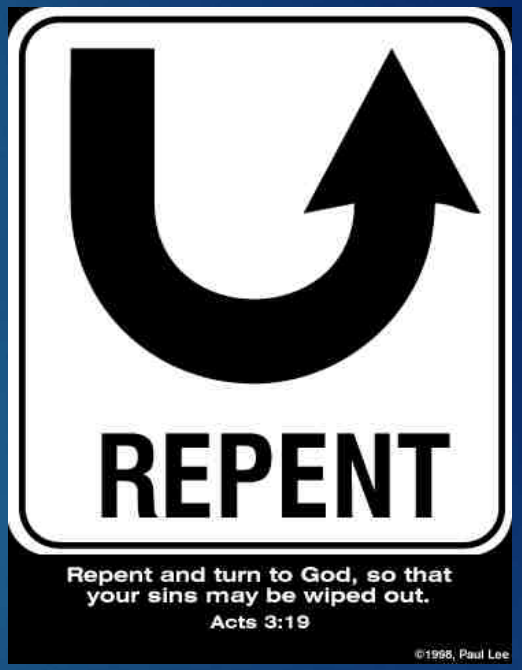
Foundational Faith Begins with Repentance & Renewal

- Faith to **enter** this kingdom is founded on repentance:
  - Mark 1:14-15 – *"Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. **Repent**, and believe in the gospel.'"*
  - Hebrews 6:1 – *"Therefore leaving the **elementary principles** of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of **repentance** from dead works, and of **faith** toward God"* (KJV)
    - "repentance" = to change the way you think; reversal of a decision.
    - "dead works" = activities begun by man that were not initiated by God.
- Faith to **reside** in this kingdom requires a renewal of the mind:
  - Romans 12:2a – *"And do not be conformed to this world, but be **transformed by the renewing of your mind**…"* (NKJV).
    - Transformed – *metamorphoo* – complete metamorphosis (example caterpillar to butterfly).
    - Renew – to renovate, replace old, nonconforming material with suitable and conforming.
- Kingdom Faith allows us to fulfill our assignments and purpose in the kingdom without being confined, defined, and limited by the weakness of this world (Romans 12:2a). Having a mind established that nothing is impossible to those who believe and trust in God (Mark 9:23) necessarily requires a transformation and renewal of the mind.



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The Currency in God's Economy is Faith

- In the physical realm on earth, man exchanges money for things of value that he desires to acquire.
  - In the world, money is the universally recognized "currency" or "medium of exchange" that can be used worldwide to acquire desired goods and services.
  - In the spiritual realm faith is the "currency" that man exchanges for things of value in God's kingdom, such as salvation, healing, deliverance, peace, prosperity, etc.
- Poverty on earth is measured in terms of wealth; poverty in the kingdom of God is measured in terms of faith.
- Every promise made to man in the Bible is capable of being received in exchange for faith.
  - Matthew 21:22 – *"And whatever things you ask in prayer, believing, you will receive"* (NKJV).

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Matthew: Jesus the King and His Kingdom

- **Introduction**: The Birth and Childhood of a King (1–2)
  - **Narrative 1**: Proof of Jesus's Qualifications as King (3–4)
    - **Discourse 1**: *Sermon on the Mount*: Who Can Enter His Kingdom (5–7) – Constitution of the Kingdom
  - **Narrative 2**: Miracles and Instruction (8–9)
    - **Discourse 2**: Authority and Message for Israel (10) – Mission of the Kingdom, Ambassadors sent
  - **Narrative 3**: Miracles and Instruction (11–12)
    - **Discourse 3**: Parables of the Kingdom (13) – Mystery of the Kingdom
  - **Narrative 4**: Miracles and Instruction (14–17)
    - **Discourse 4**: Authority and Message for the Church (18) – Members of the Kingdom (Dealing with sin and forgiveness)
  - **Narrative 5**: Miracles and Instruction (19–23)
    - **Discourse 5**: *Olivet Discourse:* When will the Kingdom Come (24–25) – The Establishment of the Kingdom
- **Conclusion**: Demonstration of Jesus's Qualifications as King – Death and Resurrection (26–28)

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Five Kingdom Discourses in Matthew

