

The Oologah Informer
April 14th, 2013

The Kingdom of God
Chuck Northrop
Part 2 of 2

Address

13800 S. 4080 Rd on Hwy 169
South of Oologah

P.O. Box 527
Oologah, OK 74053
918-443-2025

www.oologahcofc.org
oologahcofc@oologahcofc.org
facebook.com/oologahchurchofchrist

Service Times

Sunday

Bible Class: 9:30 A.M.
Worship: 10:30 A.M. & 5 P.M.

Wednesday

Bible Study: 7 P.M.

Preacher: Russ Earl

Announcements: Robert Duncan

*Announcements and Prayer
Requests are on the screen and will
be repeated before the AM service.

AM Sermon:

Nowhere to Hide (Ps 139:7-12)

PM Sermon:

Misconceptions about the Church

The fact that the church and the kingdom of God is one and the same is further seen in a brief comparison of them. Both have the same terms of entrance — baptism (John 3:3-5; Acts 2:47; Titus 3:5). Both have the same head — Jesus Christ (Colossians 1:18; 1 Timothy 6:15). Both have the same laws — “the perfect law of liberty” (James 1:25). Both have the same subjects — Christians (Ephesians 2:19; Acts 11:26). Both have the same seed — the word of God (Luke 8:11; 1 Peter 1:22-25). Furthermore, the church came with power as Jesus prophesied concerning the kingdom (Acts 2:2-4; Mark 9:1). And, the church was established in the days of the Roman Empire as Daniel prophesied concerning the kingdom that “the God of heaven shall set up” Acts 2:5; Daniel 2:44). Too, the church came in the lifetime of those to whom Jesus taught as Jesus promised concerning the kingdom (Acts 2:14; Mark 9:1). To the honest and sincere student of the Bible, there could be no doubt that the church and the kingdom are one and the same.

Third, the term “kingdom of God” is used of the “heavenly kingdom.” When Jesus entered into Capernaum, a centurion asked the Lord to heal his servant who was sick at home with the palsy. After the centurion’s display of faith, Jesus commended him on his great faith and rebuked the lame faith of Israel saying, “Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 8:10-12; See also Luke 13:28-29). Here, the “kingdom of heaven” has clear reference to the heavenly kingdom for it is contrasted to the “outer darkness” of hell. Also notice the use of “children of the kingdom” which, again, refers to Israel. Later in describing the last day, Jesus made clear mention of the heavenly kingdom when Matthew records, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34). A final passage to illustrate this use is when Paul said, “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.” (2 Timothy 4:18).

In these later two uses of the term “kingdom of God,” we find that the term has both an earthly and a heavenly application. Interestingly, sometimes in scripture, both uses are found together. For example, in the parable of the leaven (Matthew 13:33-43), Jesus said that the good seed are the children of the kingdom — an obvious earthly application (verse 38). Later in the explanation of the parable, He says, that “the righteous shine forth as the sun in the kingdom of their Father” (verse 43) which is a clear reference to the heavenly kingdom. Paul does the same in the great resurrection chapter — 1 Corinthians 15. In verse 24, he writes, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” Since the kingdom would be delivered up, it had to exist before the

end of time. This kingdom is the church in its earthly state. Later in the chapter, Paul wrote, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Since "flesh and blood" has part in the kingdom here on earth, then this must refer to the heavenly kingdom which fits the context well.

A special note of consideration ought to be made concerning the phrase "the kingdom of heaven." This phrase is uniquely used by Matthew thirty-three times. "The kingdom of heaven" refers to the place of God rather than God Himself. In the same way, we often refer to Washington D.C. as representative of the United States. Washington D.C. is the capitol — the place of authority. Similarly, heaven is the place of authority (Matthew 21:23-27). It is the realm from which Christ exercises His authority as King over His kingdom. A close examination of the gospel accounts reveals that the terms "the kingdom of heaven" and "the kingdom of God" are used in the same way — sometimes of the kingdom in its earthly abode and sometimes in its heavenly estate. Mark 1:14-15 is Mark's account of the preaching of Jesus. In this text, Mark records that Jesus came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." In Matthew's account, he records, that "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew 4:17). Other parallel passages establish the same. (A couple of other examples are: Matthew 5:3 paralleled with Luke 6:20 and Matthew 19:14 paralleled with Mark 10:14 and Luke 18:16.)

The heavenly kingdom consists of both Israel and the church. It is composed of the redeemed of all ages. Only those who are faithful unto God in whatever covenant they may live under will be a part of this marvelous heavenly kingdom. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). In these last times, only those who are obedient to the gospel of Christ, whom God has added to the church, and who are citizens of the kingdom will have entrance into the heavenly kingdom (2 Thessalonians 1:7-9).