1. The first discourse (Matthew 5-7) is called the **Sermon on the Mount** and contains the central tenets of Christian life. – **The *Constitution* of the Kingdom**
   - The Sermon on the Mount contains the Beatitudes, where Christ lays down the principles of the kingdom of God. They are a code of ethics and a standard of conduct for all professing Christians. They contrast kingdom values with worldly values and contrast superficial faith with the faith by which Christ expects Christians to walk.
2. The second discourse in Matthew 10 provides instructions to the Twelve Apostles and is sometimes called the Missionary Discourse or the Little Commission in contrast to the Great Commission. – **The *Mission* of the Kingdom**
3. The third discourse in Matthew 13 provides several parables of the **kingdom of Heaven** and is often called the Parabolic Discourse, and includes parables (directed to the multitudes) of The Sower, The Tares, The Mustard Seed and The Leaven, and parables (directed to the disciples) of The Hidden Treasure, The Pearl, and Drawing in the Net. – **The *Mystery* of the Kingdom**
4. The fourth discourse in Matthew 18 is often called the Discourse on the Church. It includes the parables of The Lost Sheep and The Unforgiving Servant which also refer to the kingdom of Heaven. The general theme of the discourse is the anticipation of a future community of followers, and the role of his apostles in leading it. – **The *Members* of the Kingdom**
5. The final discourse in Matthew 23-25 is usually called the Olivet Discourse because it was given on the Mount of Olives, and is also referred to as the Discourse on the End Times. The discourse corresponds to Mark 13 and Luke 21. This discourse discusses **The *Establishment* of the Kingdom**

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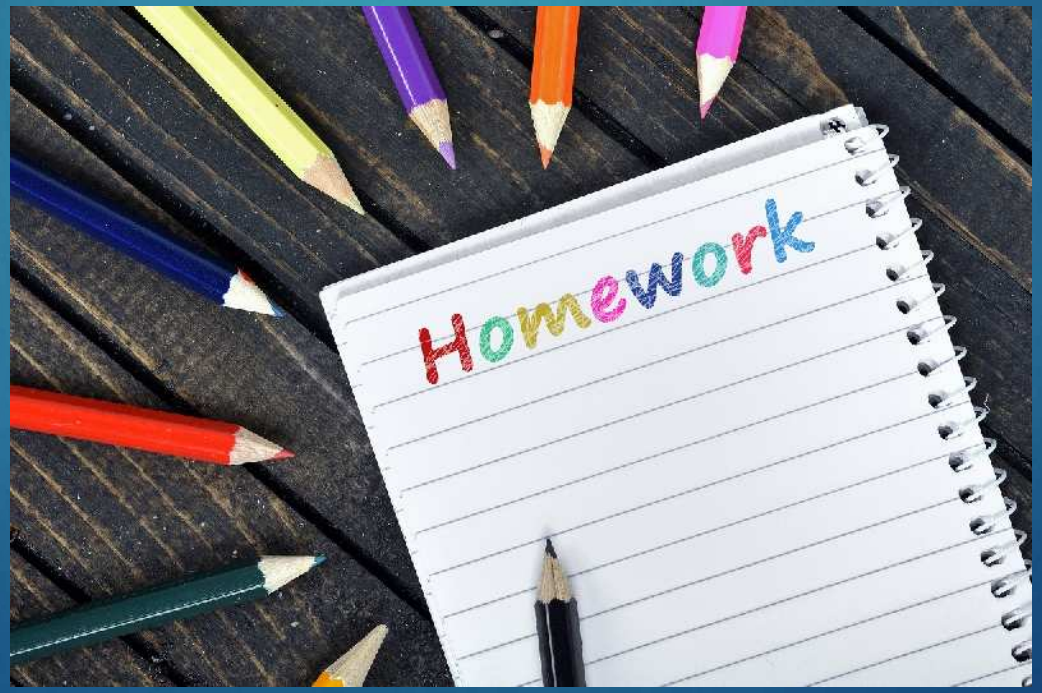
Homework

- Read all five discourses in one sitting (ignore the narratives for the first read through).
- **Optional**: Read each narrative with its discourse and meditate on why it is significant.



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Check the Concept: Faith and the Kingdom

- 1. A kingdom has…
  - a. A King
  - b. Authority
  - c. Benefits
  - d. All the above
- 2. God has the _____ and sovereignty to reign over all His creation.
  - a. Power
  - b. Authority
  - c. Knowledge
  - d. Capacity
- 3. God delegated His authority to man in the Garden of Eden. Who usurped this authority? Who took it back?
  - a. Man; Christ
  - b. Fallen Angels; Man
  - c. Satan; Christ
  - d. Satan; Man
- 4. _____ is the key governing principle that underscores successful operation in the kingdom of God on earth.
  - a. Faith
  - b. Peace
  - c. Money
  - d. None of the above

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Check the Concept: Faith and the Kingdom (cont.)

- 5. Kingdom faith begins with _____ and continues with _____.
  - a. Love; peace
  - b. Repentance; works
  - c. Repentance; renewal
  - d. Hardship; victory
- 6. What is the “currency” in God’s kingdom?
  - a. Money
  - b. Faith
  - c. Hope
  - d. Prayer
- 7. The first discourse in Matthew, the Sermon on the Mount, is considered the _____ of the Kingdom.
  - a. Fulfillment
  - b. Keys
  - c. Ministry
  - d. Constitution

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Faith & the Kingdom: Part 2

UNDERSTANDING THE DETAILS OF THE KINGDOM

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1. Preface to the Constitution of the Kingdom (Matthew 1 – 4)

- Jesus, the Messianic King, is introduced to the Jews in Chapters 1–4.
- Matthew 1:1-17 presents the genealogy of Jesus, the Messianic King, who is the descendent and heir of David and Abraham.
- Matthew 1:18-25 describes the birth of Jesus, the Messianic King, who was conceived according to his human nature by the Holy Spirit and is the Savior. He is Immanuel, God himself come into the flesh to be with us.
- Matthew 2:1-12 depicts Jesus being received and worshipped as the Messianic King of the Jews and the promised Christ by the Gentile wise men.
- Matthew 3:13-17 shows Jesus, the Messianic King, being baptized by John with a baptism of repentance for the forgiveness of sins as the substitute of us sinners to fulfill all righteousness for us. The dove symbolizes Jesus' baptism with the Spirit as well. The acknowledgement by God the Father that he is the Son of God marks the beginning of his public ministry when he appeared as Christ, the Messianic King and Son of God.
- Matthew 4:1-11 Jesus, the Messianic King and the Savior, battles the devil's temptations and overcomes the devil.
- Matthew 4:12-16 portrays Jesus, the Messianic King, going to Galilee to begin his ministry there as the Light to enlighten the Gentiles.
- Note: In these chapters, Matthew cites how seven Old Testament prophecies were fulfilled in the person of Jesus of Nazareth, making Jesus the link to the Old Testament prophecies about the Messiah (See Matthew 1:22,23; 2:5,6; 2:15; 2:17,18; 2:23; 3:3; 4:14-16).

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Kingdom Constitution: The Sermon on the Mount (Matthew 5 – 7)

- Major Themes of Constitution
  - The importance of the character of kingdom citizens and their relation to the world (5:1-16).
  - The importance of righteousness in the kingdom (5:17-48).
  - The importance of true religious devotion: prayer and fasting (6:1-18) and separation from the world (6:19-34).
  - The importance of proper judgments that flow from faith (7:1-29).
- Purpose of the Constitution
  - The Sermon reflects the central theme of the Bible that God wants for Himself a holy people.
  - 1 Peter 2:9-10: *"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God..."*

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Kingdom Constitution: Christ, the New Lawgiver

Old Testament Law	Sermon on the Mount (New Testament "Law")
The Lord came down	The Lord went up
Spoke in thunder	Speaks in a still small voice
People ordered to keep their distance	People invited to draw near
Spoke through Moses	Speaks to us directly
Brought death	Brings life
Written on stone	Written on people's heart

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Kingdom Constitution: The Bill of Rights

- The Beatitudes are the **Bill of Rights** of the Kingdom of God: Eight blessings are bestowed
- Matthew 5:2-10
  - 3 Blessed are the poor in spirit, **for theirs is the kingdom of heaven.**
  - 4 Blessed are those who mourn, **for they shall be comforted.**
  - 5 Blessed are the meek, **for they shall inherit the earth.**
  - 6 Blessed are those who hunger and thirst for righteousness, **for they shall be filled.**
  - 7 Blessed are the merciful, **for they shall obtain mercy.**
  - 8 Blessed are the pure in heart, **for they shall see God.**
  - 9 Blessed are the peacemakers, **for they shall be called sons of God.**
  - 10 Blessed are those who are persecuted for righteousness' sake, **for theirs is the kingdom of heaven.**

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Kingdom Creed: The Beatitudes must be lived by Faith

The world says, "Blessed are the…"	Jesus says, "Blessed are the…"
proud – the self-confident, cocky, and self-assertive	poor in spirit – the humble, who are aware of their spiritual need and utter dependence on God; the kingdom is given to those who receive.
self-reliant – who never sorrow or feel pain	those who mourn – who grieve over sin, evil, and injustice; God will comfort them.
powerful – who use their position or power	meek – who are not weak or cowards, but gently display power under control, like a tamed animal; they will inherit the earth = "possess the (promised) land" (cf. Psalm 37:11).
self-satisfied – who need nothing or no one	those who hunger/thirst for righteousness – they are hungry for justice, for victory of right over wrong, elimination of oppression; they will taste God's victory.
merciless – who aim at winning at any cost	merciful – who are moved by compassion to deeds of kindness; who readily forgive/help rather than criticize/condemn; they will receive God's mercy on judgment day.
self-righteous – who do whatever, with whomever, and whenever	pure in heart – who have a "single-minded" devotion to God, loving God wholeheartedly; they will see God and enjoy his fellowship.
winners – who win at any cost	peacemakers – who do not simply live peaceably but "make peace" by actively pursuing it (cf. Luke 19:38, 42); they are called "children of God" because God is a God of peace. They are persecuted for righteousness' sake – but the suffering that comes as a by-product of pursuing God's righteous cause will be rewarded.

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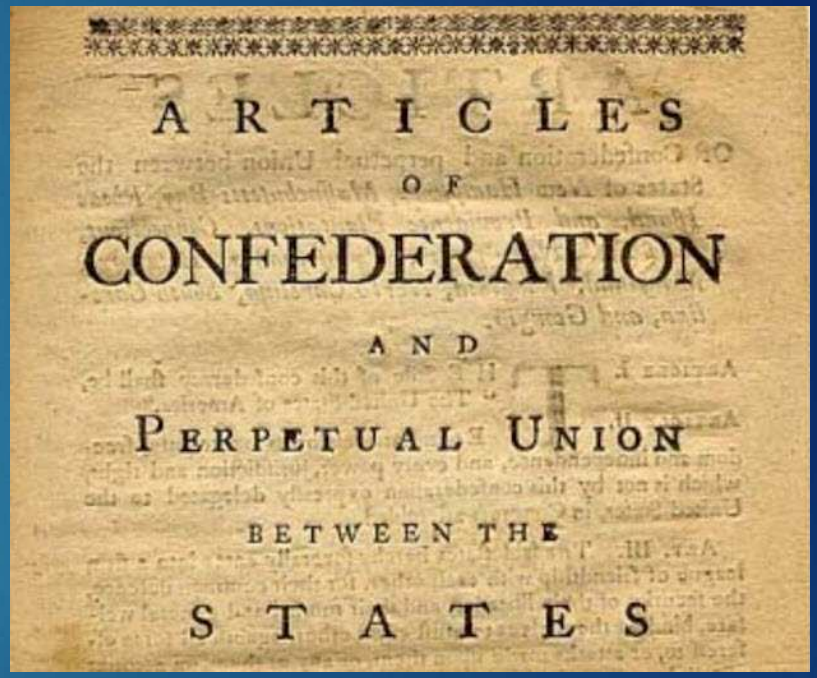
1st Constitution of the United States

- *Articles of Confederation* – Ratified November 17, 1777
  - Congress needed 9 of 13 states to pass any laws.
  - The document was practically impossible to amend.
  - The central government was designed to be very, very weak. The central government could not collect taxes to fund its operations.
  - States were able to conduct their own foreign policies.
  - States had their own money systems.
  - The Confederation government couldn't help settle Revolutionary War-era debts. The central government and the states owed huge debts to European countries and investors. Without the power to tax, and with no power to make trade between the states and other countries viable, the United States was in an economic mess by 1787.
- 1st Constitution failed to understand Kingdom principles
  - It failed in less than 10 years.



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2nd U.S. Constitution

- *U.S. Constitution* ratified June 21, 1788; supersedes *Articles of Confederation*
- Based on John Locke's *Social Contract theory* – "Life, liberty, and property," which later property became the pursuit of happiness.
  - A **social contract** is an unofficial agreement shared by everyone in a society in which they give up some freedom for security.
  - Liberty, as viewed by John Locke, means individuals are protected from tyranny and the arbitrary exercise of authority.
  - Locke used the 10 Commandments as support of his ideas; for a person's life, free-will (liberty), and property are under God's protection.
  - Must have a system of checks and balances - This way, no one branch becomes too powerful. Each branch "**checks**" the power of the other branches to make sure that the power is balanced between them.
- Montesquieu: the doctrine of the separation of powers – i.e. the three branches of government
  - This idea is loosely based on the biblical idea of prophet (judicial), Levitical priest (legislative), king (executive). Note that Christ is ALL three.
- 2nd Constitution understood *some* Kingdom principles

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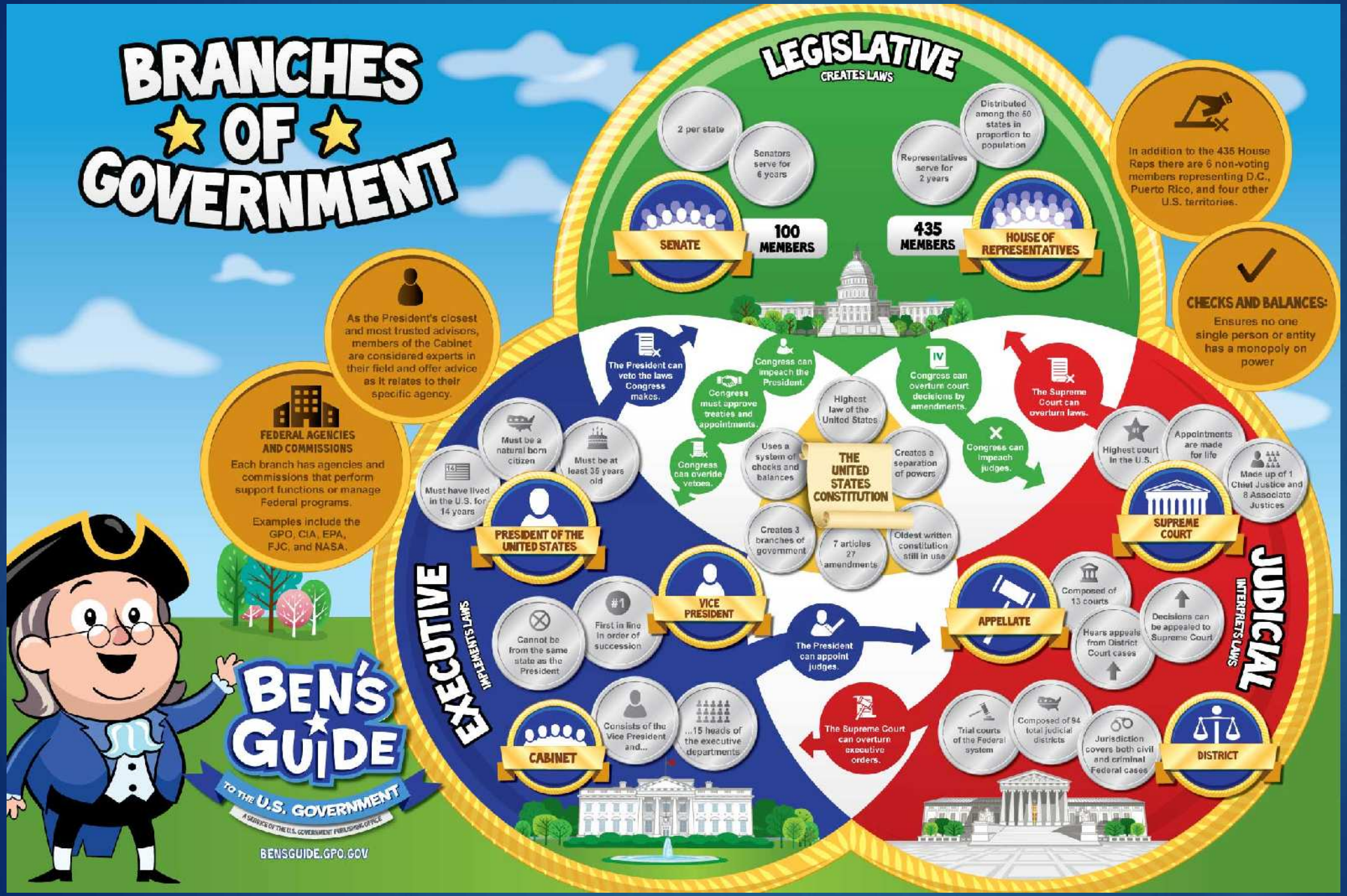

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Weakness of the 2nd Constitution

- Weakness:
  - It uses vague wording, causing lots of misconceptions and disagreements.
  - U.S. Constitution is too open to interpretation by the Supreme Court, which leaves the document open to political leanings. (Hence the drama in selecting Supreme Court officials.)
  - Some of its poorly designed systems, such as the outdated electoral college, are too difficult to change due to the long amendment process. (Problem of many "veto gates" making it nearly impossible to pass truly useful legislation.)
  - Due to the way power is held by the executive branch, they can use it to strong arm the legislative branch (government shutdowns; mobilization of the military; imposition of tariffs; control immigration).
  - It has left open important loopholes in the election process, allowing lobbyists to have a field day.
    - Lobbyists are banned in most European Countries.
  - The Framers of the Constitution simply didn't anticipate how deeply partisanship (Democrats vs. Republicans) would hollow out Congress' ability to hold a president accountable. They hated political parties—George Washington lamented "the demon of party spirit"—and failed to account for the ways these "factions" would eventually come to make a mockery of the *checks and balances*.
- ONLY the Bible has the PERFECT Constitution.

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2. Preface to the Mission of the Kingdom (Matthew 8 – 9)

- The preface to the second major discourse is found in Matthew 8–9.
- It presents the ministry that Jesus, the Messianic King, conducted to gather disciples into his kingdom.
- His ministry included **teaching**, **preaching**, and **healing** the sick, both physically and spiritually (healing diseases, casting out demons, etc.).
- This section presents ten miracles that Jesus performed which established him as the Messianic King and revealed his compassion for the lost sheep he came to save.

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The Mission of the Kingdom (Matt. 10)

- The Second Major Discourse: Matthew 10
- In Matthew 10:1-4, Jesus extends his ministry to his twelve disciples whom he names apostles. He conveys to them his ministry of teaching, preaching, and healing.
- In Matthew 10:5-42, Jesus instructs his twelve apostles about which people they are to minister to and how they are to proceed with their ministry. He prepares them for the opposition they will meet in their ministry, just as he meets opposition in his ministry.

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3. Preface to the Mystery of the Kingdom

- The preface to the third major discourse is found in Matthew 11–12.
- Matthew 11:2-19 shows Jesus addressing the multitudes who failed to see John the Baptist was the Elijah who was to come and that he, Jesus, is the promised Messianic King.
- In Matthew 11:20-30, Jesus pronounces woes on the Jews of Bethsaida and Capernaum who did not repent at his preaching nor see that he brought the kingdom of God to them. Jesus proclaims his Father had hidden these things from the wise, who thought they could see spiritually when they could not see, but that his Father had revealed these things to those who were spiritual babes. Jesus alone reveals the Father and his kingdom of grace. Thus he invites the people to come to him.
- In Matthew 12:1-21, Jesus rebukes the Pharisees who hold to their Sabbath traditions and regulations while failing to see the kingdom of mercy and grace that he was bringing to the people. The Pharisees see and hear him but they cannot see nor comprehend him or his teachings. The Pharisees further harden their hearts and begin plotting to kill Jesus for breaking their Sabbath regulations.
- In Matthew 12:22-37, Jesus casts out a demon. The Pharisees cannot see in this miracle the working of the Holy Spirit and that the kingdom of God has come to them. Jesus rebukes them for their committing the sin against the Holy Spirit.
- In Matthew 12:38-45, the spiritually blind Pharisees and teachers of the law demand that Jesus perform a miraculous sign that would verify his identity as the Messianic King. Jesus refuses to give them a sign. He had already been giving numerous signs in his healing and casting out of demons, which they rejected.
- In Matthew 12:46-50, Jesus announces his true family consists of his disciples who hear and obey him and his teachings.

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The Mystery of the Kingdom (Matt. 13)

- The Third Major Discourse: Matthew 13:1-52
- This is the great parable chapter. These parables are the center to the chiasm of the entire book of Matthew.
- In Matthew 13:1-9, Jesus teaches the multitude in parables. The Sower and the Seed.
- In Matthew 13:10-17, Jesus answers his disciples' question of why he teaches the multitude in parables. Through his parables his disciples, who by faith can see Jesus is the Messianic King, are granted the knowledge of the hidden and secret things about the kingdom of God which others cannot see. The others, like the Jews and Pharisees in the preceding introduction, who are spiritually blind and cannot see Jesus is the Messianic King, hear his parables but cannot comprehend the spiritual truths those parables teach. Having hardened their hearts to reject Jesus, the parables become an act of judgment that withholds from them the knowledge of the kingdom. To those who have faith in Jesus more knowledge and blessings are given through the parables. To those who reject Jesus even what they had about the coming Messiah from the Old Testament and what they had in Jesus' ministry is taken from them through the parables, for they cannot understand them nor grasp the truths of Jesus' kingdom.
- Altogether in this chapter, Jesus presents eight parables regarding the Mystery of the kingdom: The Sower and the Seed; the Weeds in the Wheat; the Mustard Seed; the Leaven; the Hidden Treasure; the Costly Pearl, the Dragnet, the Householder.

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Eight Parables in Matthew 13 Explained

Parables	Kingdom Mystery	How the Kingdom Advances
The Sower and the Soils (v. 1-9)	Planting	Planting truth in different soils
The Tares (v. 24-30)		Planting of counterfeit by Satan
The Mustard Seed (v. 31-32)	Growth	Growth from small to large (external growth)
The Leaven (v. 33)		Growth from within (transition from OT to NT church)
The Hidden Treasure (v. 44)	Great Value	Not searching
The Costly Pearl (v. 45-46)		Searching
The Dragnet (v. 47-50)	Our Responsibility	Evangelism
The Owner of House (v. 52)		Edification (Building up the Believer/Seeker)

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4. Preface to the Family of the Kingdom (Matthew 14 – 17)

- The preface to the fourth major discourse is found in Matthew 14 – 17. In this section, Matthew relates that Jesus withdrew and separated himself and his disciples to build a fellowship with them.
- In Matthew 13:54-58, Jesus separates himself from his hometown people of Nazareth who did not believe in him.
- In Matthew 14:1-13, Jesus withdraws with his disciples to a lonely place on the other side of the Sea of Galilee when he hears that Herod beheaded John the Baptist.
- In Matthew 14:13-21, Jesus has compassion on the multitude. He feeds the five thousand to display his divine power and to teach his disciples to look, and to draw themselves, to him.
- In Matthew 14:22-36, Jesus separates himself to pray, then walks on the water to be with his disciples. He reveals his divine power to them to strengthen their faith that he is the Son of God. He gives Peter the opportunity to look in faith to him and to put his trust in him when he invites Peter to walk on the water with him.
- In Matthew 15:1-20, Jesus defends his disciples against the accusation of the Pharisees and scribes whom he rebukes for their hypocrisy and putting their traditions before the Word of God. He separates himself and his disciples from their false teachings.
- In Matthew 15:21-28, Jesus withdraws with his disciples to Tyre and Sidon, where he ministers to a Canaanite woman who confesses her faith in him as the promised Christ and Son of David. He heals her daughter of demonic possession.
- In Matthew 15:29-39, Jesus returns with his disciples to the Sea of Galilee, where he carries on his ministry of compassion to the multitudes by healing their ailments and feeding the four thousand. Before feeding this multitude Jesus again gives his disciples the opportunity to look to him in faith and draw near to him.

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Preface to the Family of the Kingdom (cont.)

- Matthew 16:1-12: Jesus rejects the Pharisees' and Sadducees demand for a miraculous sign to verify he is the Christ and Son of God. He warns his disciples to separate themselves from the teaching of the Pharisees and Sadducees.
- Matthew 16:13-20: Jesus gives his disciples the opportunity to state whom he is. Peter in behalf of the disciples confesses that Jesus is the Christ, the Son of God. On this confession of faith Jesus states he will build his church.
- Matthew 16:21-28: Verse 21 begins the second biographical part of Matthew's gospel. Jesus informs his disciples he must go to Jerusalem to suffer and be killed by the Jewish leaders of the Old Israel who rejected him. Peter rebukes Jesus for saying this. Jesus instructs his disciples on what it means to be a disciple of his. His disciple must be willing to take up his cross to do the will of God.
- Matthew 17:1-13: His disciples had confessed he is the Christ and Son of God. On the mountain Jesus is transfigured before his three closest disciples so they may see his divine glory which he had been keeping concealed. Jesus tells them that John the Baptist was the Elijah who was promised by Malachi.
- Matthew 17:14-22: Jesus promises his disciples what the power of faith could do and again tells them he must go to Jerusalem to be killed.
- Matthew 17:24-27: Jesus teaches Peter that, being the Son of God and promised King of Israel, he is above and separated from Old Testament Israel's temple tax.

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The Family of the Kingdom (Matthew 18)

- The Fourth Major Discourse: Matthew 18
- In Matthew 18:1-6, Jesus deepens his disciples' understanding of what it means to be a disciple in his kingdom. Being his disciple requires a fellowship of humility and love.
- In Matthew 18:7-14, Jesus further deepens the disciples' understanding of being his disciple. His disciple does not cause his fellow believers to stumble in their faith but seeks those who are straying.
- In Matthew 18:15-35, Jesus instructs his disciples in how his disciples are to win an erring brother over to repentance and renewed faith for salvation. He teaches his disciples they are to forgive one another as their Father in heaven forgives them.

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5. Preface to the Full Establishment of the Kingdom (Matthew 19 – 22)

- The preface to the fifth major discourse is found in Matthew 19–22.
- In this section, it becomes clear that the Jews of the Old Israel had no hope of entering the kingdom of God because of their unbelief and rejection of Jesus as the Messianic King. Jesus holds out to his disciples, the New Israel, the grace that belongs to those who are in his kingdom through faith in him.
- In Matthew 19:2-20:16, Jesus leaves Galilee to continue his journey to the cross in Jerusalem and Judea. By rebuking the false thinking of the Pharisees, his disciples, and the rich young man, Jesus instructs his disciples in their relationship to marriage, children, and wealth. He directs his disciples to what is their true reward--the inheritance of eternal life which is a reward of God's grace that is given equally to all his disciples who labor in his kingdom.
- In Matthew 20:17-19, Jesus again instructs his disciples about his forthcoming suffering and death at the hands of the Jewish leaders who rejected him and at the hands of the Romans as well. For the third time he instructs them in how he is to establish his kingdom by his death and resurrection.
- In Matthew 20:20-34, Jesus' disciples are looking forward to the coming of Jesus' kingdom and seek the highest places of honor for themselves. Jesus instructs them that in his kingdom one disciple does not lord it over another disciple. The greatest is the humble servant of all the others. Jesus heals two blind men who cry out that he is the Son of David, the promised Messianic King.

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Preface to the Full Establishment of the Kingdom (cont.)

- In Matthew 21:1-22, Jesus enters Jerusalem as the Messianic King foretold by Zechariah amid the praises of the multitude. He cleanses the temple for the second time of the moneychangers. When the Jewish leaders complain of the children's praising him as the Messianic King, Jesus proclaims the divine praise of the children is rightly his as foretold in Psalm 8. The Jewish leaders show they have no fruits of faith by rejecting him. Jesus demonstrates he looks for the fruits of faith when he curses the fig tree.
- In Matthew 21:23-46, The Old Israel in the persons of the Jewish leaders show their unbelief when they question Jesus' authority. Jesus tells them plainly they will not enter the kingdom of God but that his divine judgment would fall upon them for their rejecting him.
- In Matthew 22:1-14, Jesus teaches via a parable that God offers the invitation to come to the wedding feast of his Son in heaven. But those who reject God's invitation, or try to come without being clothed in the righteousness of his Son, will be cast out.

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Full Establishment of the Kingdom (Matthew 23 – 25)

- The Fifth Discourse: Matthew 23–25
- In this discourse Jesus makes it clear that the kingdom of God's grace and glory is lost to the Jews, like the Pharisees and the teachers of the law, who rejected him as the Messianic King. Jesus teaches his disciples, the New Israel, what signs of his kingdom's coming to look for and that they should be ready for its coming.
- In Matthew 23:1-39, Jesus warns his disciples about the Pharisees and teachers of the law who exalt themselves among the people through their hypocritical behavior. Jesus pronounces seven woes on them. He laments over the unbelief of Israel in Jerusalem, whom he wanted to gather and save.
- In Matthew 24:1-41, when the disciples ask what will be the sign of his coming to establish his kingdom and the coming of the end of the age, Jesus gives his disciples the signs to look for. Then those that reject him will see the glory of his coming.
- In Matthew 24:42-51, Jesus instructs his disciples to watch and be ready for his coming, lest they fall into sins and are cast into hell with the hypocrites.

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Full Establishment of the Kingdom (cont.)

- Matthew 25:1-13: Jesus instructs his disciples through the parable of the wise and foolish virgins to watch and be ready for his coming.
- Matthew 25:14-30: Jesus instructs his disciples through a parable of the talents that he, the Master, was entrusting to them, his servants, the treasures of his kingdom to use efficiently for him until he returns. They would have to give an account of their stewardship on his behalf. The worthless steward would be cast out.
- Matthew 25:31-46: Jesus instructs his disciples in the coming judgment. As King he would judge his disciples' faith by their fruits of faith and would condemn the unbelievers for their unbelief which is evident in their lack of fruits of faith.

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The Climax to the Five Discourses

- Climax: Jesus' sacrifice, victory, and commission to his disciples. Jesus is King! (Matthew 26–28).
- Matthew 26:1-27:66 depicts Jesus' passion (from the Greek *paschein* meaning 'to suffer'), He is the Messianic King who establishes his kingdom through his suffering and death.
- Matthew 28:1-20 presents Jesus as the victorious Messianic King, who rose from the dead and commissioned his church to make disciples of all nations to continue building his kingdom. They could do so with the assurance he would remain with them always.

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